THE TRIVMPH OF A TRVE CHRISTIAN DESCRIBED:

OR,

AN EXPLICATION OF THE EIGHT CHAPTER OF THE EPISTLE *of Saint Paul to the Romans, wherein the ſanctified* ſinners heauen vpon earth is layed *open, with explication of the comfort of it to* as many as are ſo qualified.

Deliuered in ſundrie Sermons by Edward Elton, Bachelour in Diuinitie, and Preacher of Gods *word at Saint Mary Magdalens Barmondſey* neare London.

And now by him publiſhed, intending the good and ſauing comfort of euery true beleeuing ſoule that ſhall pleaſe to reade it.

ISA I. 35. 10.

The redeemed of the Lord ſhall returne and come to Zion with praiſe, and euerlaſting ioy ſhall be vpon their heads: they ſhall obtaine ioy and gladneſſe, and ſorrow and mourning ſhall flie away.

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BODLEIANA · BIBLIOTHECA

TO THE RIGHT WORSHIPFVLL SIR

Thomas Grymes Knight: grace, mercie, and *comfort in Christ Iesus be multiplyed.*

RIght Worshipfull, I am not ignorant of it that many learned and worthy seruants of God, both ancient and moderne, forreigne and domesticall, haue before me handled this sweet and comfortable 8. Chapter of the Epistle written by the blessed Apostle *Paul* to the ancient famous Church of Rome, and haue vnfolded the sweetnesse of it most excellently and most diuinely, and from thence haue discouered the true Christians heauen vpon earth: and there was small reason for me after such bright shining lights to set vp my dimme candle, yet considering with my selfe that God may be glorified in all mens gifts, and the glorie of his goodnesse and wisedome may shine forth in the varietie of them, and that a different manner of handling the same portion of holy Scripture, it being sound and orthodoxall, may be vsefull for the Church of God, the same truth being sometimes more readily conueyed to the minds of some men, and better relished of them by some mens handling then by others: and withall esteeming an vnprofitable life to be an vncomfortable

life, because the Lord Iesus will assuredly call all his ser-
Mat. 25. 19. 20. &c. uants who haue receiued any talent from him to an ac-
count, and none must hide his talent in a napkin, I haue
bene moued vpon the earnest intreatie of some in
mine owne charge, and others not a few, once againe
to aduenture my selfe vpon the open stage, and to of-
fer my poore and slender paines taken in my particular
charge to the view of the world. It is well knowne to as
many as do well know me, that I haue bene for a long
time withheld by the good hand of God vnder more
then ordinarie weakenesse and sickenesse of body, & that
neare to death, from the publicke exercise of the worke
of my ministerie; and now since it hath pleased God of
his rich mercy and vnspeakable goodnesse to bring me
to it againe, by restoring me in some measure to my
former health and strength, (for which mercy I cannot
be sufficiently thankfull to his holy and blessed Maie-
stie) I desire as the same good God shall be pleased to
giue abilitie, to redeeme the time, & not to let slip any
opportunitie offered of doing what good I can within
the compasse of my calling. My other weake & slender
labours formerly published, haue found kinde accep-
tance and entertainment at the hands of many: and of
this present worke I haue the more reason to conceiue
a cõfortable hope that it will not be disregarded or neg-
lected, because of the excellency and sweetnesse of the
matter therein handled. What Epistle of *Paul* (saith an
Augustine de Sanctis Ser. 26. ancient Diuine) is not sweeter then honie? And by cõ-
mon consent of all, this eight Chapter of this Epistle
to the Romans, is as the hony combe, most full of hea-
uenly sweetnesse & soule comfort: it setting forth that
Luk. 10. 42. one thing necessary to the comfortable state of a Chri-
stian, yea absolutely needfull, in respect of which all o-

other

ther things are but accidents & retainers. For the truth is, our conceits and apprehensions of comfort are but dreames, till we attaine some true feeling of Gods loue to vs in Christ Iesus powred and shed abroad in our hearts by the holy Ghost giuen vnto vs: that once gained, it fils our hearts with ioy vnspeakable & glorious, and it makes vs more then conquerours, triumphing both ouer the corruption that resteth within vs, and also ouer the sorrowes, euils, and most bitter afflictions that are brought vpon vs, and which we meete withall in this vale of miserie, and ouer all those enemies that oppose our comfort here and our happinesse hereafter. And where find we this ground of comfort more plainly and pithily deciphered then in this Chapter? I confesse that the forme of this my work on this Chapter is rude and vnworthy the view of the learned: and if Readers find not that loftinesse of style that is sutable to the excellencie of the matter, I intreate them to consider that the things here put downe were deliuered in a popular auditorie, where care was had to vtter high & heauenly things, in plaine, easie, & familiar termes, I holding it better to speak fiue words to edification, thē a thousand to vaine ostentation. And now right Worshipfull and worthy Sir, I finding my selfe deeply interessed in your vndeserued loue and fauour many wayes, and by many reall euidences expressed both to me and mine; yea your tried good affection towards me altogether vnworthie of it, hauing bene extended and reached out in the sweet fruites of it to those that belong to my charge, for which we are neuer able to make requitall; but our good God remember it in goodnesse; my desire hath bene to take any opportunitie offered to shew my thankfull acknowledgement of your more

Rom. 5. 5.

1. Pet. 1. 8.
Rom. 8. 37.

1. Cor. 14. 19.

Nehem. 5. 19.

Hebr. 6. 10. then ordinarie ſauour and labour of loue ſhewed towards me, and to giue ſome reall teſtification of my thankfulneſſe. I therefore out of my poore meaſure and penurie, here offer and preſent vnto you what I am able, much better then it is I wiſh it were, ſome fruite of a thankfull mind, praying your fauourable acceptance of the ſame, and humbly crauing that what I now tender vnto you, may through your hands paſſe into the world: and if theſe my poore trauels may finde good acceptance with you, and patronage from you, I ſhall hold it and that iuſtly, no ſmall addition to your former kindneſſe towards me: and the God of heauen, whoſe glorie I chiefly ayme at in them, be pleaſed to bleſſe them for the ſpirituall good and ſauing comfort of your ſelfe, and of all that ſhall vouchſafe to peruſe them with care to profit by them. Now the very God

1. Theſſ. 5. 23. of peace ſanctifie you throughout, and I pray alſo that your whole ſpirit, ſoule, and bodie, may be kept blameleſſe vnto the comming of our Lord Ieſus Chriſt: to whom euery where, but eſpecially in the Church, be praiſe for euer and euer. Amen.

Barmondſey neare London:
May the 10. 1623.

Your Worſhips to be commanded
in the Lord Ieſus,

Edward Elton.

THE TRIVMPH OF A TRVE CHRISTIAN.

ROM. 8. 1.

Now then there is no condemnation to them that are in Christ Iesus, which walke not after the flesh but after the Spirit.

IN this eight Chapter the Apostle fals againe on the doctrine of iustification and sanctification. He concludes his doctrine touching the iustification of true beleeuers through Christ. And concerning their sanctification, setting it forth to their comfort, labouring to strengthen and to arme them with comfort against temptations and trials, that is the summe and substance of this whole Chapter: The parts of it are three.

The generall matter of this Chapter.

The first is, a sweet and excellent comfort to all true beleeuers, deliuered partly by way of instruction, partly by way of exhortation against the relickes and remainders of sinne and corruption, still cleauing to them, and still abiding in them; from the first verse to the middle of the seuenteenth verse.

The parts of this Chapter. 1.

The second is a comfortable exhortation, directed to the godly, patiently to suffer affliction, vrged and pressed by diuerse reasons, from the middle of the seuenteenth verse to the one and thirtieth verse. 2.

The third is, a declaration of the immutable state and condition of Gods elect, called and iustified, and of their certaintie of saluation, from the one and thirtieth verse to the end of the Chapter. 3.

Now the first part of the Chapter containes matter of comfort

The matter of the first part, with the

manner of handling it.

fort to true beleeuers, against the relickes of sinne still abiding in them. Therein the Apostle first deales by way of instruction, from the first verse to the twelfth: then by way of exhortation, in the verses following to the seuenteenth verse, the middle of it.

Touching instruction, first he propounds and layes downe this ground of comfort, that there is no condemnation to the godly: though sinne still dwell and abide in them in part, yet there is no condemnation to them. And then he limits that comfort by describing the persons to whom it belongs, that they be such as be in Christ, and such as walke not after the flesh, but after the spirit.

In the first verse then he further amplifies those two particulars. I will referre the laying forth of his amplification till we come to the handling of the verses following.

Verse 1. The first verse (*Now then there is no condemnation to them that are in Christ Iesus, which walke not after the flesh but after the spirit,*) hath this respect to foregoing matter.

The respect that the first verse hath to foregoing matter. Rom. 7. 24. 25. The Apostle hauing handled the doctrine of iustification, and thereunto subioyned the doctrine of sanctification, and on occasion of that falling on the spirituall combat, giuing instance of it in himselfe, and hauing in the Chapter before cryed out: *O wretched man that I am who shall deliuer me from the body of this death?* and againe raised vp his heart with comfort in and through Christ Iesus, *I thanke God through Iesus Christ our Lord*: thereupon in this verse he infertes this generall.

That as many as are in Christ Iesus, they are free from condemnation.

The particulars of the first verse. In this verse considered by it selfe, we haue these things offered.

1. First a generall conclusion, wherein the Apostle affirmes a freedome from condemnation, making knowne to whom it belongs, namely to those that are in Christ Iesus: *There is no condemnation to them that are in Christ Iesus.*

2. Secondly, an infallible marke, by which such persons may be knowne, the Apostle pointing them out by their speciall qua-

qualification, *that they are such as walke after the Spirit*, amplifying that by deniall of the contrary, that they walke not after the flesh: *Which walke not after the flesh, but after the spirit*. These are the generall things laid before vs in this verse. (Now then) these words are to be vnderstood, as hauing respect to that which the Apostle had formerly deliuered; *Gods elect are iustified freely by Gods grace, and by faith in Iesus Christ*: and that himselfe, howsoeuer he felt sinne still abiding in him, yet he was able to blesse God for deliuerance from it through Iesus Christ. Hereupon he thus concludes: *Now then there is no condemnation*; the word (*condemnation*) here signifies not as *Bellarmine* expounds it, the contagion of sinne that comes by concupiscence of the flesh: that were to make the Apostle to speake absurdly, but it imports two things: the guiltinesse of sinne, and the punishment due to sinne; a binding ouer or standing subiect to the punishment and execution of Gods sentence of death on sinners; namely, the damnatorie sentence or curse of the Law, all plagues and iudgements in this world, and euerlasting perdition in the world to come. Thus we find the word vsed, Rom. 5. 16. 18. And in that the Apostle saith (*no condemnation*) he meanes that there is a freedome both from the guilt of sinne, and from the punishment of sinne, *To them that are in Christ Iesus*, and that by the satisfactorie death of Christ, he being made sinne for them, 2. Cor. 5. 21. and hauing borne their sinnes in his body, 1. Pet. 2. 24. (*To them that are in Christ Iesus*,) that is, to them that are one with Christ, being built and ioyned to him as members to the head, or as branches to the vine, by the bond of his spirit, and by faith: for these similitudes the holy Ghost vseth to set forth the neare vnion and coniunction of Christ and true beleeuers, Eph. 4. 15. 16. *Christ is the head by whom all the body being coupled, &c.* Ioh. 15. 5. *I am the vine, ye are the branches.* (*Which walke not*) the word (*walke*) in the Scripture vsually signifieth to hold on a course of life, or to liue as Gen. 5. 22, *Henoch walked with God*, that is, liued as in the sight of God, Gen. 17. 1. *Walke before me, and be thou vpright.* (*After the flesh.*) By *flesh* we are to vnderstand the corruption of

Interpretation.

Bellarmine.

Rom. 5. 16. 18

2. Cor. 5. 21.

1. Pet. 2. 24.

Eph. 4. 15. 16. Ioh. 15. 5.

nature, and by Spirit, the grace of regeneration and ſanctification: and to walke after the fleſh is to liue according to the motion and guidance of the corruption of nature, and to walke after the Spirit, is to liue according to the motion and guidance of the Spirit of grace and ſanctification. Thus then conceiue we the meaning of the Apoſtle in the words of this verſe, as if he had ſaid; *Now then ſince it is ſo as I haue ſhewed before, that Gods elect are iuſtified freely by Gods grace and faith in Ieſus Chriſt, though I feele ſinne ſtill abiding in me, yet I being able to bleſſe God for deliuerance through Ieſus Chriſt, it followeth that all ſuch as are one with Chriſt, and are knit and ioyned to Chriſt as members to the head, and as branches to the vine, by the bond of the Spirit and by faith, though they haue ſinne ſtill abiding in them, yet they are freed by the ſatisfactorie death of Chriſt from the guiltineſſe of ſinne, and from the puniſhment due to them for ſinne, euen from the curſe of the Law, from all plagues and iudgements in this world, and from euerlaſting perdition in the world to come: they ſhall not come into condemnation, and they are ſuch as liue not according to the motion and guidance of the corruption of nature, but according to the motion and guidance of the Spirit of grace and ſanctification.*

Obſeruatiõ. Firſt here obſerue we, how the Apoſtle propounds this ground of comfort touching freedome from condemnation: he doth not here inſtance in himſelfe and ſay, there is no condemnation to me, I being in Chriſt Ieſus; but he puts it downe in the generall, to them whoſoeuer they be that are in Chriſt Ieſus. In the Chapter before ſpeaking of the power and force of ſinne remaining in the regenerate, he gaue inſtance in himſelfe, but now coming to ſet forth the priuiledge of thoſe that are in Chriſt, he makes it not his owne particular caſe, but he ſets downe a generall concluſion, that there is no condemnation, not onely to him, but not to any that are in Chriſt Ieſus. Thus he orders his ſpeech in great wiſedome: and hence note we thus much.

Doct. 1. The priuiledge of Gods grace and fauour, and of ſauing comfort in Chriſt, is common to all & euery true beleeuer.

That the priuiledge of Gods grace and fauour, of Gods mercy, and of comfort in Chriſt Ieſus, freedome from hell, death & damnation, is not to be reſtrained to ſome particular perſons,

persons, as haply such as haue a great measure of grace, such as the Apostle was, but it is common to all and euery true beleeuer, all that truly beleeue in Christ, and are one with him by his spirit and by faith: though their faith be weake, yet they truly beleeuing in Christ, and their faith being a true faith, they haue right and title to all the sauing comforts in Christ; and they are free from hell, death and damnation, as well as those that haue the greatest measure of grace and holinesse. And hence it is that the Apostle *Peter*, 2. Pet. 1. 1. cals the faith of ordinarie Christians and beleeuers, a faith like precious to his faith: *Simon Peter a seruant and an Apostle of Iesus Christ, to you which haue obtained like faith with vs by the righteousnesse of our God and Sauiour Iesus Christ.* He saith not, faith equall to our faith, or the same measure of faith that we haue, but faith like precious, faith of like worth and excellencie in regard of the fruites of it, faith that is able to saue you as truly and as certainly as our faith, 1. Ioh. 1. 2, 3. Saith Saint *Iohn: The life appeared, and we haue seene it, and beare witnesse, and shew vnto you the eternall life, which was with the Father, and appeared vnto vs. That I say which we haue seene and heard* (that is Iesus Christ) *declare we vnto you, that ye may also haue fellowship with vs, and our fellowship also may be with the Father, and with his Sonne Iesus Christ.* By faith in Christ ordinary true beleeuers haue fellowship with the Apostles, yea with God the Father, and with his Sonne Iesus Christ. And therefore the priuiledge of Gods grace and fauour, of comfort in Christ, and of freedome from hell, death and damnation, belongs to all and euery true beleeuer, as well as to the holy Apostle. 2. Tim. 4. 8. The Apostle hauing said, *Henceforth is laid vp for me the crowne of righteousnesse, which the Lord the righteous Iudge shall giue me at that day:* he subioynes, *and not to me onely, but vnto all them also that loue his appearing.* Plainly teaching, that the greatest mercy of God, euen eternall life and saluation, is not to be appropriated to the Apostles, or to such as they were, men of the greatest measure of grace and holinesse, but it belongs to all and euery true beleeuer, and it shall be giuen to them. And so this is a cleare truth, that the priui-

2. Pet. 1. 1.

1. Ioh. 1. 2. 3.

ledge of Gods grace and fauour, of comfort in Christ, of freedome from hell, death and damnation, is not to be restrained to some singular persons, such as haue a great measure of grace and holinesse, but it is common to all and euery true beleeuer; the reasons of it are these.

Reasons.

1. First, all that are in Christ are equally iust, in respect of the iustice of Christ in Gods sight imputed to them: for he that truly beleeues in Christ, is as iust as he that hath fulfilled the whole Law, and he hath the perfection of the Law: and there is no inequalitie of them that be in Christ in respect of iustification and adoption.

2. Secondly, it is not the measure of faith that giues right and title to the comforts in Christ, but the truth of it: if it be a true faith, though neuer so weake, it giues a man title to Gods mercy, and to all the priuiledges of Gods children: as among the Israelites that were stung with the fierie serpents, he that had a weake and dimme sight, if he could but looke vp to the brasen serpent, was healed as well as he that had a stronger sight, Ioh. 3.14,15. And therefore this is a certaine truth, that the priuiledge of Gods grace and fauour, of comfort in Christ, of freedome from hell, death and damnation, is not to be restrained to some particular persons, but it is common to all and euery true beleeuer.

Ioh. 3.14.15.

Vse.

Comforts to poore weake Christians truly beleeuing in Christ.

And this may serue as a ground of sweete and excellent comfort to poore weake Christians, I meane such as are weake in faith, and are troubled with many doubtings in beleeuing. Such poore tender consciences, they commonly exempt themselues from the comforts of other strong Christians, as if they did not belong to them, because they are weake, and because they haue not such a measure of grace as others haue. The doctrine deliuered serues to take away this exception, it tels them, that it is not the weaknesse of their faith that can hinder them from right and interest in the comforts of Gods children. If then thou haue euidence in thine owne soule, that thou hast true faith in Christ be it neuer so weake, if thou find thine heart in any measure purified by faith, that faith of thine giues thee right and title

to all the comforts of Gods children, and the priuiledges of Gods grace and fauour, of freedome from hell, death and damnation; and all the sauing comforts in Christ belong to thee. Indeed *the greater measure of faith thou hast, the stronger thy faith is, the greater will be thy comfort*, and therefore labour thou to increase in faith, and to adde one measure of faith to another. But if thou hast euidence of true faith in thine owne heart, it may yeeld thee this comfort, that thou hast as much right and title to all the comforts of Gods children, as the best of them, yea as *Paul* or *Peter* had, both in this life and in the life to come. Yea then the word of promise and reconciliation, the couenant of grace, the broad seales of Gods kingdome, the Sacraments belong to thee, and thou mayest come to the Sacrament of the body and bloud of Christ with comfort; (for herein some stagger and make question) because they doubt whether they haue faith or no. Dost thou feare thou hast not faith? and dost thou desire to beleeue? surely that is an euidence that thou hast faith, and the weakenesse of it is not to hinder thee from coming to the Sacrament. An excellent comfort, and thinke on it to thy comfort.

Note.

In the next place obserue we, that the Apostle saith not as *Bellarmine* infers on these words: There is no matter of condemnation, nothing deseruing condemnation: but he saith, there is no condemnation to them that are in Christ Iesus; they are free from condemnation. And the point hence is this.

Obseruatiõ.

That howsoeuer true beleeuers, such as are in Christ, haue in them matter deseruing condemnation, yet there is no condemnation to them, they are free from the guiltinesse of sinne, and from all punishments due to them for their sinne. Such as truly beleeue in Christ, though they haue sinne still abiding in them, and be guiltie of many actuall sinnes, yet they being in Christ, by him they are freed from all their sinnes both originall and actuall, the Lord will neuer charge them on them, either in respect of guiltinesse, or any punishment deserued by them: Christ by his death, he *being made a curse for them*, when he suffered on the crosse, Gal. 3. 13 hath

Doctrine. Though true beleeuers haue in them matter deseruing cõdemnatiõ, yet there is no condemnatiõ to them.

Galat. 3. 13.

hath freed them from the curse of the Law, and so from all the punishments due to them for sinne, both temporall and eternall. And hence it was that *Hezechiah* said, Isay 38. 17. *The Lord hath cast all my sinnes behind his backe*. Psal. 103. 3. *David* stirres vp his soule to praise the Lord, which forgiueth him all his iniquities, and healeth all his infirmities, and he saith verse 12. *As farre as the East is from the West, so farre hath he remoued our sinnes from vs*. Micah 7. 18. saith the Prophet, *Who is a God like vnto thee, that taketh away iniquitie, and passeth by the transgression of the remnant of his heritage? he retaineth not his wrath for euer, because mercy pleaseth him*. And verse 19. *He will subdue our iniquities, and cast all our sinnes into the bottome of the sea*. And many like phrases we find in Scripture confirming this truth: That such as are in Christ are by him freed from all their sinnes, and the Lord will not charge on them the guiltinesse of sinne, or any punishment due to sinne: and the reason and ground of it is plaine, namely this.

Isay 38. 17. Psal. 103. 3. 12. Micah 7. 18. 19.

Reason. The Lord is iust, and it cannot stand with his iustice to hold any true beleeuer guilty of sinne, much lesse to punish him for his sins, he being one with Christ, and Christ hauing already borne his sins, & the punishment due to them, & answered his iustice, & fully satisfied for them, yea cancelled the bond that did witnes his guiltines of sin, accuse him for sin, & bind him ouer to the punishment of sin, as it is Col. 2. 14. And therefore such as be in Christ are certainly freed by Christ both frō the guiltinesse of sin, & frō all punishment due to thē for their sins

Colos. 2. 14.

Obiect. But it will be said, true beleeuers, euen the deareſt of Gods children, vndergo many miseries and troubles in this world, and many times they lie vnder great pressures and vexations, yea they are subiect to death it selfe, how then are they freed from all punishments due to them for sinne?

Answ. The miseries and troubles that true beleeuers vndergo, are not properly punishments to them, but either trials and exercises of their faith, or fatherly chastisements and corrections coming from the hand of a gracious father, and layd on them for their good, and for the correction of some sinne. The Lord said to *David*, speaking of *Salomon* his sonne,

2. Sam.

2.Sam.7.14,15. *If he sin, I will chasten him with the rod of men, and with the plagues of the children of men; But my mercy shall not depart away from him.* Or meanes to preuent euill and sinne in them, and the venome & bitternesse of them is taken away by Christ, yea the poyson and sting of death is removed by Christ. And therefore it still remaines a truth, that such as be in Christ, they are freed from all punishment due to them for their sins both temporall and eternall.

Vse. Comfort to true beleeuers in respect of sinne, and the miseries that befall them.

And this truth must serue as a ground of sweet comfort to all true beleeuers, both in respect of sinne, and in regard of the miseries that befall them in this world, as first in regard of sinne: on the ground of doctrine now deliuered, true beleeuers, gods children, may conclude to their comfort, that none of their sinnes shall euer hurt them, no not their hainous sinnes, not those wherein they haue liued and continued long, and haue doubled and often committed, not those they haue done with much boldnesse and presumption, they hauing truly humbled themselues and repented for them; and now beleeuing in Christ; and now being in him, by Christ they are freed from the guiltinesse and punishment of all their sinnes, yea though they still find sinne cleauing to them, and they are troubled with many sinfull infirmities, yea haue many failings, yet now they being in Christ, the Lord will neuer charge them on them, either the guiltinesse of them, or the punishment due to them, and that is an excellent comfort.

Againe, for the miseries that befall gods children in this world, what though they be vnder pouerty, sicknesse, imprisonment, banishment, or any other miserie whatsoeuer? yet let them remember this, that those things are not plagues, iudgements, punishments and curses to them: but either trials, or fatherly chastisements, or meanes to preuent sinne in them, and the venome, and poyson, and bitternesse of them is removed from them, they being in Christ. And this being duly considered, it will arme them with comfort, and strengthen them against the feare of them before they come, and against discouragement and vtter dejection when they are come. For why should a child of God feare any miserie before

fore it come, or be vtterly deiected when it is come, seeing the venim and bitternesse of it is remoued, and all miseries are sweetned to him by the death of Christ. Indeed if men be out of Christ, they haue cause to feare miseries and troubles, they are liable to all miseries in this world, and to eternall death and misetie in the world to come, and their case is fearefull.

Note.

As there is no condemnation to them that be in Christ, so there is nothing but condemnation to those that be out of Christ, euen the good things and blessings of God are curses to them, and there is a secret curse cleauing to them, when apparently they seeme happie and blessed. Yea the word of God, the word of comfort, is a word of terror and bitternesse to them: the seales of the couenant are seales of iudgement and damnation to them, and there is but a step betweene them and hell, there is no difference betweene them and those that now lie frying in the fire of hell, but this, they who are in hell are past recouery, and those in Gods great patience are suffered for a time, how long or how short they know not, to see if they will accept grace offered to them. A thing that if it be duly considered, may shake the heart of the most deboshed and prophane wretch in the world: and if hell haue not taken full possession of his soule, may moue him to bethinke himselfe of speedy reformation. But if thou hast euidence to thine owne soule, that thou art in Christ, comfort thy selfe, nothing shall hurt thee, neither sinne nor any miserie that befalls thee can hurt thee, no not death it selfe; the sting of death is remoued, and taken from thee by the death of Christ: yea when thou art dead, thou shalt not come into the iudgement of condemnation: thinke on that to thy comfort.

An anabaptisticall cauill answered.

Now here before we leaue this point, a cauill of the Anabaptists is to be met withall: Say they, is it so, that such as are in Christ, are by Christ freed from the guiltinesse of sinne, then (say they) it must needs follow, that they are freed from subiection, true beleeuers are not to be subiect to any on the earth, to kings, to magistrates, and to other gouernors: subiection of man to man came in by sinne as a punishment, Gen. 3. 16. After the fall *Eue* was put in subiection to *Adam*,

Gen. 3. 16.

and

and therefore ſinne and all puniſhment due to ſinne being remoued from them that are in Chriſt Ieſus, they are not to be ſubiect to any that liue on the face of the earth.

Now for anſwer to this, we muſt know, that there is a twofold ſubiection of man to man, one ciuill, and the other ſeruile or ſlauiſh. Ciuill ſubiection, is whereby one man is ſubiect to another for the common good, euen for the good of them both, as the Apoſtle ſaith, Rom. 13. 4. *The magiſtrate is the miniſter of God for the wealth of the inferiour.* Rom. 13. 4. Seruile or ſlauiſh ſubiection, is that whereby a ſlaue or vaſſall is in ſubiection onely for the good of his Lord and maiſter. The firſt of theſe, namely ciuill ſubiection, was before the fall in the ſtate of innocencie, as appeares in the Apoſtles manner of reaſoning, 1. Tim. 2. 12, 13. But the ſecond ſeruile or ſlauiſh ſubiection came in by ſinne: and for the place alledged, Gen. 3. 16. it is not ſo to be vnderſtood, as if ciuill ſubiection ſimply conſidered in it ſelfe, had not bene before the fall, but that by the fall conſtrained ſubiection ioyned with paine, ſorrow and griefe came in, which before in time of innocencie was with pleaſure: as before the fall, man was to labour in dreſſing the garden, Gen. 2. 15. yet his labour was with pleaſure, but after the fall it was ioyned with paine, ſorrow, and griefe. So doubtleſſe ſubiection with pleaſure was before the fall, but after the fall it was ioyned with paine, ſorrow, and griefe, and therefore it is not true which the Anabaptiſts ſay, that ciuill ſubiection of man to man ſimply conſidered in it ſelfe, came in by ſinne as a puniſhment. No, I dare affirme, that ciuill ſubiection of man to man, now ſince the fall ſimply conſidered in it ſelfe, it is not a curſe, it is not a puniſhment, but a neceſſarie ordinance of God, for the good of the Church and Commonwealth: and ſo it is but an idle cauill of the Anabaptiſts to ſay, that ſuch as are in Chriſt are freed from all puniſhment of ſinne, and therefore freed from ciuill ſubiection.

Obſerue we farther, that the Apoſtle makes the ground of freedome from the guiltineſſe of ſinne, and from the puniſhment due to ſinne, to be in Chriſt, euen Gods mercy in him, and

1. Tim. 2. 12. 13.

Gen. 2. 15.

and the merit of his death: and the conclusion hence is briefly this:

3. Doct. Freedome from the curse of the Law & from Gods wrath due to sin, is grounded onely on Gods mercy and on the merit of Christ his death, without respect to any thing in true beleeuers or done by them as the cause of it.

That true beleeuers are indeed freed from the guiltinesse of sinne, and from all punishment due to them for their sins; and the ground of their freedome is altogether out of themselues, it is onely in Iesus Christ. Freedome from the curse of the Law, and from Gods wrath due to sin, is grounded onely on Gods mercy, and on the merit of Christ his death; and it hath no respect to any thing in true beleeuers themselues, or done by them as a cause procuring or producing the same. A true beleeuer is not freed frō the least of his sins by any thing in himselfe, or done by him as the cause or ground of it, but onely in and thorow Christ Iesus. Hence it is that remission of sinnes, which is freedome from the guiltinesse of sinne, and from punishment due to sinne, is vsually expressed in Scripture in those termes of couering of sinne; and not imputing sinne is meerely from the Lord, Psal. 32. 1. 2. that is, from the meere mercy of the Lord, without respect had to any thing in sinfull man, or done by him as the cause of it. Yea we shall find, that where remission of sinne is expressed vnder these termes of speech of *putting away sinnes*, *not remembring them*, *blotting them out*, there is either an expresse mention or a necessary implication of Gods meere mercy, as the ground of that benefit, Rom. 3. 24. the Apostle saith, *We are iustified freely by grace.* Remission of sinnes is a part of iustification, and therefore freely giuen without respect of any thing in vs, or done by vs as the cause of it.

Vse. Humaine satisfactions confuted.

Where then is any place for humane satisfaction, by almes deeds, workes of pennance and the like, which the popish sort hold able to satisfie for sinne, and to procure freedome from the temporall punishment of sinne? They cannot stand with this truth: that freedome from the curse of the Law and from Gods wrath due to sinne, is grounded onely on Gods mercy & the merit of Christs death, & not on any thing in true beleeuers themselues, or done by them as the cause of it. And surely those humaine satisfactions do much derogate from Gods free grace, from the infinite merit of Christ his death.

Admit

Admit this (which the Papists can neuer proue,) that some good workes done by true beleeuers are most perfect according to the exact rule of Gods Law, yet cannot those good workes so done, cause or procure freedome from the least of their sinnes. It is no part of Gods promise annexed to the couenant of workes, that any good worke, done according to the exact rule of his Law, shall satisfie for any sinne: the Lord saith not, do this and thou shalt liue, and if thou faile and breake my Law, thou shalt by some good workes done according to the exact rule of my Law, make amends and satisfie for that breach. No, there is no such matter: the condition of perfect obedience propounded in the morall Law of God once broken, there can be no compensation made for that breach but by punishment, either in the person offending, or some other in his stead: and therefore no good thing in vs, or done by vs, (admit it be most perfect) can cause or procure freedome from the least of our sinnes. No, we must renounce all things in our selues, and done by vs, be they neuer so excellent, as insufficient to cause or procure freedome from the least of our sinnes: and for freedome from our sins we must cleaue onely to the free grace of God, and to the infinit merit of Christ his death, as the sufficient and meritorious cause of the same. And if we would haue comfort touching freedome from the wrath of God due to our sinnes, we must go out of our selues, and seeke for that onely in Iesus Christ, and build our faith on him as a sure foundation and rocke, against which the gates of hell cannot preuaile.

Obserue we further, as the Apostle maketh Iesus Christ the ground of freedome from condemnation, so he limits and restraines, and appropriates that benefit to those onely that are in Christ Iesus. That freedome from condemnation, from the guiltinesse of sinne, and all punishment due to sinne, it belongs onely to those that are in Christ Iesus, to those that are one with Christ Iesus, being knit and ioyned to him by the bond of his Spirit, and by true faith. Whence note we thus much.

That

Doct. 4. Onely those that are in Christ haue right and title to the benefit of freedome from condemnation.

That onely those that are in Christ, onely those that are one with Christ, being ioyned to him by the bond of his Spirit and true faith, haue right and title to this benefit of freedome from condemnation, of freedome from the guiltinesse of sinne, and from the punishment due to sinne: indeed onely they may challenge right and title to all the benefits of Christ, and to all the sauing comforts offered and found in him. And it is a certaine truth, that we cannot come to be partakers of any benefit or comfort in and by Christ, vnlesse we be in Christ, euen one with him, and knit to him, as the members of the body are to the head. And to this purpose the Apostle speakes plainly, Ephes. 5. 23. He there cals Christ the *Sauiour of his body*: thereby giuing vs to vnderstand, that Christ is a Sauiour to none but to those that are his members, and that none but they that are of the body whereof Christ is head, can looke for life and saluation, or any sauing comfort in and through him. Ioh. 6. 53, 54. Saith Christ, *Except ye eate the flesh of the Sonne of man, and drinke his bloud, ye haue no life in you; Whosoeuer eateth my flesh, and drinketh my bloud, hath eternall life*: As if he had said, vnlesse ye become one with me, as your meate and drinke are made one with your owne bodies, which are turned into the substance of your bodies, ye cannot be partakers of the life and comfort that is found in me. And onely by being one with me, as your meate and drinke are one with your owne bodies, being turned into the substance of them, shall ye come to find comfort, life and saluation in and by me. And hence doubtlesse it was, that the Apostle, Philip. 3. 9. *Counted all things losse and doung that he might be found in Christ*; he knew well that vnlesse he were in Christ, he could not be partaker of any benefit or comfort in and by Christ. And this truth is grounded on reason.

Ephes. 5. 23.

Ioh. 6. 53. 54.

Philip. 3. 9.

Reason.

For why, though Christ be the fountaine of life and righteousnesse, and of all true happinesse and comfort, yet as the members must be ioyned with the head, and the branches to the vine, otherwise they can draw no sappe nor life from them: so certainly must we be one with Christ, and knit to him

him before we can deriue and draw downe any life or comfort from him. And therefore onely those that are in Christ, euen one with him by the bond of his spirit and by faith, haue right and title to the benefit of freedome from condemnation, and to all other benefits and sauing comforts in Christ.

Vse. A caueat for such as falsly imagine that Christ died for them.

Deceiue not thy selfe then whosoeuer thou art, thinke not that this worthy priuiledge of freedome from condemnation, of freedome from the guiltinesse of sinne, and all punishments due to sinne, and other benefits and sauing comforts in Christ, belong to thee, vnlesse thou haue euidence to thine owne soule that thou art one with Christ, euen one with him by the bond of his Spirit, and by true faith. Herein many deceiue themselues, such as are so farre from being one with Christ, as they are rather limbes of Satan; euen common drunkards, common swearers, filthy adulterers, couetous persons, vsurers, and the like, they thinke that the comforts of Christ his birth, life and death belong to them; and sticke not to say it, that Christ is their Sauiour, and Christ died for them, and they hope to be saued by Christ. Poore soules, they do but dreame, and feed vpon a fancy, and on their owne fooliſh conceipt, and they are deluded and blinded by the diuell: onely those that are in Christ haue right and title to the benefits and sauing comforts in Christ, and they alone may truly and with comfort say; that Christ died for them.

Obiect. Doth not the Apostle tell vs, 1. Tim. 2. 5. 6. *There is one God, and one mediator betweene God and man, which is the man Christ Iesus, who gaue himselfe a ransome for all men.* *Obiection.*

Answ. The meaning is, for all sorts of men, for men of all nations, callings, degrees, states and conditions, not for all and euery man in the world. In that excellent prayer of Christ, Ioh. 17. 9. he excludes the world by name, and prayes onely for them whom his Father had giuen him, and those are onely Gods elect. And for whom Christ neuer prayed, certainly for them he neuer performed any worke of mediation, and for them he died not. If then thou wouldest haue right *Answer.*

and

and title to the merit of Christ his death, and be able to challenge the priuiledge of freedome from condemnation, of freedome from the guiltinesse of sinne and all punishment due to sinne, and other benefits of Christ to belong to thee, thou must haue good euidence to thine owne soule, that thou art in Christ, euen one with Christ by the bond of his Spirit and by true faith; and thou must find thy selfe knit to Christ as a member to the head, and that thou receiue from him influence of grace and spirituall life, and that now thou hast in thee the mind of Christ Iesus, Philip. 2.5. And know this for a certaine truth, if thou haue not Christ thine head in this world, thou shalt haue him thy Iudge and condemner in the life to come. If thou liue as a limbe of Satan, and carrie thy selfe as a member of that body whereof the diuell is the head (as all prophane persons do) thinke not that Christ died for thee, and that thou hast right and title to this excellent priuiledge of freedome from condemnation; if thou so thinke, it is an idle fancy, and thou dost but deceiue thine owne soule.

Obseruatiõ. Now further obserue we the phrase and forme of speech here vsed by the Apostle: he saith not, there is no condemnation to them that are neare to Christ Iesus, or about him, or the like; but saith, there is no condemnation to them that are in Christ Iesus. Whence we are giuen to vnderstand:

Doctrine. 5. Christ & true beleeuers are most nearely conioyned. That there is a most neare vnion betweene Christ and true beleeuers: Such as truly beleeue in Christ, they are most nearely knit and conioyned with him, they are in him, and he in them; yea the vnion and coniunction betweene Christ and true beleeuers is so neare, that we are not able to conceiue it in our shallow braines, it it a secret and a diuine mysterie. Christ prayes, Ioh. 17.21. That they that truly beleeue in him *may be one in him and in his Father, as his Father is in him and he in his Father*; which is a vnion most neare, and indeed vnconceiueable, we are not able to conceiue the neareneſse of that vnion. And hence it is, that we find the vnion betweene Christ and true beleeuers set out in Scripture by such similitudes as do imply a most neare vnion, as by the similitude

Ioh. 17.21.

tude of the head and the body, Ephes. 1.22.23. *Christ is appointed head to the Church, which is his body*; by the similitude of the vine and the branches, Iohn 15.5. *I am the vine and ye are the branches*; by the similitude of man and wife, that as the husband and the wife are most nearely ioyned into one flesh, so neare or rather nearer is the vnion and coniunction betweene Christ and true beleeuers: insomuch as the Apostle saith, Ephes. 5. 30. that true beleeuers are members of Christ his body, *yea flesh of his flesh, and bone of his bone*. Many other similitudes we find in Scripture setting forth the neare vnion that is betweene Chtist and true beleeuers. Yea we find that by reason of the neare vnion of Christ and true beleeuers, that the word (*Christ*) is sometimes put for the Church of Christ, 1.Cor.12.12. *As the body is one, and hath many members, and all the members of the body which is one, though they be many, yet are but one body: euen so is Christ*, that is, the Church of Christ, as the next verse makes it manifest. *For by one Spirit we are all baptized into one body*. This then is a cleare truth, that there is a most neare and strict vnion betwixt Christ and true beleeuers.

Eph.1.22.23. Ioh.15.5. Ephes.5.30. 1.Cor.12.12. 13.

This truly serues in the first place to strengthen and confirme the doctrine of our Church, that true beleeuers are iustified in Gods sight, by the merit of Christ his death, and by his righteousnesse imputed vnto them; for there being that neare vnion betweene Chtist and true beleeuers, as there is betweene the head and the members of the body, they being in Christ and Christ in them, it must needs be that the grace and benefits of Christ, do truly and really belong to them; and that as he *was made sinne for them, so they are made the righteousnesse of God in him*, 2.Cor. 5.21. And what Christ did as mediator, that by the couenant of grace is truly imputed to them that truly beleeue in Christ, and is made theirs by true faith. For what is done by the head in a naturall body, may be truly ascribed to the whole body.

Use 1. The doctrine of iustificatiō by Christ his righteousnes imputed, confirmed.

2.Cor.5.21.

The Papists scoffe at righteousnesse imputed, and call it a putatiue and phantasticall iustice and righteousnesse; but indeed it is a true and reall righteousnesse, grounded on that

neare vnion that is betweene Christ and true beleeuers. And whereas they say, such as is our iustification, such shall be our happinesse in heauen: and as we haue no righteousnesse nor merit of our owne inherent in our selues, but by imputation, so we must looke for no heauen but by imputation, no happinesse reall and indeed; they are easily answered. True beleeuers haue a reall imputation of Christ his righteousnesse, not a supposed imputation. And againe, it followes not because our iustification is by Christ his righteousnesse imputed, therefore our blessednesse shall be so also, because happinesse and glory is the promised reward, and righteousnesse the condition. Now as a man that is bound for the payment of a summe of mony, may haue the cõdition of his bond performed by another, and yet himselfe may haue libertie and freedome by it: So may we haue the condition of righteousnesse performed for vs by Christ, and yet we our selues made partakers of happinesse and glory; and haue the promised reward bestowed on our owne bodies and soules.

Vse. 2. Terror to such as wrong the poorest member of Christ.

Againe, is it so that there is so neare a vnion betweene Christ and true beleeuers, as that they are in him and he in them? then let all such as do abuse or wrong any true beleeuer, be it man or woman, neuer so poore or base in the eyes of the world, let them know that the abuse and wrong resteth not onely on the person abused or wronged, but it reacheth vp to Christ Iesus in heauen; and through the sides of a poore beleeuer, they abase and wrong the Lord Iesus. When *Saul* persecuted the poore members of Christ on earth, the Lord Iesus cryed to him from heauen, Acts 9. 4. *Saul, Saul, why persecutest thou me?* And this may strike a terror and amazement into all wicked persons, that load the members of Christ with iniuries and wrongs, and do cast disgrace and contempt on them. Dost thou abuse or wrong a poore silly man or woman beleeuing in Christ? thou dost it to Christ his head in heauen, and thou mightest as well spit in the face of the Lord Iesus himselfe. And assure thy selfe, the Lord Iesus to whom all power is giuen in heauen and earth, will not suffer any of his members, bought with no lesse price

then

then his owne bloud, to be wronged, but he will reuenge it. Yea the wrongs done to his poore members here on earth, ring in his eares in heauen, & will cause him one day to come down in flaming fire, to render vengeance to those that abuse them. Yea know it, whosoeuer thou art, if thou hast but an intent and purpose of euill against any true beleeuer, that intent & purpose of thine is knowne to him: for he is not onely man but God also, and thy malice and intent of mischiefe against any member of Christ, that lies lurking in the depth of thine heart, doth not rest in thine owne bosome, but it mounts vp aboue the clouds, euen to Christ Iesus in heauen: he sees it, and he takes it as intended against himselfe, and without repentance he will one day plague thee for it. And this may strike amazement into those that offer, or intend, or do the least wrong to the poorest member of Christ. And this also may cheare vp the hearts of poore distressed Christians, and may assure them, that the Lord Iesus is troubled in all their troubles, and that he takes part with them; and therefore he will either moderate the weight of their afflictions, or giue them strength to beare them, or put an end to them, and in the end he will wipe away all teares from their eyes.

A Popish error discouered.

Now before we leaue this point, a Popish error is to be discouered, an error which the Papists would ground on the neare vnion that is betweene Christ and true beleeuers. For thus they hold and teach, that in regard of the neare vnion betweene Christ and true beleeuers, the good workes done by true beleeuers are meritorious, and do deserue the fauour of God. For (say they) true beleeuers being so nearely vnited and knit to Christ, that they are one with him, the good workes they do, receiue vertue from him to merit. Though the good workes done by them in themselues merit nothing, yet in that they are members of Christ, and one with him, they receiue influence from him their head, and are raised vp to an higher estimate, euen to merit fauour of God, and so they come to be meritorious. See the cunning of these deceiuers, to bleare the eyes of the simple, and to deceiue them:

Obiect.

Answer. they are easily answered. The vnion that is betweene Christ and true beleeuers, is no sufficient ground of merit, and from thence it cannot be concluded, that the good workes of true beleeuers are meritorious, and deserue the fauour of God.

Note. *For why, the vnion betweene Christ and true beleeuers, is not personall but mysticall, true beleeuers are not receiued into vnitie of person with Christ, but they are one with him by spirituall and mysticall vnion: now personall vnion is the ground of merit, euen in Christ himselfe. The manhood of Christ apart and by it selfe merits nothing, but as it is receiued into vnion of person with his Godhead:* And therefore they must proue that true beleeuers are receiued into vnitie of person with Christ, before they can truly conclude that their good workes do merit, and deserue the fauour of God: but that they are neuer able to do by all their skill; they can neuer proue that a true beleeuer is one person with Christ: and therefore they build on the sand, and we are to renounce it as an vntruth and Popish error, that by reason of the neare vnion betweene Christ and true beleeuers, their good workes are meritorious.

Come we now to the second generall thing in this verse, the infallible marke by which the Apostle points out those that are freed from condemnation by the death of Christ, they being in Christ, namely this: That they are such as walke after the Spirit and not after the flesh, that is, such as liue according to the motion and guidance of the Spirit of grace and sanctification, as they are moued and guided by the Spirit, and not according to the motion and guidance of the corruption of nature. Now this we are to take, as the Apostle here giues it, as an infallible marke of such as are freed from condemnation by Christ, that such persons are thus qualified, that they walke after the Spirit. The Papists take this as if the Apostle had put it downe as the cause of freedome from condemnation, to them that are in Christ Iesus: That therefore there is no condemnation to them, because they walke not after the flesh but after the Spirit; and so they would hence ground an argument against iustification in Gods sight by faith alone, and go about to proue from hence, that true beleeuers

leeuers are iuſtified in the ſight of God, not only by faith, but alſo by their walking after the Spirit, & by their good works, but they are much deceiued. The Apoſtle here makes not walking after the Spirit the cauſe of freedome from condemnation, but the condition of ſuch as are freed, and a ſpeeciall note by which they may be knowne. He ſaith not: there is no condemnation to them that are in Chriſt Ieſus, becauſe they walke after the Spirit; but they do walke after the Spirit, they are thus qualified, they are ſuch as walke not after the fleſh but after the Spirit. And inded it cannot be, that walking after the Spirit ſhould be a cauſe of freedome from condemnation, becauſe walking after the Spirit in order of nature, is after freedome from condemnation. Men are firſt in Chriſt, and by him freed from condemnation, and haue his Spirit in them, and then they walke after the Spirit. And therefore the Papiſts depraue and abuſe this text, in that they make walking after the Spirit, the cauſe of freedome from condemnation. Come we to matter of inſtruction hence offered: firſt, in that the Apoſtle here makes walking after the Spirit an infallible marke of ſuch as are in Chriſt, and by him are freed from condemnation, we may conclude.

A Popiſh cauill anſwered.

Doct. 6. Such as are in Chriſt they liue an holy and ſanctified life.

That whoſoeuer they be that are in Chriſt, and by him are freed from condemnation, they haue this marke on them, that they walke after the Spirit, they are thus qualified, and they haue this certainly found in them, that they liue according to the motion and guidance of the Spirit of grace and ſanctification. Or briefly thus.

Such as are in Chriſt, euen one with him by the bond of his Spirit, and by him are freed from condemnation, they liue an holy and a ſanctified life: their life is a life of grace and holineſſe, and they do euidence and teſtifie their being in Chriſt, by their holy thoughts, words and workes. And hence it is that the Apoſtle ſaith, 2. Cor. 5. 17. *If any man be in Chriſt, let him be a new creature*, or as it is in the new tranſlation, *he is a new creature*: for it may be put downe poſitiuely; he that is in Chriſt, he is a new creature, he liues not as he was wont, but he liues a new life, euen an holy and ſanctified life, 1. Ioh. 1. 6.

If we say that we haue fellowship with him, and walke in darkenesse, we lye, and do not truly: as if he had said; he deceiues himselfe that saith he hath fellowship with Christ, and yet walkes in darkenesse. He that hath fellowship with him is certainly enlightened, and hath true sauing knowledge, and he walkes answerable to it. 1. Iohn 3.6. *Whosoeuer abideth in him, sinneth not*, that is, makes not a common trade and practise of sinne, but his life is holy and sanctified. And to these we might adde other testimonies of Scripture clearing and confirming this truth, that such as be in Christ, euen one with him, by him are freed from condemnation. they liue an holy and sanctified life, their life is a life of grace and holinesse, and the reasons and grounds of it are these.

Reasons.

1. First, such as are in Christ, they are one Spirit with Christ: 1. Cor. 16. 17. *He that is ioyned vnto the Lord, is one Spirit:* one and the same Spirit is both in Christ and in him, euen the same Spirit of grace and sanctification is in Christ and in euery true beleeuer; and doubtlesse that Spirit workes in true beleeuers according to the measure of his being in them.

2. Againe, such as are in Christ, they are partakers not onely of his death, and the vertue of his resurrection, but also of the efficacie and power of his death, and the vertue of his resurrection, Philip. 3. 10. And they are partakers of his renewing grace, to sanctifie them in their soules and bodies, in their hearts and liues: and therefore it must needs be, that such as are in Christ, and by him freed from condemnation, they liue the life of grace, they shew forth the power of Christ his Spirit, and grace in an holy and sanctified life.

Vse 1. How we may trie whether we be members of Christ or no, & may be sure that we are so.

Now then let this in the first place be thought on to this purpose: Dost thou hold thy selfe to be a member of Christ, and that thou art one with him, and that by him thou art freed from condemnation? (without question euery one is ready out of selfe-loue to assume this to himselfe, euery one hath this conceit of himselfe) but wouldest thou prove it, and wouldest thou haue good euidence for it, and make it

good

good to the comfort of thy ſoule, that it is ſo indeed? then neuer reſt till thou find that thou art truly ſanctified both in heart and life, and that thou liueſt the life of grace and holineſſe, that thou liueſt not as thou art led by the light of nature, haply a ciuill honeſt life, but as thou art guided by the Spirit of grace and ſanctification, that thine heart and life are holy, and ſeaſoned with grace. And if it be thus with thee, then mayeſt thou thereupon certainely conclude, thou haſt good euidence of it, that thou art in Chriſt, and that by him thou art feed from condemnation; yea on this ground thou ſhalt be able to cheare vp thine owne heart in the greateſt triall, euen when the diuell layes ſiege to thy ſoule, and putteth thee to the triall, whether thou be in Chriſt or no. If then thou be able to ſhew the euidence of a heart and life truly ſanctified, thou ſhalt be able to ſilence the diuell, and put him to a nonplus, he ſhall not haue a word againſt thee. But if ſo be thou thinke thou art in Chriſt, and haſt part in his death, and art by him freed from condemnation, and yet wanteſt the euidence of an holy ſanctified life, alas poore ſoule, whoſoeuer thou art, thou doſt but deceiue thy ſelfe. And herein thouſands in the world deceiue themſelues. Thouſands there be that fancy to themſelues that Chriſt died for them, that they ſhall be ſaued by Chriſt, and yet are ſo farre from an holy and ſanctified life, as that their liues are foyled with many foule ſinnes, with drunkenneſſe, Sabbath-breaking, and the like; and they will not be drawne to an holy courſe of life, no, they hate to be reformed, and hate thoſe that are holy and religious, and truly feare God. And ſome content themſelues with a ciuill honeſt life, and thinke that a ſufficient ground of comfort; poore ſoules, they do exceedingly deceiue themſelues. And know it whoſoeuer thou art, the diuell will ſuffer thee to thinke, yea to ſay it, that thou haſt part in Chriſt, and that Chriſt died for thee, ſo long as he findes by thy fruites, that thou art not in Chriſt: he will ſooth thee vp, and helpe thee forward in that conceit, and ſo cartie thee on in a fooles paradiſe (as we vſe to ſpeake) to thine owne endleſſe perdition. And know it further, that thou

confessing thy selfe to be a Christian (as euery one will be held to be) and yet liuing a lewd and wicked life, or contenting thy selfe with a formall profession, thou dost more dishonour Christ then Turkes and Pagans that vtterly deny him; and without repentance thy iudgement and damnation shall be deeper in hell then theirs: for thou dost thereby as it were witnesse against Christ, that he is but a weake Christ, and that there is no power in his death, nor vertue in his resurrection. Oh then if thou wouldest haue good euidence to thine owne soule, that thou art in Christ, and by him freed from condemnation, neuer rest till thou find thy heart and life truly sanctified, and that thou liuest the life of grace and holinesse.

Vse. 2. Gods marke on such as are in Christ.

Againe, is it so, that such as are in Christ, and by him are freed from condemnation, they liue an holy and sanctified life? then know to thy comfort, whosoeuer thou art that hast thy heart and life sanctified, and liuest the life of grace and holinesse, the Lord hath marked thee out for his owne, and thou hast good euidence, such as cannot deceiue thee, that thou art in Christ. For these are conuertible termes, and may be truly and reciprocally affirmed one of the other: He that is in Christ, liues an holy and sanctified life: And he that liues an holy and sanctified life is certainely in Christ. If then thou find the power of sinne broken in thee, and that now thou dost hate and striue against all sinne, yea euen against the sinne that heretofore was well pleasing to thee, and now thou studiest and endeauourest to please God in euery good duty, and dost account it thy chiefest honour to deny thy selfe, to mortifie the lusts of thine owne heart, and to liue to God; comfort thy selfe, thou hast good euidence of thy being in Christ, and that by him thou art freed from condemnation, yea by him set in the state of grace and saluation.

A cauill of the Papists answered.

Let the Papists say what they will to the contrary, that holinesse may be lost, and the fruite of Gods grace may wither and come to nothing; they directly contradict the words of Christ, Iohn 4. 14. *Whosoeuer drinketh of the water that I shall giue him, shall neuer be more athirst, but the water that I shall*

giue

giue him, ſhall be in him a well of water ſpringing vp into euerla-ſting life. Be of good comfort then, thou hauing euidence of an holy and ſanctified life, thou haſt ſuch aſſurance of thy being in Chriſt, and of being in the ſtate of grace and ſaluation, as will neuer faile thee: and thinke on it to thy comfort.

In the next place, the phraſe and forme of ſpeech vſed by the Apoſtle is to be obſerued; he ſaith, ſuch as are in Chriſt Ieſus, they walke after the Spirit, that is, they liue and leade their liues according to the motion and guidance of the Spirit of grace and ſanctification. The point hence is this.

That the walking of the godly, true beleeuers, ſuch as are in Chriſt, the courſe of their liues is according to the motion and guidance of the Spirit of grace and ſanctification; they haue not onely ſome good thoughts, or good deſires, and haply vtter ſome good words, and it may be ſometimes make a ſtep into a good way, and do ſome good duties, but the courſe of their life and their actions, for the tenour of them, are conſtantly ordered and guided by the motion of Gods Spirit, and they go on in an orderly courſe of holineſſe, and the courſe of their life is holy, and good, and ſpirituall. Indeed (to preuent an obiection) this is not ſo to be vnderſtood, as if Gods children did neuer trip or ſlip awrie, nor at any time ſlide out of the way of holineſſe, and did neuer fall into any ſinne, we are not ſo to conceiue the point: for then none liuing on the face of the earth, ſhould be ſaid to walke after the Spirit, becauſe there is none that liues and ſinnes not, but thus vnderſtand the point. That howſoeuer Gods children, true beleeuers, and ſuch as are in Chriſt, do ſometimes ſlip and ſlide, and againſt their purpoſe fall into ſome ſinne; yet the courſe of their life, and their thoughts, and words, and actions, for the tenour of them, and for the moſt and greateſt part, are holy, and good, and ſpirituall; and they are ordered and guided by the motion of Gods Spirit: yea euen when they do ſlip, and fall, and are ouertaken with ſome ſinne, therein alſo grace hath a working in them, not to the acting of ſinne, but to curbe and reſtraine the fleſh, that the euill

Doct. 7. Such as are in Chriſt are conſtantly holy in the courſe of their liues.

euill they do, is not done with full consent of will, and so for the tenour, frame and course of their liues, it is holy, good, heauenly and spirituall. Thus it is with the godly, true beleeuers, and such as are in Christ. And to this purpose the Apostle speakes plainly, Philip. 3. 20. Saith he, *Our conuersation is in heauen*, speaking of himselfe and other true beleeuers; or as the word πολίτευμα signifieth, our ciuill life, all our thoughts and actions are heauenly, or as *Beza* rendreth it, we carrie our selues as free Denisons of heauen, our whole carriage is heauenly and spirituall. Psal. 119. 1. Saith *Dauid*, *Blessed are those that are vpright in their way, and walke in the Law of the Lord.* And then verse 3. Surely (saith he) *they worke none iniquitie, but walke in his wayes*: they hold on a course in holinesse, and in the waies of God. Galat. 5. 16. we find that the Apostle exhorts and stirres vp true beleeuers thus to walke: *Walke ye in the Spirit, and ye shall not fulfill the lusts of the flesh.* And Psal. 50. 23. the Lord himselfe speakes of framing or disposing the conuersation aright, requires it as of his children, with promise to shew them his saluation: *He that offereth praise shall glorifie me, and to him that disposeth his way aright, or conuersation aright, will I shew the saluation of God.* It is said of *Henoch*, Gen. 5. 22. that *he walked with God*, his walking was with God. Without question *Henoch* sometimes faulted and failed, but the course of his life was as in the presence of God, that was holy and religious, and truly spirituall. And so doubtlesse is it with Gods children, and true beleeuers, and such as are in Christ, though sometimes they slip and faile, yet their walking and course of life is holy, and good, and spirituall. And the reasons of it are these.

Reasons. 1. First, Gods children, true beleeuers, haue wisedome in their hearts, and knowledge delighting their soules, as Pro. 2. 10. They are truly enlightened, and haue sound knowledge of the word of God, discouering to them the deceiptfulnesse and danger of sinne, and enlightening them to decline the euill way, and to go on in the right way, euen in the way of holinesse.

Againe,

2.

Againe, Gods children, true beleeuers, haue the true feare of God in their hearts, which makes them hate euill, yea the *euill way*, and course of euill, Prou. 8.13. And their hearts are possessed with a true loue to God, which makes them to auoide and to abhorre all and euery sinne, because it is sinne, and displeasing to God, and makes them carefull to please God in all holy duties. And on these grounds we may certainly conclude, that howsoeuer Gods children do sometimes slip and fall into sinne, yet their walking is after the Spirit, and the course of their liues for the tenour of them, are holy, good, and spirituall, and they liue as they are ordered by the motion and guidance of the Spirit of grace and sanctification.

Vse. 1. A child of God is to be iudged by the course of his life.

Let no man then iudge of a child of God by some one or few of his actions, but by the tenour and course of his life. It is the manner of the world, and of wicked men, to watch for the halting of a child of God, as Iere. 20. 10. and if they can take him tripping and failing in the least thing, presently their mouthes are open against him, and they cry out against him, and charge him with hypocrisie, and sticke not to say, that all his profession is but meere hypocrisie: and on the occasion of his failing they flie on all Gods children, and sticke not to charge them all to be hypocrites; so rash, and so heady, and so vncharitable are vngodly men in their censures: we must take heed of this rashnesse, if we thus iudge of a child of God we trespasse, Psalme 73. 15. Looke to the bent and course of a mans life and his carriage, if that be holy and religious, and thou seest in a man an honest and carefull endeauour to walke according to the will and word of God, though he faile in some particular, thou art to iudge of him as a child of God, and as one that truly beleeues in Iesus Christ. The course of a mans life and his walking, ought to be the rule of thy iudgement in respect of others.

Vse. 2. Some good thoughts, or words, or actions, not suffi-

Againe, is it thus with Gods children, and such as are in Christ, that the course of their life and their actions for the tenour of them, are holy, they are good, and they are spirituall? Then take heed thou deceiue not thy selfe, thinke not that

cient to proue a man or woman to be a child of God.

that thou art a child of God, and that thou art in Christ, because haply thou hast in thee sometimes some good thoughts, and some good motions and desires, and sometimes some good words drop from thee, and sometimes thou dost a good action, and thou dost sometimes step into a good way; for this is that which deceiues many in the world, they thinke they are the children of God, and they are truly religious, and who shall say to the contrary? onely because they haue sometimes some good motions in their mindes, and sometimes some good words fall from them, and sometimes they hit on a good action; they heare the word, they pray, they giue almes, or the like, when notwithstanding the course of their life is farre from being holy, and it is farre from the power of religion. Such persons deceiue themselues: and take heed of this deceipt whosoeuer thou art, fancy not to thy selfe that thou art a child of God, onely because of some good motions in thine heart, some good words, and some good actions coming from thee; if thou build on that ground it will deceiue thee, the vilest wretch may sometimes haue good motions, good words, or do good things. If thou wouldest haue good euidence and ground indeed that thou art a child of God, thou must find thy walking to be after the Spirit, and that thou art a spirituall man or woman: and thinke not as the blind world thinkes, that onely the Ministers of the Gospell must be spirituall men: No, no, if thou whosoeuer thou art, be not spirituall, thou hast no part in Christ. *And therefore looke to it, and let not thy thinking, speaking, and doing of good things, be as it were accidentall and happening sometimes; let thy failing and falling into sinne, be as it were accidentall and against thy purpose, but let thy thinking, speaking, and doing of good things, be ordinary and vsuall:* let thy walking be after the Spirit, and let the course of thy life be holy and religious, and led in the feare of God, according to the measure of light vouchsafed to thee: for that indeed thou art, that thou art in the course of thy life, as well in priuate as in publicke. And if thou be holy in the Church and in publicke, and not in thine house and in thy closet, and in thy trade and calling,

Note.

ling, and course of life thou art not holy, thou art not truly religious, and therefore looke to the course of thy life; if that be holy and religious, as well in priuate as in publicke, and that thou be holy in thy particular trade and calling; then indeed thou art holy and truly religious, and that will giue thee good euidence to the comfort of thy soule, that thou art the child of God.

Quest. Haply here some will demand, and say: How shall I know that my walking is after the Spirit? I would willingly haue some speciall notes and markes giuen, by which I may trie my selfe, and may be assured that my course of life is holy and religious, as well in priuate as in publicke.

Answ. The markes by which thou mayest know it, are specially these:

Markes by which men may koow that they walk after the Spirit.

1. First, if thou haue in thee a mind and desire to know the good way, that thou mayest walke in it, and thou takest counsell of God in his word, and makest that the rule of all thy actions, as *Dauid* saith, Psal. 119. 24. For certainly as one saith well, the Spirit of God leades the children of God in the way of Gods commandements, he guides them not by idle dreames and reuelations, neither is he a Spirit of rashnesse and giddinesse, wherewith some are possessed.

2. Secondly, if thou be carefull to lift vp thine heart to God in prayer, at all times and on all occasions, especially when thou art to set on any matter of waight, that the Lord would guide and gouerne thee in all thy thoughts, words, and actions. Excellent is that example of *Nehemiah*, Nehe. 2. 4. When he was to speake to the King in a matter of waight, the text saith he prayed vnto the God of heauen.

3. Thirdly, if when thou dost slip and fall into any sinne, thou art heartily grieued for it, and dost neuer rest till thou hast recouered thy selfe by speedy repentance.

4. Fourthly and last of all, if thou carrie in thee an holy resolution to please God in all things, and not to be driuen from an holy course of life by any reproch, disgrace, or trouble whatsoeuer; though it be to the losse of thy deare st bloud.

By these notes thou mayest know that thy walking is after the

the Spirit, and that the course of thy life is holy and religious: and hereby trie thy selfe, and neuer rest till thou find these things in thy selfe: and if thou find these things in thee, thou mayest assure thy selfe thy walking is after the Spirit, and that thy course of life is holy and religious; and that is a sure euidence that thou art a child of God.

Obserue we yet further; the Apostle hauing set this marke on such as are in Christ, and by him are freed from condemnation, that they walke after the Spirit; he there stayes not, but he addes a deniall of the contrary, that they walke not after the flesh: he saith, they walke after the Spirit, not after the flesh. And hence we are giuen to vnderstand thus much.

Doct. 8. Men cannot walke after the flesh and after the Spirit both at one time.

That men cannot walke after the flesh and after the Spirit, it cannot be: it is not possible men should liue according to the motion and guidance of the Spirit of grace and sanctification, and according to the motion and guidance of the corruption of nature, both at one time; men cannot thinke, speake, and do as they are acted and moued by the Spirit of grace and holinesse, and withall thinke, speake, and do as they are moued and led by their owne carnall reason, and their owne sinfull lusts and corrupt affections. A mans walking & course of life cannot be good, holy, heauenly, and spirituall, and at the same time, earthly, carnall, and meerely naturall and sensuall: these two courses of life cannot stand together. And to this purpose marke what Christ saith, Math. 6. 24. *No man* (saith he) *can serue two maisters*: Now the flesh and the Spirit are two Lords and maisters, yea they are maisters of contrary mindes and dispositions, of contrary commands, as the Apostle saith, Galat. 5. 17. *The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary one to the other.* Galat. 6. 8. the Apostle speakes of sowing to the flesh, and sowing to the Spirit: so he makes an opposition betweene them, both in themselues, and in the fruite of them, as that the fruite of sowing to the flesh shall be corruption, and the fruite of sowing to the Spirit shall be life euerlasting. Philip. 3. 18. 19. 20. the Apostle makes a flat opposition betweene

tweene those that walke after the lusts of their owne hearts, and make their *bellies their God, and mind earthly things*, and himselfe and others who had their conuersation in heauen: *Many* (saith he) *walke, of whom I haue told you often, and now tell you weeping, that they are the enemies of the crosse of Christ, whose end is damnation, whose God is their bellie, and whose glory is to their shame, which mind earthly things.* But (saith he) *our conuersation is in heauen.* And Rom. 12. 1. the Apostle hauing exhorted the beleeuing Romans to giue vp their bodies a liuing sacrifice, holy, and acceptable, and perfect, he presently subioynes, verse 2. *Fashion not your selues like vnto the world*, frame not the course of your life according to the guise, and manner, and custome of the world and worldly men: as if he had said, an holy course of life, and spirituall seruing of God, and a carnall course of life led after the manner and fashion of the world, cannot stand together. These testimonies of Scripture do plainly euince and proue the point in hand, that a man cannot possibly walke both after the flesh and after the Spirit: the course of a mans life, and his walking cannot be good, holy, heauenly, and spirituall, and at the same time earthly, carnall, and meerely naturall and sensuall.

Reason. 1. Because of that opposition and contrariety that is betweene the flesh and the Spirit, they are directly contrary one to the other: they are contrary rootes, and they bring forth contrary fruites, as appeares Galat. 5. 19. to 24. *The workes of the flesh are adultery, fornication, vncleanesse, wantonnesse, idolatrie, witch-craft, hatred, debate, emulations, wrath, contentions, seditions, heresies, enuie, murthers, drunkennesse, gluttony, and such like: But the fruite of the Spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faith, meekenesse, temperancie.* The flesh and the Spirit are as contrary, as fire and water, light and darknesse: they are like the Arke of God and *Dagon*, they cannot stand together, there can be no agreement betweene them. 2. Cor. 6. 14. *What fellowship hath righteousnesse with vnrighteousnesse, and what communion hath light with darknesse*, saith the Apostle: and therefore it is not possible

possible for a man to walke both after the flesh and after the Spirit.

Reason.2. Againe, such as walke after the flesh, and follow the motions and guidance of their owne corruption, without question they do so with a loue and liking of the flesh, and of the lusts of it; they are pleasing to them, and they haue no true loue of God, nor of good things in them, which is found in them that walke after the Spirit. For as 1. Ioh. 2. 15. *If any man loue the world, the loue of the Father is not in him*: if any man be carried away with the lust of the flesh, the lust of the eyes, or the pride of life, his heart is not right in the loue of God; *The amitie of the world is the enmitie of God, whosoeuer therefore is a friend of the world, maketh himselfe the enemie of God*, Iam. 4.4. And therefore it must needs be, that such as walke after the flesh and not after the Spirit, they are carried contrarie waies, according to their contrary affections and likings. And so it cannot be that a man should walke both after the flesh and after the Spirit, and the course of a mans life cannot be holy, good, heauenly, and spirituall, and at the same time earthly, carnall, and sensuall.

Vse. 1. The blindnes and folly of many discouered.

This serues in the first place to discouer to vs the blindnesse and folly of many in the world. Many there be who thinke they may bring contrary ends together: they are of this mind, that they may walke both after the flesh and after the Spirit, that they may liue as they are led by their owne corrupt reason, their sensuall and corrupt affections, euen conforming themselues to the course of the world, in following after the profits, pleasures, and vanities of the world, and may do as the most do, and as the time serues: and in their speeches, their actions, their gestures, their attire, be like such as are carnall; and yet be religious, and the children of God, and seruants of God too. Poore soules whosoeuer they are that thus thinke, they deceiue themselues exceedingly, they are besotted with the deceit of sinne, and they discerne not the things that differ. Yea it is a sower fruite budding out from the bitter roote of Atheisme and infidelitie, for men to thinke they may follow the course of the world, and yet be holy

holy and religious, and the children of God. To instance in some particulars: Dost thou thinke that thou mayest be an earth-worme, alwaies poring and digging in the earth, minding and affecting earthly things, and hunting after the things of this life, and yet be a child of God, and a seruant of God, and walke after the Spirit? it is because thou beleeuest not the word of the Lord Iesus, who hath told thee the contrary, Luke 16. 13. *Ye cannot serue God and riches.* Dost thou thinke (as many do) that thou mayest serue God on the Sabbath as well at home as in the Church and publicke assemblie, (being able to come to it) or as well on horsebacke as at a Sermon: or if thou come to the publicke exercise and attend on it, when that is ended thou art at libertie, and maist then do a worke of thy calling? it is because thou giuest not credit to the word of God, he reuealing the contrary to thee in his holy commandement. Dost thou thinke that thou maist fashion thy selfe like to the world, in thy speech, in thy gesture, in thy attire, euen attiring thy selfe like to a wanton, and yet be religious and a child of God? the word of God hath told thee the contrary, and it is because thou beleeuest not the word of God, that thou art of that mind. And so I might instance in many other particulars. *And know it whosoeuer thou art, that so farre as thou dost follow the guidance of thine owne corrupt reason in any thing, so farre dost thou swarue from the guidance of Gods Spirit and grace: and it is as possible for thee to bring heauen and earth together, and to gripe them within thy fist, as it is for thee to walke both after the flesh and after the Spirit; and to liue an holy, religious and spirituall life, and at the same time to liue an earthly, carnall and sensuall life.* These two can neuer sort together, there is no medley, no mixture to be made of them. No, no, if the course of thy life be earthly and carnall, without all question it is not holy, and good, and heauenly, and spirituall. And take this with thee: If thou liue not an heauenly life here in this world, thou shalt neuer liue it in the world to come; thou shalt neuer enioy the life of glory in heauen. It is not thine owne strong conceipt that will carrie thee vp to heauen, because thy conceit serues

Note.

thee, that thou shalt be saued as well as the best, though thou be as bad as the worst. No, no, if thou walke according to the course of this world, Ephes. 2. 2. *after the Prince that ruleth in the aire, euen the spirit that now worketh in the children of disobedience:* with him, vnlesse thou repent, thou shalt one day haue thy portion: and therefore take heed of that course of life.

Vse. 2. Comfort to such as hold on a constant course of holinesse.

Againe, is it so that a man cannot possibly walke both after the flesh and after the Spirit, and the course of a mans life cannot be holy, good, and heauenly: and at the same time, earthly, carnall and sensuall? then comfort thy selfe whosoeuer thou art, that findest thy walking and course of life, to be holy, good, heauenly, and spirituall. For what though it be so, that thou dost sometimes slip and faile, and art sometimes ouercarried, to the doing of some euill against thy purpose, and the best of thine actions are not done so cheerefully, and so exactly and perfectly as they ought, but they are mingled with many imperfections, and thou hast cause to be humbled for them? yet if thou be able to witnesse to thy selfe in truth, that the bent and purpose of thine heart is to please God in all things, and thy care and thy endeauour is to walke with God, and thou dost in some poore measure hold on a course in holinesse: comfort thy selfe, thou hast good cause to be comforted, for then thou art one, euen in Gods accompt, that walkest after the Spirit; and the Lord esteemes not of thee as one that walketh after the flesh. Though the flesh that still abides in thee, do intermeddle, and thrust in it selfe, and do cause thee sometimes to slip and faile, and to do good things imperfectly, yet the Lord passeth by thy failings and imperfections, he lookes to thy walking and course of life, and that being holy and good, he esteemes of thee as one that walkes after the Spirit, and not as one that walkes after the flesh, and consequently, as one that art in Christ, and by him freed from condemnation. And that is an excellent comfort, thinke on it to thy comfort.

Note we further, the Apostle here saith, that such as are in Christ, and by him are freed from condemnation, they

walke

walke not after the flesh but after the Spirit. Hence it is cleare:

That the best of Gods children liuing on the face of the earth, euen such as are in Christ, and by him are freed from condemnation, they haue in them both flesh and Spirit, both grace and corruption, and they walke after the one, and not after the other. Satan commonly troubles and disquiets poore weake Christians, and would beare them in hand that they are none of Christs, because they haue corruption and flesh in them, and they feele in themselues many sinfull infirmities. Herein he playes the subtill sophister and cunning deceiuer, he would haue Christians to measure themselues by a false rule, by the rule of perfect sanctification, and he tels them, vnlesse they be perfectly sanctified they are not in Christ.

Doct. 9. The best of Gods children haue in them both flesh and Spirit.

Now perfect sanctification is the rule that is to be layd to the Saints in heauen, and not to those that liue on the face of the earth. No, no, sinne and corruption that is found in men or women, is not sufficient to proue them not to be in Christ, but their walking after it. If men walke after the flesh, they are not in Christ; but if thou hauing flesh and corruption in thee, thou art wearie of it, and thou dost not willingly follow the motion and command of it, but dost euen sigh and grone vnder it, as the people of Israel did vnder their seruitude and bondage in Egypt, and grace hath wrought in thee a new disposition, such as nature neuer could bring forth: comfort thy selfe, vndoubtedly thou art in Christ Iesus. Come we now to the second verse.

Note.

VERSE 2.

For the Law of the Spirit of life, which is in Christ Iesus, hath freed me from the Law of sinne, and of death.

OVr Apostle hauing in the verse foregoing layd downe his generall proposition, full of sweet and heauenly comfort to all that are in Christ Iesus; that to them there is no condemnation: in this verse he proues and confirmes that proposition. Some would haue this verse to be a proofe and confirmation of the latter part of the former verse, namely, of that which the Apostle affirmes of such as are in Christ, that they walke not after the flesh, but they walke after the Spirit. Say they, the Apostle confirmes that part of the verse by an argument from the efficient cause of an holy and sanctified life, namely, the Spirit of Christ giuen to such as are in Christ, and haue followship & communion with him. But indeed this verse is rather to be taken as a proofe and confirmation of the former part of the verse foregoing. The Apostles proposition, there is no condemnation to such as are in Christ, that is most agreeable to the context, and to the drift & purpose of the Apostle. For hauing said there is no condemnation to them that are in Christ Iesus; some might haply thinke or say, Is there no condemnation to such as are in Christ? why, they that are in Christ Iesus haue in them a remainder of corruption, there is impureneſſe and defilement in part in all the powers of their soules, and in all the parts of their bodies: the impureneſſe of nature is found in the best and in the most holy that liue in the world, & that is enough to condemne them; how then are they freed from condemnation? This obiection the Apostle here meetes withall, and preuents, and makes answer to it on this manner: Howsoeuer the best and the most holy that liue in the world haue in them impureneſſe of nature, which in it selfe and of it selfe, is enough to condemne them; and euen for that, if there were no further matter of condemnation in them, the Lord might iustly

iustly throw them to hell, yet there is that in Christ Iesus that is able to free them from it: yea there is that in Christ Iesus, euen the law of the Spirit of life, that doth free all that are in him from the law of sinne and of death: therefore there can be no condemnation to them. So the Apostle here reasons, and that is the dependance of this verse on the former.

Now in this verse, for the generall matter of it, we haue these things layd before vs.

The generall matter of the second verse.

First, what it is that sets them that are in Christ Iesus free from their guiltinesse in respect of their impure nature, and from the power it hath in it selfe to condemne them, namely, the Spirit of life; which the Apostle deliuers, together with the power of it, vnder the word *Law*; and the subiect of it, in whom that Spirit of life is found, and that is in Christ Iesus: *For the law of the Spirit of life which is in Christ Iesus.*

1.

Then the Apostle makes knowne the effect and powerfull worke of that Spirit of life: that the effect of it is freedome; giuing instance of that effect in himselfe, and in his owne particular, setting it downe in the time past: *hath freed me.*

2.

And to that he addes in the third place, from what himselfe was freed, and from what all that are in Christ Iesus are freed, by the power of the Spirit of life in Christ Iesus, in the last wordes, *from the law of sinne and of death*: and so we see the summe and substance of this verse. Come we to vnfold the sence of the words of it.

3.

This verse doth much trouble Interpreters, and is diuersly taken according to the diuerse applications of it, some applying it (as I said) as a proofe of the latter part of the verse foregoing, and some as a confirmation of the former part of it, which (as I haue shewed) I take to be the right application of it. And I doubt not but that this verse and the two verses following, are to be taken as intended by the Apostle, touching the matter of Iustification, and freedome from condemnation, and not concerning the sanctification of such as are in Christ: the context and words (as I conceiue) will beare no other sound exposition.

Interpretatiō.

For the Law of the Spirit of life. These words (*of the Spirit of life*)

life) are diuerſly expounded. I will not trouble you with the varietie of expoſitions, but giue that which I conceiue to be the true meaning of them, and moſt agreeable to the purpoſe of the Apoſtle. And the Spirit of life (as I take it) is here put for life, according to the phraſe of Scripture, as Reuela. 11. 11. *After three dayes and an halfe the Spirit of life comming from God ſhall enter into them*: that is, life it ſelfe. Now life is that whereby a thing acteth and moueth it ſelfe, and it is the cauſe and beginning of action and motion: and being here applied to Chriſt, we are to vnderſtand it of that in Chriſt which is the cauſe and beginning of all his holy actions. Now what is that? Why, ſurely his originall holineſſe and purity, the holineſſe and purity of his humane nature, which is here called the Spirit of life for two reaſons.

Reaſon 1. Prooving Chriſt his originall holines and purity to be here meant.

Firſt, becauſe it was infuſed into his manhood by the Spirit of God in his conception, when he was conceiued in the wombe of the virgin, he being conceiued by the holy Ghoſt. Luk. 1. 35. the Angell anſwered and ſaid vnto her, *The holy Ghoſt ſhall come vpon thee, and the power of the moſt High ſhall ouerſhadow thee: therefore alſo that holy thing which ſhall be borne of thee, ſhall be called the Sonne of God.*

Reaſon 2.

Secondly, becauſe of the perfection of it, it being moſt exact, and abſolute, and perfect. It is vſuall in the Scripture to ſet out a thing in the perfection of it, and to the full, by adding the word *Spirit* vnto it; as the ſpirit of pride, of truth, of errour, and the like. So then the meaning of this phraſe (*the Spirit of life*) is this, the moſt abſolute and moſt perfect purity and holineſſe of the nature of man. And the word *law* here vſed, ſignifieth the power of that holineſſe and purity to countermand the power of ſinne, to acquit and diſcharge from ſinne: and that may be eaſily gathered from the oppoſition of it to the law of ſinne. (*In Chriſt Ieſus*) So is the text originall, ἐν Χριστῷ Ἰησοῦ. *the law of the Spirit of life which is in Chriſt Ieſus.* The meaning is, which is inherent in Chriſt Ieſus himſelfe, as the proper ſubiect of it. *Hath freed me*, that is, me being in Chriſt Ieſus, and one with him by the bond of his Spirit, and by faith: hath perfectly freed me being

being imputed to me. For here no doubt the Apoſtle had an eye to that in the verſe before, (*There is no condemnation to them that are in Chriſt Ieſus.*) (*From the law of ſinne, and of death.*) The word *ſinne*, here ſignifieth the corruption, the blot and ſtaine of nature: and in reſpect of the Apoſtle and true beleeuers, the reliques and remainders of that blot and ſtaine ſtill abiding in them: and by *the law of ſinne*, is meant that force and power it hath in it ſelfe, to make guilty in Gods ſight, and to bind ouer to puniſhment. And laſt of all, by the *law of death*, we are to vnderſtand the power of death, both of body and ſoule, both temporall and eternall, due to that blot and ſtaine. Thus then briefly conceiue we the meaning of the Apoſtle in the words of this verſe, as if he had ſaid.

For the power of the moſt abſolute and moſt perfect holineſſe and purity of the nature of man, which is found in Chriſt Ieſus, is inherent in him as the proper ſubiect of it, euen the power and force it hath to acquit and diſcharge from ſinne, that being imputed to me, hath perfectly freed and deliuered me, I being in Chriſt Ieſus, and one with him by the bond of his Spirit and by faith, from the power which the remainder of ſinne, the blot and ſtaine of my ſinfull nature, hath to make me guilty in Gods ſight, and to bind me ouer to puniſhment, and from the power of death both of body and ſoule, euen of death temporall, and of death eternall, due to me in reſpect of that blot and ſtaine of my corrupt and ſinfull nature.

Obſerue we that this verſe hath reſpect to the firſt part of the former verſe, as a preuention of an obiection: for ſome might obiect and ſay, There is impureneſſe of nature in the beſt and moſt holy that liue in the world, how then are they freed from condemnation? This the Apoſtle meets with, and anſwers, That the perfect holineſſe and purity of Chriſt his manhood imputed to them, perfectly frees them from the power the defilement of their nature hath to condemne them, and it ſhall neuer condemne them; and ſo it is a truth that there is no condemnation to them that are in Chriſt Ieſus. Hence then we may gather thus much.

That ſuch as are in Chriſt Ieſus, they are partakers of the benefit *Doct.* 1.

Such as are in Christ Iesus are partakers of his most holy conception & birth, and of the perfect purity of his most holy nature.

benefit of Christ his most holy conception and birth, and of the perfect holinesse and purity of his most holy and sanctified nature: not onely the merit of Christ his actiue obedience in his life, and the merit of his suffering and death belongs to true beleeuers, but the benefit also of his habituall righteousnesse, of his most holy nature belongs to them: and that is also imputed to them, to their iustification in Gods sight: and by the perfect holinesse and purity of Christ his humane nature imputed to them, they are accounted as holy and pure, and that in the sight of God, as if they themselues had bene conceiued and borne without spot of sinne. And to this purpose is that of the Apostle 1. Corinth. 1.30 *Christ is made to vs of God, wisedome, righteousnesse, sanctification, and redemption.* Christ is made to such as truly beleeue in him, not onely righteousnesse in respect of his perfect fulfilling of the Law of God for them, but sanctification also, in respect of his holinesse, innocency, and most perfect purity of his holy and sanctified nature. Ezech. 16.6. the Lord saith, *He saw Ierusalem polluted in her owne bloud in her nativity and birth, and he couered that filthinesse of hers:* verse 8: And hence it is that the Lord is said not to see iniquity in Iacob, Numb. 23.21. *He sees no sinne in his people* and children, not that there is no sinne in them that are iustified by Christ, or that God cannot see it: for the best haue corruption still abiding in them, which God seeth and chasteneth them for it, but that in the iustification of a sinner, he lookes on them in and through Christ, and beholds them in his perfect holinesse and purity: and so he sees them as holy and pure, and free from all spot of sinne. They are partakers of the perfect holinesse and puritie of Christ his most holy and sanctified nature, and that being imputed to them, they are accounted as holy and pure in Gods sight, as if themselues had bene conceiued and borne without sinne: and the reason and ground of this truth is this.

Ezech. 16.6.

8.

Reason.

Whole Christ is giuen to such as are in him, euen Christ with all his benefits; the benefits of his conception, birth, life, and death: he was incarnate and borne not for himselfe, but

for

for Gods choſen: Iſai. 9.6. *Vnto vs a child is borne, vnto vs a Sonne is giuen.* He was borne that he might beſtow himſelfe wholly on true beleeuers, as a mediator, and all his workes of mediation, his holy incarnation, his fulfilling of the Law, his ſuffering for ſinne. And this we may reſolue on as a certaine truth, that ſuch as are in Chriſt Ieſus, they are partakers of the benefits of Chriſt his moſt holy conception and birth, and by the perfect holineſſe and puritie of Chriſt his humane nature imputed to them, they are accounted in Gods ſight as holy and pure, as if themſelues had bene conceiued and borne without ſpot of ſinne.

Vſe. 1. Information of iudgement touching the iuſtification of true beleeuers in Gods ſight.

Now then, this may ſerue firſt to informe our iudgements touching iuſtification of a true beleeuer in Gods ſight: by this we may eaſily conceiue how a true beleeuer ſtands perfectly iuſt and holy in Gods ſight, namely, by the birth and ſuffering of Chriſt, and by the obedience of his life, and alſo by the holineſſe and innocency of his conception and birth. By the merit of Chriſt his death, a true beleeuer is diſcharged from the guilt and puniſhment due to him for ſinne, both originall and actuall: by the obedience of his life, he is accounted actually iuſt and righteous; and by the holineſſe and puritie of his conception and birth, he is accounted perſonally holy and pure, as if he had bene conceiued and borne without ſpot of ſinne.

Vſe. 2. Sweet comfort to ſuch as are ſure they are in Chriſt.

Againe, is it ſo that ſuch as be in Chriſt Ieſus are partakers of the benefit of his moſt holy nature, and by the perfect holineſſe of his nature imputed to them, they are accounted as holy & pure in Gods ſight, as if themſelues had bene conceiued & borne without ſin? then here is matter of ſweet comfort for thee whoſoeuer thou art, that haſt euidence in thine owne ſoule that thou art in Chriſt: thou mayeſt hereupon conclude to thy comfort, that thou art perfectly iuſt and holy in Gods ſight, in and through Chriſt: and it is neither the want of holineſſe in thy life, nor the want of puritie in thy nature, that can condemne thee; there is a ſupply of perfect holineſſe both actuall and originall made to thee in Chriſt. Satan commonly ſeekes to brangle and trouble the conſcience of

of a poore weake Christian on this or the like manner: he sets on him and tels him, thou art filthy, thou art vncleane, and dost thou looke to be saued, and to enter into Gods kingdome? thou dost but deceiue thy selfe. Admit this that Christ hath died for the sinnes that thou hast done, and hath also fulfilled the Law for thee, yet thou knowest thou art filthy, and thou art priuie to the vncleannesse of thine owne heart and soule, sinne cleaues to thee, and thou feelest it, and dost acknowledge it to God, and dost thou thinke to be admitted into Gods kingdome of glory? No, no, I tell thee no vncleane thing shall enter into that kingdome, the Lord himselfe hath spoken it, Reuel. 21. 27. *There shall enter into it no vncleane thing, neither whatsoeuer worketh abhomination or lyes*. See the cunning of the old serpent. The poore Christian may easily answer, and on the ground of truth now deliuered may tell him, Though I be vncleane in my selfe, yet in Christ there is perfect holinesse and puritie of nature, and I being in him, and through him, I am accounted euen in Gods sight, as holy and pure as if I had bene conceiued and borne without spot of sinne, and as if I had no vncleannesse in me. It seemes then (will the diuell say, and indeed it is the obiection of the Papists) that God accounts thee, that art a sinner, to be iust and holy, but that cannot be, that the Lord who is most iust and holy should so do. The poore soule may answer him againe, I being iustified in the sight of God, in and thorow Christ, I am acquited by Christ from all my sinnes: and though I haue sinne still sticking in me, and I am a sinner in respect of the inherencie of sinne, yet I ceasse to be a sinner in regard of guiltinesse, I am not held guiltie of sinne: and hauing the perfect holinesse and righteousnesse of Christ imputed to me, I am truly iust and holy by imputation; there is a supply of perfect holinesse, both actuall and originall made to me in Christ. Thus the poore soule may answer Satan, and cheare vp it selfe. And herein comfort thy selfe whosoeuer thou art, that findest thy selfe in Christ; it is neither the want of holinesse in thy life, nor the want of puritie in thy nature, that can condemne thee, thou art partaker of the benefit of

Christ

Christ his most holy conception and birth, and by the perfect holinesse and puritie of his humane nature imputed to thee, thou art accounted as holy and pure in Gods sight, as if thou hadst bene conceiued and borne without any spot of sinne, and that is an excellent comfort.

In the next place obserue we, how the Apostle here sets out the holinesse and puritie of Christ his humane nature: he cals it not the life of the Spirit, or the life of grace, but which is more emphaticall and weighty, and more sets out the excellencie and perfection of it, (*The Spirit of life*) *which is in Christ Iesus*. Hence we are giuen to vnderstand thus much.

That in Christ is not onely the life of the Spirit, or the life of grace, as in other of Gods children, but the Spirit of life is in him, in him is found the absolute perfection of holinesse and puritie; the holinesse of Christ infused into him and in his manhood, is not onely free from all spot of sinne, but it is also enriched and filled with holinesse, in greater measure then all men and Angels: the excellency and perfection of all diuine grace is found in the manhood of Christ Iesus. And to this purpose that is a cleare text, Iohn 3. 34. *God gaue him not the Spirit by measure*: the graces and gifts of the holy Ghost were bestowed on him in fulnesse, and without measure. Isai. 11. 2. the Prophet speaking of Christ saith, *The Spirit of the Lord shall rest vpon him*, euen the fulnesse of the Spirit: & then he reckons the particular gifts and graces of the Spirit, and giues to them the title of Spirit: *The Spirit of wisedome and vnderstanding, the Spirit of counsell and strength, the Spirit of knowledge and feare of the Lord*: thereby signifying the absolute perfection of those graces. Acts 10. 38. the Apostle *Peter* saith. *God hath annointed him with the holy Ghost*. And Heb. 1. 9. it is said that *God annointed him with the oyle of gladnesse aboue his fellowes*. And Luke 4. 1. it is said, that *he was full of the holy Ghost*. Ioh. 1. 14. saith the Euangelist, *The Word was made flesh, and dwelt among vs, and we saw the glorie thereof, as the glorie of the onely begotten Sonne of the Father, full of grace and truth*. The Scripture is plentifull in the proofe of this

Doct. 2. In Christ is found absolute perfection of holinesse and puritie.

Ioh. 3. 34.

Isai. 11. 2.

Acts 10. 38.

Heb. 1. 9.

Luke 4. 1.

Iohn 1. 14.

this: That in Christ is found the absolute perfection of holinesse and puritie; the holinesse and puritie of Christ infused into him, and inherent in his humane nature, is most absolute, and most exact, and perfect. But here a question may be moued: whether Christ in his conception and birth, had such a perfection of grace as could admit no increase, or no? To this I answer: No, he had not, in his manhood he increased in grace as he did in age and in stature: the text is cleare, Luke 2. 52. *Iesus increased in wisedome and stature, and in fauour with God and men.* And this increase was not onely in respect of experience, and the manifestation of grace before God and men, as the Schoolemen hold, but in respect of the habit or gift of grace. Yet so are we to vnderstand it, as that it was an increase without all imperfection, there was not the least imperfection, the least defect in that grace that was in Christ in his infancy. In his infancy he receiued a full measure of grace, and euen fulnesse of grace agreeable to that age, and fit for that age, and the workes to be done of him in that age. And when he was twelue yeares old he receiued a further measure fit for that age: and so when he was thirty yeares old, and was baptized, and began to preach, then was accomplished the Propheſie of *Isaiah, The Spirit of the Lord is on me, because he hath annointed me, that I should preach the Gospell to the poore: he hath sent me that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recouering of sight to the blind, that I should set at liberty them that are bruised.* Luke 4. 18. And then he had the full growth of grace; and this increase of grace, and a perfection of grace may well stand together. As it pleased Christ to take to himselfe the body of an infant, and to grow vp in stature of body; so also it pleased him to take a fulnesse of grace agreeable to that age, and to grow and increase in grace: and so the holinesse and puritie infused into Christ, and inherent in his manhood, was euen from his conception a perfect measure of grace, and being come to the full growth it is most absolute, and most exact and perfect, and it was needfull so to be. There is reason why it should so be, that the

Quest. *Answ.* Isai. 61. 1. Luke 4. 18.

holinesse

holineſſe and puritie infuſed into Chriſt, and inherent in his humane nature, ſhould be moſt abſolute and perfect, and that he ſhould be free from all ſpot of ſinne, and haue abſolute fulneſſe of grace and holineſſe in him, euen holineſſe in the higheſt degree of perfection.

Reaſon.

That he might be fit for the accompliſhment of his office of Mediator, and that he might in both natures, both in his Godhead and in his manhood, be a perfect Sauiour. In his Godhead, he was holineſſe it ſelfe, and therefore called *Iehoua our righteouſneſſe*, Ierem. 23. 6. And it was needfull alſo that in his manhood he ſhould be perfectly holy and pure, that he might be an abſolute and perfect Sauiour.

Vſe 1. Information that Chriſt merited not eternall happineſſe and glorie for himſelfe.

Now then this truth, that in Chriſt is found abſolute perfection of holineſſe and purity, euen the holineſſe and purity inherent in Chriſt his humane nature is moſt exact and perfect: this may informe vs in this particular, that Chriſt did not fulfill the Law to merit eternall happineſſe and glory for himſelfe, by the actions of his life, by his actiue obedience: he needed not ſo to do, for he was moſt worthy of all honour, and all glorie, in reſpect of his originall holineſſe and puritie, that was in him at the very firſt moment of his conception.

Vſe. 2. Further information where perfect holineſſe and purity is to be found.

Againe, this truth now deliuered, may further informe vs where perfect holineſſe and purity is to be found, to the comfort of true beleeuers, namely, in the manhood of Chriſt. In his Godhead indeed is infinite holineſſe, but that is inacceſſable, we cannot attaine to it, 1. Tim. 6. 16. but his humane nature being perfectly holy, and perfectly ſanctified, that is as a pipe or conduit to conuey it to all that truly beleeue in him.

Vſe 3. The members of Chriſt are holy as Chriſt is holy in their meaſure and proportion.

Now further, is it ſo that in Chriſt is found abſolute perfection of holineſſe, and the purity of Chriſt infuſed into him and inherent in his humane nature, is moſt abſolute: ſurely then it muſt needs be, that there is a proportion of holineſſe, a meaſure of holineſſe in the members of Chriſt. Is there fulneſſe of holineſſe in Chriſt the head, and not a proportionable meaſure of holineſſe in his members? it is not poſſible;

possible, that were to make the mysticall body of Christ a monstrous body. Out of all question, there being fulnesse of grace and holinesse in Christ, there is a proportionable measure of holinesse and purity in all that are in Christ. For as the Apostle saith, 1. Cor. 6. 17. *He that is ioyned to the Lord is one Spirit:* and Ioh. 1. 16. *Of his fulnesse haue we all receiued, and grace for grace.* All that are in Christ receiue of his fulnesse, and are partakers of that grace and holinesse that is in him, in some measure: and therefore deceiue not thy selfe whosoeuer thou art. Herein many deceiue themselues, they thinke they belong to Christ, and that he is their head and Sauiour, and yet they haue no dram of holinesse in them: no, their hearts are full of many foule and filthy lusts, of pride, enuie, couetousnesse, and the like, and their liues are soyled with many foule and grosse sinnes: yea they cannot endure a measure of holinesse and puritie in others. Such persons deceiue themselues exceedingly: and take heed of this deceit whosoeuer thou art, remember the truth now deliuered, that in Christ is found absolute and perfect holinesse, in Christ is the Spirit of life; and if thou be ioyned with him, thou hast the same Spirit, thou art partaker of that holinesse in some proportion. 1. Ioh. 3. 3. *Euery one that hath this hope in him, purgeth himselfe euen as he is pure:* he labours for holinesse, and he neuer rests till he find his heart and life in some measure sanctified & purified. For assuredly, as Christ hath in him the Spirit of life, so such as are in Christ haue the life of the Spirit in them in some proportion.

Vse. 4. Comfort to such as find in themselues the beginnings of grace.

Last of all, is it so that in Christ is found absolute perfection of holinesse and puritie? then comfort thy selfe whosoeuer thou art that hast in thee the beginnings of true grace, and true holinesse, and findest in thee the life of the Spirit: that giues thee euidence that thou art in Christ, and being in Christ, in him thou hast perfection of grace and holinesse. In thy selfe thou findest great want, and a scant measure of grace and holinesse, and thou many times complainest of it: comfort thy selfe, in Christ thou hast perfection of holinesse and puritie: *As thy life and happinesse is hid and layd vp in Christ,*

Note.

so

so is thy perfection of holinesse, thou mayest not looke to find it in thy selfe, so long as thou liuest on the face of the earth. No, no, the Lord will not trust thee with it, he knowes if thou wert trusted with it, it is a thousand to nothing thou wouldest lose it; he hath layd it vp in a surer hand, euen in the hand of the Lord Iesus: and out of his hand all the diuels in hell are not able to wring it. In him is layd vp absolute perfection of holinesse, and he is able to keepe it safe for thee, and thou being in Christ, in him thou shalt be sure to find it, and not misse of it: and that is an excellent comfort, and thinke on it to thy comfort, thou that hast the first fruites of the Spirit, euen the beginnings of true grace and true holinesse in thee.

Col. 3. 3.

Note we further, the Apostle here ascribes a power to the Spirit of life, to the absolute holinesse in Christ Iesus, vnder the word *Law*, and he makes that power able to free from the power of sinne, and from the power of death. Whence note we thus much.

Doct. 3. Christ his perfect holinesse is of greater force to iustifie true beleeuers, then the impureneſſe of their nature is to condemne them.

That there is a greater power and force in the perfect holinesse of Christ to iustifie such as are in him, then there is in their impureneſſe and defilement of nature to condemne them. The perfect holinesse of Christ Iesus is of greater force to make them holy and pure in the sight of God, then the impureneſſe of their nature is to make them guiltie in Gods sight, and to bind them ouer to punishment.

Reason.

For why, though it be holinesse inherent in the manhood of Christ, yet it is the holinesse of the mediator, euen the holinesse of that person who is both God and man. As the bloud of Christ is of infinite worth and value, though it be the bloud of Christ as he is man, and shed onely as man; yet being the bloud of that person who is both God and man, and hence called the *bloud of God*. Act. 20. 28. and in that respect of infinite price and value: so the holinesse inherent in the manhood of Christ, being the holinesse of him who is both God and man, it is of infinite force to free from sinne and death; and so of greater force to iustifie such as be in Christ, then the defilement of their nature is to condemne them.

Vse. 5. A ground of sweet comfort to all that are in Christ.

And this is a ground of sweet comfort and consolation to all that are in Christ: hereupon they may cheare vp their hearts against discouragement, in regard of that masse, and lumpe, and body of sinne they find in themselues, which they find to be strong and powerfull in them, and many times preuailing against the power of grace in them. What though it do so preuaile sometimes, yet know it whosoeuer thou art that art in Christ, it shall neuer preuaile to thy condemnation. No, no, there is greater force in the holinesse and puritie of Christ Iesus, to make thee holy and pure, and that in the sight of God, then in that, to make thee guilty in Gods sight, and to bind thee ouer to punishment. The holinesse and puritie of Christ Iesus imputed to thee, makes a lowder crie in the eares of God for thy iustification, then that doth or can do for thy condemnation, and to call for the wrath and vengeance of God on thee.

Marke we further, the Apostle here making knowne the effect and powerfull worke of the Spirit of life in Christ, to be freedome and deliuerance from the power of sinne and death, he giues instance of that effect in himselfe, in his owne particular. He saith, *The Law of the Spirit of life which is in Christ Iesus, hath freed me from the Law of sinne and of death.* Now this the Apostle did not onely for his owne comfort, but also for the comfort and confirmation of others, whosoeuer they be that are in Christ Iesus. As in the Chapter before he sets himselfe as an example of weakenesse, and of the spirituall combat; so here he sets himselfe before vs as an example of confidence, touching his freedome from the power of sin and death, in and through Christ Iesus, to the comfort of all such as be in Christ: and his example is of excellent vse, for the comfort of all true beleeuers. But that point I passe by, hauing not long since shewed, what vse we are to make of the examples of holy men layd before vs in the Scriptures. And in that the Apostle here speaking of the freedome from the power of sinne and death, through the power of the Spirit of life in Christ Iesus, he speakes of it as belonging to himselfe, that himselfe in particular was partaker of that benefit

to

to his comfort, and faith, the law of the Spirit of life which is in Christ Iesus hath freed me from the law of sinne and of death. He giues vs to vnderstand thus much.

That it is not sufficient for vs to know the benefit of Christ his most holy and sanctified nature, and to know that in Christ is freedome from the power of sinne and death, and other benefits and sauing comforts that are found in Christ Iesus: but we must apply them to our selues in particular. If we would haue true comfort touching freedome from condemnation through Christ, and other benefits of Christ, we must neuer rest till we be able to say with the Apostle, that we in particular are freed, that the law of the Spirit of life which is in Christ Iesus hath freed vs in particular. To our knowledge of the benefits of Christ and sauing comforts found in him, we must ioyne particular application of them to our selues, if we would find true comfort in them, as *Eliphaz* said to *Iob*, Iob 5.27. *We must heare and know them for our selues*: we must be able to say with the Apostle, Galat. 2. 20. *I liue by faith in the Sonne of God, who hath loued me, and giuen himselfe for me in particular*. For why.

Doct. 4. To our knowledge of the benefits and sauing comforts in Christ we must ioyn particular application of them to our selues.

Iob. 5.27. Gal. 2.20.

It is onely true sauing and iustifying faith in Christ, that yeelds true comfort, in respect of Christ his benefits and sauing comforts: and it is the nature and propertie of such a faith, to appropriate the generall promises of the Gospell, and to apply the benefits of Christ particularly. And these things are essentiall in true sauing and iustifying faith, and of the nature of it: knowledge of Christ, and of his benefits, and apprehension and particular application of them to the comfort of the beleeuing soule. And hence is faith said to be a receiuing of Christ, Ioh. 1. 12. *As many as receiued him to them he gaue power to be the sonnes of God, euen to them that beleeue in his name.*

Reason. 1.

Ioh. 1. 12.

Againe, what comfort is there in this, to know the power of the Spirit of life in Christ, and that there is freedome from condemnation to such as are in Christ, and to be able to speake and to discourse at large of the benefits and sauing comforts in Christ, and not to apply them to our selues in

Reason 2.

particular? Surely such knowledge is farre from yeelding true and sound comfort, *Not the Law onely but the Gospell is a killing letter, if we rest in the letter of it*, and know it onely in the generall, and finde not out the sweetnesse of it, applying it to our owne soules in particular. And therefore it is not enough for vs to know the benefits and sauing comforts that are found in Christ, but we must applie them to our selues in particular: to our knowledge of them we must ioyne particular application of them to our selues, if we would finde true sweetnesse and sound comfort in them.

Vse 1. Popish iustifying faith discouered to be comfortlesse.

Now then this first discouers to vs, that the faith which the Papists hold to be iustifying faith, is a faith without any true comfort in it: for they disclaime particular application of Christ and of his benefits: yea, they hold it to be an impudent fiction, and an idle fancy, to apply Christ and his benefits particularly: and they crie shame on particular application of Christ and his benefits, and they will haue faith to be nothing else but a generall knowledge, or at the most but a generall assent to the truth of the Scriptures, and to the truth of the articles of faith, which indeed may be in reprobates, yea in the diuels themselues: and therefore there is no true nor sound comfort in Popish iustifying faith. I leaue them.

Vse. 2. Exhortation to a particular application of Christ and his benefits.

Let euery one of vs looke that we ioyne to our knowledge of Christ and his benefits, particular application of them to our selues, and rest not in this knowledge of the sweete and excellent comforts that are found in Christ Iesus, that thou art able to speake of them: but if thou wouldest finde true comfort in them, apply them to thine owne soule in particular; the particular application of them will yeeld thee true comfort both in life and death. Haply thou wilt say, this is the hardest matter in the world, oh that I could beleeue and apply them to my selfe, I would faine apply Christ and his benefits to my selfe, but alas I cannot, I cannot say that Christ hath freed me from condemnation, and that Christ hath fulfilled the Law, and died for me in particular, I would willingly be able to say so, and be perswaded of it, but alas

I finde that I cannot. I anſwer: Thou that findeſt this hardneſſe in thee to beleeue, and to apply Chriſt to thy ſelfe, is thy minde ſet on Chriſt? doſt thou will and deſire vnfainedly to beleeue in him, and to apply to thy ſelfe in particular the benefits of Chriſt? doſt thou endeuour and vſe meanes to that purpoſe? art thou grieued that thou canſt not beleeue as thou oughteſt, and as thou deſireſt? Comfort thy ſelfe, aſſure thy ſelfe the Lord accepts of thy will to beleeue for faith, and he accepts of thee for a true beleeuer. Thou wilt ſay againe, Indeed ſometimes I ſeeme to haue ſome comfort, and I thinke I do applie the benefits of Chriſt to my comfort, but how ſhall I be ſure that I do it in deed and truth, and that I do not deceiue my ſelfe as many do? Many perſons haue a ſtrong faith in Chriſt, and out of their blindneſſe and preſumption ſay they doubt not, but that if they ſhould die at this preſent, they are ſure they ſhould go to heauen: but alas, it is but out of their blindneſſe and ignorance; they conſider not how hard a thing it is to beleeue in Chriſt. How ſhall I be ſure that I beleeue? I anſwer. Thou mayeſt be ſure of it by two things.

Comfort to ſuch as vnfainedly deſire to beleeue in Chriſt, and endeuour ſo to do, though as yet they cannot ſay they do beleeue.

Queſt.

Anſw. How we may know and be ſure that we beleeue in Chriſt. Notes of it.

First, if thou find in thee the proper fruites of a true iuſtifying faith, ſuch fruites as can come from no other roote, as namely, an inward loue of God in his word of promiſe, a ſtanding in awe of God in his word of threatning, a willing ſubiection of thy heart and life to the will of God reuealed, in all things, a continuall lifting vp of thy ſoule to God in prayer, and thankſgiuing on all occaſions. 1.

Secondly, if thou finde in thee the power of faith, and grace in time of temptation, enabling thee to withſtand the luſts of thine owne heart, and the corruptions that are in the world, and the temptations of Satan, and to ouercome them, 1. Ioh. 5. 4. Or if thou be ouercome by violence of any temptation, yet it is with much ſtriuing and reluctation. 2.

If thou finde theſe things in thy ſelfe, thou mayeſt conclude to the comfort of thine owne ſoule, that thou haſt true iuſtifying faith, euen a faith applying the benefits of Chriſt to thine owne ſoule particularly: and hereby trie thy ſelfe, and

neuer reſt till thou finde in thee theſe things. If thou finde theſe things in thy ſelfe, certainly thou doeſt ioyne to thy knowledge of the benefits of Chriſt particular application of them, and that will yeeld thee ſound comfort both at the houre of death, and at the great day of the Lord. The Papiſts go about to proue from this verſe, that the grace of regeneration, inherent holineſſe, doth free from ſinne, and iuſtifie in the ſight of God, and is the cauſe of iuſtification in Gods ſight. And thus they reaſon. Say they, the law of the Spirit of life doth free from ſinne and from death, and that law of the Spirit of life is the grace of regeneration, inherent holineſſe wrought in vs by the ſpirit of grace and ſanctification. For this they alledge the authority and interpretation of ſome of their writers: And therefore, ſay they, the grace of regeneration, inherent holineſſe, doth iuſtifie in the ſight of God, and is the cauſe of iuſtification: and it is not righteouſneſſe imputed that doth iuſtifie in the ſight of God: that is their doctrine.

A Popiſh error.

Anſwer.

They are eaſily anſwered. For firſt grant this, that the law of the Spirit of life doth free from ſinne, taking the law of the Spirit of life for the grace of regeneration, (which indeed is not the meaning of that phraſe in this place, as we ſhewed in opening the text,) yet grant that to be the meaning, they gaine nothing by it: it followes not thereupon, that the grace of regeneration doth free from ſinne: but how? *Quoad materiale, non quoad formale*: in that it doth purge out and bridle the euill motions and ſinfull luſts of the heart in ſuch as are iuſtified, but it doth not free any that is not iuſtified from the guilt of his ſinne, and acquit and diſcharge from it in the ſight of God: no, there is no ſuch matter. Againe, the Apoſtle ſaith not, the law of the Spirit of life in me, or the law in vs, but *the law of the Spirit of life in Chriſt Ieſus*. He makes the ſubiect of that law of the Spirit of life he ſpeakes of, to be Chriſt Ieſus, and not our ſelues; and therefore it cannot be vnderſtood of holineſſe inherent in vs. And further, he ſaith not, the law of the Spirit of life hath freed me from ſinne, but from the law of ſinne. So that ſtill admit that interpretation

terpretation to be good, that by the Law of the Spirit of life, is meant the grace of regeneration; yet that will not follow which the Papists do inferre on it, that the grace of regeneration doth iustifie in the sight of God: but onely this will follow on it, that the grace of regeneration doth free from the power and dominion of sinne. And therefore this text makes nothing for that the Papists would fasten on it, and which they would conclude from it.

Obserue we further, the Apostle here ascribes a power to sinne: and vnderstanding by *sinne*, (as I shewed) the impureneſse and defilement of nature, euen a power to make guilty in Gods sight, and to binde ouer to death, to death of body and death of soule, death temporall, and death eternall; he puts them together, and conioynes them: and the point hence is this.

Doct. 5. The impureneſse of nature is enough to make men lyable to death of body and death of soule

That the impureneſse and defilement of nature, if no other sinne were added to it, is enough to make men liable to death of body, and death of soule, euen the filthineſse and pollution in which men are conceiued and borne, is enough of it selfe to condemne them without any other sinne added to it. And it was needfull that the Sonne of God should come downe and take our nature vpon him, and be conceiued and borne pure and holy, that he might free Gods elect from the impurity and filthineſse of nature. And this doubtleſse *Dauid* knew well, when making confeſſion of his sinnes, Psal. 51. he broke out and said, verse 5. that *he was conceiued in sinne, and borne in iniquity*: as if he had said, Lord I acknowledge my filthineſse and pollution of nature, and that in regard of the impureneſse of my nature, if I had no other sinne, I deserue thy wrath and euerlasting perdition. Ephes. 2. 3. the Apostle acknowledgeth, that himselfe and other true beleeuers were by nature the children of wrath as well as others; plainly teaching vs, that all by nature, in regard of the filthineſse and pollution in which they were conceiued and borne, if they had no other sinne added to it, yet in regard of that, they are liable to the wrath of God and euerlasting perdition: For why, the reasons of it are plaine. As,

Reason 1. First, the impureneſſe and defilement of nature is contrary to the perfection, purity, and holineſſe that is required in the Law of God, and is in it ſelfe truly and properly ſinne: and therefore of it ſelfe it is enough to make men lyable to death of body and death of ſoule, death temporall and death eternall, *For the wages of ſinne is death*, Rom. 6. 23. Againe,

Reaſon 2. Secondly, men are not bound to yeeld obedience to the Law of God onely in the actions of their liues, but they are alſo bound to keepe it conſtantly from their very conception to their death: and if they faile in any thing, and yeeld not perfect conformity to the Law of God from the moment of their conception to their death, they are lyable to the curſe of the Law, vnleſſe they be freed from it by Chriſt. And therfore it muſt needes be, that the impureneſſe and defilement of nature, if no other ſinne were added to it, is enough to make men lyable to death of body and death of ſoule. And it was needfull that the Sonne of God ſhould deſcend from heauen, and be conceiued and borne pure and holy, that he might free Gods elect from the impurity and defilement of nature.

Vſe 1. A papiſh error confuted. And this diſcouers to vs the error of the Papiſts, who magnifie nature, and dreame of pure naturals; and howſoeuer they do not altogether denie originall ſinne, yet they much extenuate and leſſen it, and they hold and teach that the inclinations and proneneſſe to ſinne or naturall concupiſcence in ſuch as are baptized, is not an euill repugnant and contrarie to the Law of God, or (as they ſpeake) an euill that hath the forme of ſinne in it: but (ſay they) it is a matter left in them, wherein the godly may exerciſe their power and ſtrength in ſtriuing againſt it; and if they fight and ſtriue againſt it manfully, they ſhall thereby obtaine eternall life. Thus they hold and teach, which is indeed a foule and groſſe error, it cannot ſtand with the truth now deliuered. If ſo be the impureneſſe and defilement of nature, without any other ſinne added to it, be enough to make men liable to death of body and death of ſoule, as we haue cleared and proued, certainly then it muſt needs be, that it is an euill repugnant and

contrary

contrary to the Law of God, and an euill that hath the forme of ſinne: for nothing but ſinne deſerues death of bodie and death of ſoule; therefore the Papiſts erre groſly, that denie it.

I leaue them, and for the vſe of the point to our ſelues, the truth now deliuered may teach vs not to maruell at it, that infants do dye and are taken away by death in their infancy. Though they may be truly ſaid to be innocents in regard of actuall ſinne, yet they are not innocents in reſpect of originall corruption, they haue that impureneſſe in them, euen from their conception and birth: that is enough without any other ſinne added, to make them liable to death of body, yea without Gods mercy to death of ſoule. Indeed infants within the couenant are freed from the ſting and curſe of death, but they are ſubiect to it as the true beleeuing members of Chriſt are, and death to them is ſanctified and ſweetened, and made a paſſage to heauen.

Vſe 2. Why infants dye in their infancy.

Againe, is it ſo that the impureneſſe and defilement of nature without any other ſinne added to it, is enough to make men lyable to death of body and death of ſoule? Take we then notice of this, and let vs ſeriouſly thinke on it, to ſtirre vs vp to the magnifying of the great mercy of God towards vs. If we duely conſider it, and thinke on it as we ought, we ſhall find, that on this ground we haue iuſt cauſe to admire, and to magnifie the wonderfull mercy, patience, and goodneſſe of God towards euery one of vs. For why, euen the filthineſſe and pollution in which euery one of vs was conceiued and borne, did affoord matter enough for the Lords wrath to ſeize on to our euerlaſting confuſion, and euen for that without any other ſinne added to it, might the Lord haue iuſtly throwne vs to hell. Now the Lord hath ſpared vs, ſome twenty, ſome thirtie, ſome forty yeares and more: and herein appeareth the wonderfull and vnſpeakable mercy, and patience, and goodneſſe of God towards vs; and we are to magnifie his mercie, patience, and goodneſſe, and to make vſe of it. We are to be humbled for the impureneſſe of our nature, & to make our peace with the Lord: for to that

Vſe 3. We are to be humbled for the impureneſſe of our nature, and in that reſpect to magnifie Gods mercy and long patience towards vs.

end he spares vs, that besides the acknowledgement of his goodnesse and mercy, we should be humbled before him, and make our peace with him, not onely in respect of our actuall sinnes, but euen for the impureneſſe of our nature: we haue cause to be humbled for that, as well as for our actuall sinnes, for euen for that if we had no other sinne, might the Lord iustly powre out his full wrath vpon vs in this life, and for euer in the life to come. Alas, many consider not what an euill their corrupt nature is, and they are neuer troubled in respect of those euill motions and lusts that arise from their owne corruption: and many full little consider that the Sonne of God must come downe from heauen, and humble himselfe, and become a man, that he might free Gods chosen from the impureneſſe and defilement of their nature. They thinke not on this, alas, their eyes are shut vp, they see it not: no, they blesse themselues in respect of their ciuill, honest, orderly carriage, and thinke all is well with them, if they liue in ciuill fashion in the world, and be free from foule and grosse sinnes, such as the world takes notice of. Poore soules, they see not the impureneſſe of their hearts, and that in respect of that they are lyable to death of bodie and death of soule. Let vs then learne to take notice of it, that *our owne clothes will make vs filthy, and plonge vs in the pit.* Iob 9. 31. that the impureneſſe of our nature is enough to condemne vs, if no other sinne were added to it: and let vs bewaile that, and be humbled for that, as well as for our actuall sinnes, and acknowledge Gods mercy in sparing vs, and that he did not throw vs to hell so soone as we were conceiued in the wombe; he might iustly haue done it, but he hath hitherto spared vs. Oh then let vs acknowledge and magnifie his goodnesse, patience, and mercy: and in respect of the impureneſſe of our nature, euen the best of vs haue still a remainder of it still abiding in vs; and in respect of that, we haue cause to hang downe our heads: let vs I say, euen the best of vs, in respect of the impureneſſe of our nature, learne to walke humbly before the Lord all the dayes of our liues. Come we now to the third verse.

VERSE 3.

For (that that was impossible to the Law, in as much as it was weake, because of the flesh) God sending his owne Sonne, in the similitude of sinfull flesh, and for sinne, condemned sinne in the flesh.

THis verse hath respect to the verse foregoing, as yeelding a proofe and confirmation of that, that the most absolute and perfect holinesse and puritie of Christ his humane nature, called *the Spirit of life*, imputed to such as are in Christ, doth free them from the impureneſſe and defilement of their nature still abiding in them, both from the guiltineſſe of it, and from the punishment due to it, and doth make them holy in the sight of God. The Apostle here confirmes that, from the effect of God his sending his Sonne into the world. And of the Sonne of God his taking flesh and the nature of man on him, that the effect was the condemnation of sinne in that flesh: and in that humane nature of the Sonne of God, being sent of his Father into the world, and taking the nature of man on him, he in that nature condemned sinne, and so freed all true beleeuers from the impureneſſe and defilement of nature: that is the maine drift of the Apostle in this verse, and the respect it hath to the foregoing matter. In this verse we haue these things offered.

The generall matter of the third verse.

First, that the Law could not do that which Christ did, there was an impossibilitie in the Law to do it. Why? because it was weake, and wanted power to that purpose. *That which was impossible to the Law, in as much as it was weake*, saith the Apostle. And lest he should seeme to wrong the Law, he explaines himselfe and saith, the weakneſſe of it was in regard of the flesh, *it was weake because of the flesh*. And then:

Secondly, we haue here laid before vs what Christ did, namely this, that he condemned sinne, and wherein it was that he condemned sinne, that it was in the flesh. And this effect and working of Christ, the condemning of sinne in the flesh,

flesh, the Apostle doth not barely deliuer, but he sets it down together with another speciall worke of God going before it, and that was the sending of Christ into the world; that God sent his owne Sonne into the world, to be incarnate, and to take the nature of man on him, which is further amplified by a particular end of his sending in the flesh, that it was for sinne. *God sending his owne Sonne, in the similitude of sinfull flesh, and for sinne:* and then followes the effect: That he being so sent, he condemned sinne in the flesh.

The drift of it

Touching this verse in generall, as I said, it is to be taken as intended by the Apostle, touching the matter of iustification, and not concerning sanctification. The whole matter of it, if we duly obserue it, tends to set forth iustification: for here the Apostle shewes that the Law cannot iustifie, that the Law cannot bring to Gods chosen perfect holinesse and puritie. Though the Law command and require perfect righteousnesse, both of nature and actions, yet it brings not perfect holinesse and puritie to Gods chosen: it is onely Christ Iesus being sent of his Father, and taking flesh on him, that condemnes sinne in his flesh, and brings such a perfection of holinesse and puritie to Gods chosen, as being imputed to them, makes them perfectly holy and pure in Gods sight; that is the very purpose of the Apostle in this verse. And this verse being a proofe or an explication of that which is deliuered in the second verse, it proues strongly against all that gainesay it, that we haue rightly expounded that verse, and that by *the Law of the Spirit of life in Christ Iesus*, is meant the perfect holinesse and puritie of Christ his humane nature. And they that cauil and except against that exposition, do it without ground. *That that was impossible to the Law*, or as it is in the new translation, *what the Law could not do*: By the Law, we are to vnderstand the morall Law of God: and what is the thing the morall Law could not do, we may gather from the last clause of the verse, (*condemned sinne in the flesh.*) God sending his owne Sonne in the similitude of sinfull flesh, condemned sinne in the flesh, and that was the thing the Law could not do, it could not condemne sinne in

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the flesh, it could not free from sinne in the sight of God, and bestow on men perfect holinesse and righteousnesse, in as much as it was weake, that is, of no force, of no power nor strength to that purpose, *because of the flesh*, or by reason of the flesh. By *flesh*, is here meant the corruption of nature, that which is in men by naturall generation, as Ioh. 3.6. *That which is borne of the flesh is flesh.* (*God sending his owne Sonne*) the word *God* here standing in relation to Christ, is to be taken personally, for God the Father the first person in Trinitie. *Sending*, that is, in his eternall counsell hauing designed to the office of a Mediator, as Ioh. 10. 36. *Say ye of him whom the Father hath sanctified, and sent into the world*, did in the fulnesse of time exhibite him. Galat. 4. 4. *When the fulnesse of time was come, God sent forth his Sonne*, that is, *his eternall Sonne, begotten of him from all eternitie*, and of the same eternall essence with the Father, and so his onely begotten Sonne, as he is called, Ioh. 3. 16. *In the similitude of sinfull flesh.* The word *similitude*, must not be here simply referred to the flesh, but to sinfull flesh. And the meaning is, endued with humane flesh, and a hauing a true body and a true soule, like to our sinfull bodies and soules, but yet free from all spot of sinne in his body and soule, as Heb. 4. 15. *He was in all things tempted in like sort, yet without sinne.* (*And for sin.*) Some expound these words to be a sacrifice for sinne, but they are mistaken, the Apostle here speakes not of Christ his sacrifice or death, but of his incarnation and coming in the flesh, that he was sent, and became man for sinne, namely, to take away and to driue sinne out of our nature, which he tooke on him. For (as *Beza* well obserues) the Apostle saith not for sinnes, but for sinne, meaning the blot and staine of nature, which did sticke in our flesh, before Christ did assume and take our flesh on him, and did fully sanctifie that assumed flesh. (*Condemned sinne in the flesh.*) The word *condemned*, is here put by a metaphoricall metonymie, for that which followeth condemnation, namely, for the abolishing and taking away of sinne. As condemned persons vse to be cut off, and to be taken out of the world, that they may be no more: so the Apostle saying that Christ con-

condemned ſinne, he meanes, he aboliſhed and tooke ſinne at once quite out of the way: ſo the word is vſed, 1. Pet. 4. 6. *In the fleſh*, that is, in the nature of man, euen in that fleſh and humane nature that he aſſumed, he aboliſhed ſinne altogether: and that fleſh of his being perfectly holy and pure, and the holineſſe of it being imputed to ſuch as are in Chriſt, it takes away the guiltineſſe from them in reſpect of the impureneſſe of their nature, and they thereby are made perfectly holy and pure in Gods ſight. So (as I take it) we are to vnderſtand theſe words, *condemned ſinne in the fleſh*. Thus then conceiue we the meaning of this verſe, as if the Apoſtle had ſaid.

For that which the morall Law of God could not do, which was not poſſible for the Law to do, namely, to free men from ſinne in the ſight of God, and to beſtow on them perfect holineſſe and righteouſneſſe, in as much as it had no force, nor power to that purpoſe, by reaſon of their naturall corruption: God the Father exhibiting and ſending into the world his eternall and onely begotten Sonne, whom in his eternall counſell he had deſigned to the office of a Mediator, I ſay, ſending him into the world endued with humane fleſh, euen with a true body and a true ſoule, like to our ſinfull bodies and ſoules, yet free from all ſpot of ſinne, and that to take away and to driue ſinne, euen the blot and ſtaine of nature out of our nature which he tooke on him, he did indeed in that fleſh and humane nature that he aſſumed, aboliſh ſinne altogether, and tooke it quite out of the way. That fleſh of his being perfectly holy and pure, and the holineſſe of it being imputed to ſuch as are in Chriſt, it frees them from guiltineſſe in reſpect of the impureneſſe of their nature, and they are thereby made perfectly holy and pure in Gods ſight.

The meaning of the words.

The Apoſtle here ſaith: that which was impoſſible for the Law to do, God ſent his Sonne to do for his choſen, and the thing as I ſaid, the Law could not do, was this, it could not free men from ſinne in the ſight of God, it could not bring them perfect holineſſe and righteouſneſſe. Hence then it is cleare.

Doct. 1. That the morall Law of God doth indeed teach perfect righ-

righteousnesse, both of nature & actions: but it cannot iustifie any in the sight of God, it cannot possibly bring to men perfect holinesse and righteousnesse, by which they may stand perfectly holy and iust in Gods sight, that is a thing impossible for the morall Law to do.

Though the morall Law teach perfect righteousnes both of nature and actions, yet can it not iustifie any in the sight of God.

For why, the morall Law of God offers no pardon, nor forgiuenesse of any the least sinne, that is proper to the Gospell: the Law hath in it no promise of remission of any sinne: no, it threatens the curse for the least breach and transgression of it. Galat. 3. 10. *Cursed is euery man that continueth not in all things which are written in the booke of the Law to do them.* And as the Apostle saith, Iames 2. 10: *If a man faile but in one point, he is guiltie of all*, he is a transgressor of the Law, and he is liable to the curse of the Law. And hence is the Law called, *A killing letter, the ministration of death, the ministrie of condemnation.* 2. Cor. 3. 6, 7. 9.

Reason. 1. Galat. 3. 10. Deut. 27. 26. Iam. 2. 10.

2. Cor. 3. 6. 7. 9

Againe, the Law is not able to worke faith in men, by which they may lay hold of remission of sinnes offered to them in the word of promise. For the Law reueales not iustifying faith; and what it reueales not to vs, it workes not in vs. And further, the Law onely teacheth what we ought to do, and what to auoyd, but it ministreth no strength to vs to do that it commands; that is also proper to the Gospell, the Gospell onely ministreth the Spirit, Gal. 3. 2. *Receiued ye the Spirit by the workes of the Law, or by the hearing of faith preached?* So that on these grounds, we may resolue on this as a certaine truth, that the morall Law of God cannot iustifie any in the sight of God: it is not possible that the Law of God should bring men to perfect holinesse and righteousnesse, by which they may stand perfectly iust in the sight of God.

Reason. 2.

Gal. 3. 2.

Now then, first this meets with that erronious conceit of the Papists, who hold and teach iustification in Gods sight by the works of the Law, directly contrary to this truth, that the Law cannot possibly iustifie any in the sight of God: yea directly contrary to the plaine euidence of the Scripture. Rom. 3. 20. saith the Apostle, *By the workes of the Law, shall no*

Vse. 1. Iustification in Gods sight by the works of the Law confuted.

no flesh be iustified in his sight. It is but a shift to expound that place, either of the workes of the ceremoniall Law, or of the workes done by the strength of nature: for the Apostle there subioynes, *By the Law comes the knowledge of sinne*: Now the knowledge of sinne comes not by the ceremoniall Law, that brings not men to a sight of sinne, but the morall Law is that by which men come to the knowledge of sinne.

Againe, all men haue sinned, and good workes done by them, being in the state of grace, and by the strength of grace, (admit them to be most exact and perfect, and done according to the strict rule of the morall Law,) yet can they not procure pardon of the least sinne: and therefore they cannot possibly iustifie any in the sight of God. Againe,

Vse. 2. An errour ingrafted in nature confuted

Is it so, that the morall Law of God cannot iustifie any in the sight of God, that it cannot possibly bring to men perfect holinesse and righteousnesse, by which they may stand iust and righteous in Gods sight? then take we heed that we seeke not iustification in Gods sight in and by the Law, and that we seeke not life and saluation in our owne obseruance and fulfilling of the Law of God. It is an errour ingrafted in nature, it is naturall for men to seeke for life and saluation by some thing in themselues, and by their owne deeds. The blind ignorant multitude make this plaine to be a naturall errour. Aske them how they looke to be saued, and they commonly answer; By their good meaning, by their good dealing, and good seruing of God; they do no body harme, they serue God duly and truly, and they hope they shall go to heauen. Poore soules, they deceiue themselues, this is out of their blind ignorance, this is to seeke for life and saluation where it is not to be found. The Law onely shewes vs our sinnes, and the curse due to vs for the same, without remedie, and so it driues vs from it selfe, and out of our selues, to seeke remedie elsewhere: it is a *Schoolemaister to bring vs to Christ*, Galat. 3.24. Indeed it is an abuse of the Law, to seeke for life and saluation by it: we are to make another vse of it, to make the Law a Schoolemaister to driue vs to Christ, by shewing vs our sinnes, and what we haue de-

The commō plea of the multitude met withall.

serued

ſerued by them; and ſo whipping and ſcourging our naked conſciences, with the ſmart of it, yeelding vs no remedie by which we may be freed from the curſe of it, and ſo driuing vs to Chriſt, in whom we ſhall find full remiſſion of all our ſins, and full and perfect [illegible]ie, both of nature and life, and an acceptation of our imperfect obedience; which benefits the Law cannot affoord vs. Learne therfore for thy iuſtification and ſaluation, to go out of thy ſelfe, and ſeeke for thoſe things onely in Chriſt. Caſt thy ſelfe wholly on him, reſt on him, and build thy faith on him; and thou then buildeſt on a ſure rocke, againſt which all the gates of hell ſhall neuer be able to preuaile. In the next place obſerue we: The Apoſtle ſaith, the morall Law of God could not bring to men perfect holineſſe and righteouſneſſe, that was a thing impoſſible to the Law: and why? Becauſe it was weake, it was vnable and inſufficient to that purpoſe; and yet not in it ſelfe, but becauſe of the fleſh, becauſe of the corruption of nature. Hence we may eaſily conclude and gather thus much.

That no man liuing in this world, hauing fleſh and the corruption of ſinne in him, as the beſt haue in part, ſo long as they liue on the face of the earth: no man liuing in the world, can poſſibly keepe and fulfill the morall Law of God: it is not poſſible for any meere man, in his own perſon, in the the time of this life, to keepe and fulfill the Law of God in perfection: he cannot perfectly and fully keepe the Law of God, and not faile in any thing the Law requires, that is not poſſible. A man that is in his naturall ſtate and condition, is abſolutely and altogether vnable to yeeld obedience to any part of Gods Law: yea, ſuch as are regenerate in the higheſt degree of regeneration, liuing on the face of the earth, they are vnable to yeeld obedience to the Law of God, in that manner and meaſure as it ought to be obeyed; euen they faile in many things, and diuerſe and ſundry wayes. Iames 3.2. ſaith the Apoſtle: *In many things we offend all.* Euen the beſt of Gods children ſinne in many things. Eccleſ. 7.22. *Surely* (ſaith the Preacher) *there is no iuſt man in the earth, that doth good and ſinneth not*: there is not ſuch a man to be found on the earth.

Doct. 2. No man liuing in this world can poſſibly keep and fulfill the the morall Law of God.

Iam. 3.2.

Eccleſ. 7.22.

Psal.130. 3. Iob 9. 3. Mat. 6.12.

earth. Psal. 130.3. saith the Psalmist, *If thou O Lord straightly markest iniquitie, O Lord who shall stand?* Iob 9.3. *Iob* saith, *He could not answer the Lord one thing of a thousand.* Mat. 6.12. Christ hath taught such as are able to call God Father, to pray, *Forgiue vs our debts.* And many like euidences of Scripture might be brought to cleare and confirme this truth: that it is not possible for any meere man, though he be regenerate and haue attained a great measure of holinesse, in his owne person, in the time of this life, to keepe and fulfill the Law of God. The most holy, and the most regenerate that liues on the face of the earth, cannot perfectly and fully without failing, obserue and keepe the Law of God.

Reason.

And the reason and ground of it is, in regard of that disproportion that is betweene the Law of God and our nature: for the Law of God is perfectly holy, and pure, answerable and proportionable to the Law-giuer God himselfe, and our nature is in it selfe extreamly impure, and filthy, and there is no proportion betweene them; yea there is a remainder of that defilement and filthinesse of nature in the best, in the most holy, and most regenerate, that liue on the face of the earth; they are carnall, Rom. 7. 14. if they be compared to the perfect holinesse and puritie of the Law of God: and therefore they cannot possibly answer the exact holinesse and puritie of Gods Law, they cannot reach to it. And on this ground we may set this downe as a certaine truth, that it is not possible for any meere man, though he be regenerate, and haue a great measure of grace and holinesse in his owne person, in time of this life, perfectly without any failing at all, to keepe and fulfill the Law of God.

Rom.7.14.

Vse. 1. A grosse errour of the Papists discouered and ouerturned.

And this truth, first ouerturnes that grosse error of the Papists, who blasphemously teach, that such as are regenerate may perfectly fulfill the Law of God in the time of this life, and may do whatsoeuer the Law requires of them without any failing at all: yea they hold that men in the state of grace, may do workes of supererrogation, euen more then the Law requireth: which is a foule and grosse error, and cannot stand with the truth now deliuered. Yet this error they stifly hold,

and

and for the vpholding of it they haue deuiſed this ſhift: ſay they, There is a double degree of fulfilling the Law of God, one, an higher, and moſt abſolute, and belonging to the life to come; and another lower, belonging to this life, which the Lord requires according to our frailty, euen a perfect fulfilling of the Law of God according to our eſtate and condition in this life.

A Popiſh diſtinction met withall.

This is a moſt wicked and fooliſh diſtinction, yea manifeſtly falſe: for there is onely one rule of righteouſneſſe and not two, and there is onely one generall and vnchangable ſentence of the Law, namely this, he that continueth not in all things written in the booke of the Law to do them, and that in this life, is curſed. And it is abſurd to ſay that the Lord requires not an abſolute fulfilling of his Law in time of this life, but onely in the life to come: for what man could do in the ſtate of innocency, that the Law requires of him in the ſtate of corruption. Oh, but (ſay they) if the Lord giue vs a Law that is impoſſible for vs to keepe, you make him more cruell then any tyrant, and that is a monſtrous wrong to the Lord. I anſwer againe. It is no wrong to the Lord, to ſay that he now giues vs a Law that we cannot poſſibly keep and fulfill, becauſe when he firſt gaue vs his Law, he then gaue power and ſtrength to fulfill it. *Adam* in his innocency had power to keepe it, and that power and ſtrength we loſt through our owne default; we diſabled our ſelues by the fall of our firſt parents. We know that amongſt men he is not to be blamed who requires his due debt of another, who ſometimes was able to pay him, and now hath diſabled himſelfe through his owne vnthriftineſſe and prodigality; and much leſſe is the Lord to be blamed, who requires of vs the debt of perfect obedience to his Law, ſeeing we were once able to yeeld him that debt, and through our owne default haue diſabled our ſelues: and therefore it ſtill remaines a foule and groſſe error to ſay as the Papiſts do, that the regenerate may perfectly fulfill the Law of God in the time of this life. And for further vſe of this point.

Obiect.

Anſw.

Is it ſo, that it is not poſſible for any man, though he be re-

Swelling conceits of our owne holines and goodnes discouered to be abominable.

generate, in his owne person in time of this life, perfectly to keepe and fulfill the Law of God. Oh then let no man swell and be lift vp with a conceit of his owne holinesse and goodnesse, and good things done by him. It is monstrous and abhominable pride in the Familists, in their idle braines to dreame of absolute perfection of holinesse and sanctification in the time of this life. Some fooliſh spirits there be, who thinke they can aspire to the perfection of the morall Law of God: this is monstrous and fearefull pride, and we are to take heede of it; we are to be humbled in this respect: and though we be regenerate, yet we cannot in our owne persons in the time of this life, perfectly keepe and fulfill the Law of God. And we are to acknowledge this our weaknesse and disability, and to seeke to the Lord for strength, that we maybe able in some measure to yeeld obedience to his Law, yea to intreate the Lord to accept of that measure of obedience we are enabled by his grace to yeeld to him. And for perfect holinesse and righteousnesse, we are to go out of our selues, and to seeke for that where it is to be found, namely, *in Christ Iesus, who is the end of the Law for righteousnesse to euery one that beleeueth.* Rom. 10. 4.

Rom. 10. 4.

Obserue we further. The Apostle here saith, the Law was weake and insufficient to bring Gods chosen perfect holinesse. And why? not through any imperfection in the Law it selfe, but because of the flesh. The weaknesse and insufficiency of the Law, was by reason of their owne inbred corruption: the Apostle layes the fault on the flesh, on the corruption of nature, and not on the Law it selfe, that it brings not perfect holinesse to Gods chosen. Whence note we:

Doct. 3. Our own corruptiõ makes the holy things of God vnfruitfull & vnprofitable to vs, and vnable to do vs good.

That we are to blame our selues, euen our owne corruption, and not the Law of God, that it brings not to vs perfect holinesse and righteousnesse: our owne corruption makes that weake & vnable to do vs good, which in it selfe is strong to that purpose. Yea it is true in the generall of the whole word of God, of the Sacraments, and of all the holy things of God; it is our owne flesh and corruption that makes the holy things of God vnfruitfull and vnprofitable to vs, and vnable

ble to do vs good, they being in themselues, and in their owne nature powerfull meanes of good. The word preached becomes a dead letter to many, they finde no benefit nor comfort by it. Yea as the Apostle saith, 2. Corinth. 2. 16. it becomes to them *the sauour of death:* And why? Surely through their owne corruption: because their owne vile and sinfull hearts are not fit to receiue benefit and comfort by it. So the Sacraments which are seales of Gods couenant, and are full of sweete and heauenly comfort in themselues, they seale vp nothing to some but iudgement, 1. Corinth. 11. 29. And why? Surely because of their vnpreparednesse: they come to the receiuing of them in their blindnesse of minde, and onely of forme and fashion, and they will not be turned backe: and so the Sacraments become dangerous and hurtfull to them.

2. Cor. 2. 16.

1. Cor. 11. 29.

A caueat to fruitlesse hearers of the word of God.

Well take notice of it whosoeuer thou art, that art a fruitlesse and vnprofitable hearer of the word of God, it may be thou hast liued vnder the meanes a long time, and thou hast bene a hearer of the word of God many yeares together, and yet thou art ignorant and blind, and thou art still vnreformed in thine heart and life. Where is then the fault? in the word? No, that *is profitable to teach, to improue, to correct, and to instruct in righteousnesse*, 2. Tim. 3. 16. but the fault is in the crookednesse and corruption of thine owne heart; the word of God, the holy things of God are not empty shewes and shadowes, voyde of all benefit and comfort: no, no, it is thine owne corruption that sets a barre betweene thee and the comfort and good that is to be found in them: it is that that makes them weake and vnable to yeeld comfort and good to thee; and therefore if thou wouldst finde good, and comfort, and benefite by the holy things of God, thou must purge out the corruption of thine owne heart, and come to the hearing of the word with an honest and good heart, an heart hungring and thirsting after the holy instructions and comforts of it. Mixe thine hearing with faith, and bring with thee an heart willing to yeeld to the word of God, euen with feare and trembling, hearing it and submitting thy selfe to it, when thine owne sins are met withall, and thou art iustly reproued.

2. Tim. 3. 16.

And then doubtleſſe thou ſhalt finde the word to be to thee, as it is in it ſelfe, a word of power, of life, and ſauing comfort to thy ſoule. Come we now to the generall thing layd before vs in this verſe, and that is, what Chriſt did which the Law could not do, as namely this, that he condemned ſinne in the fleſh; which is ſet forth together with another ſpeciall worke of God going before it, the ſending of Chriſt into the world to take fleſh, the nature of man on him; and that is further amplified by one patticular end of his ſending, that it was for ſin. God ſending his owne Sonne in the ſimilitude of ſinfull fleſh & for ſin, condemned ſin in the fleſh. And here obſerue we in generall, that ỳ which was impoſſible to the Law, that which the Law could not do, God found out a way, and he found out a meanes to effect and bring to paſſe. The Law could not bring to Gods choſen perfect holineſſe and purity, that was impoſſible to the Law: yet the Lord did effect and worke it by ſending his Sonne into the world, to be incarnate, and to take fleſh on him. Whence note we thus much:

Doct. 4. Impoſſiblity in mans iudgment cannot hinder Gods working.

That our impoſſibility cannot hinder the Lord his working. The Lord is able to ouercome impoſſibilities, he can worke, and many times doth worke and effect, and bring things to paſſe that in the iudgement of man are impoſſible: yea commonly the Lord doth worke, and bring things to paſſe when they ſeeme to be deſperate and paſt hope, and altogether impoſſible in the eyes and iudgement of men. Witneſſe that wonderfull and miraculous deliuerance of the people of Iſrael, Exod. 14. 21. 22. when they had the ſea before them, high mountaines on each ſide of them, the Egyptians behind them with a purpoſe to deſtroy them, and it was impoſſible for them in the iudgement of man to eſcape, then the Lord remoued that impoſſibility, and opened a way for them through the midſt of the ſea. Witneſſe alſo that deliuerance of *Dauid* out of the hands of *Saul*: the text ſaith 1. Sam. 23. 26. *That Saul and his men compaſſed Dauid and his men round about to take them*: and in mans iudgement it was impoſſible for *Dauid* to eſcape; then the Lord cauſed a meſſenger to come to *Saul*, and to tell him, *That the Philiſtines had*

had inuaded the land: and so Saul left pursuing Dauid and went against the Philistines, and he escaped: verse 27. 28. And what possibility was there for *Daniel* to escape the teeth of the hungry Lions when he was cast into the den? Surely none in mans iudgement; yet then did the Lord worke his safety, and stopped the mouthes of the Lions, Dan. 6. 22. And indeed as Christ saith, Matth. 19. 26. *With God all things are possible.* And Mark. 14. 36. saith he, *Abba Father, all things are possible to thee.* Zach. 8. 6. saith the Lord touching the returne of the people from captiuity, *Though it be vnpossible in the eyes of the remnant of this people in these daies, should it therfore be vnpossible in my sight, saith the Lord of hosts?* no, no, it is possible to me. All things are possible to the Lord, and no impossibility can hinder his working: and why?

1. Sam. 23. 26. 27. 28.

Dan. 6. 22.

Reason. 1. His power is vnlimited, it is infinite like to his glorious maiestie, he is able to do all things that are works of power, and are not things against his owne nature, or things that imply contradiction.

Reason 2. And againe, when things are impossible in mans sight, then is the Lords fittest time to worke, as the common saying is, mans extremity is Gods opportunity; for then Gods power most of all appeares, and then the worke makes most for his glory, and for the praise of his power: and therefore an impossibility cannot hinder the Lords working, he is able to ouercome and to remoue all impossibilities. And the Lord commonly workes and brings things to passe, when they seeme desperate, and altogether impossible in mans iudgement. Let this then be thought on to this purpose.

Vse. A prop to vphold Gods children in their deepest distresses. Let it serue as a prop and stay to vs, to hold vp our fainting hearts in the time of our greatest troubles and distresses. For what though it be so, that thou art in extreame trouble, and in deepe distresse of body or minde, inward or outward, and all meanes faile thee, and thou seest no way nor means in the world how thou canst possibly come out of that trouble and distresse, and in mans iudgement it is impossible for thee euer to come out of it? yet remember and thinke on this to thy comfort, and to the vpholding of thy fainting heart; that

no impossibility can hinder the Lords working, he is able to ouercome and to remoue all impossibilities: and if he haue a purpose to do thee good, as doubtlesse he hath if thou be a child of God, his purpose shall stand, it is vnchangeable, he will do thee good, he will deliuer thee out of thy deepest distresse. If thy case be hopelesse in mans iudgement, and thou art euen as dead as the drie bones spoken of Ezech. 37. 3. yet the Lord can and will put life into thee, nothing is impossible to him, if it be a worke of power, or not against his nature, or not implying contradiction. And therefore learne thou on this ground, in the time of thy greatest distresse to possesse thy soule in patience, and to waite on the Lord with comfort: and learne thou with *Abraham* to beleeue aboue hope, knowing that the Lord is able to performe what he hath promised, as Romans 4. 21. Yea on the ground of doctrine deliuered, that the Lord is able to remoue all impossibilities, learne thou to waite on the Lord, and to rest on his truth, goodnesse and power for the time to come. Some poore weake Christians many times cast doubts and feares touching impossibilities as yet to come: and they thinke thus with themselues: Oh, I finde such weaknesse of faith, and such weaknesse of grace in my selfe, as I doubt it will be impossible for me to stand and to hold out in the time of triall, if the Lord should bring me into any hard triall, or to the houre of death: alas, I finde such weaknesse in my selfe, as I feare it would be impossible for me to beare the triall.

Ezech. 37. 3.

Rom. 4. 21.

Needlesse doubts and feares to be auoided.

Take heed of these needlesse doubts and feares, whosoeuer thou art, remember the doctrine now deliuered, that the Lord is able to ouercome and remoue all impossibilities: and though thy faith and the grace that is in thee be weake and changeable in it selfe, and indeed if thou stoodest by thine owne strength, it were impossible for thee to stand in the time of triall, yet the Lord can, and he will remoue that impossibility, *He is able to do exceeding abundantly aboue that thou thinkest*, Ephes. 3, 20. and he will do aboue that thou thinkest. Though thy thoughts faile thee, and thou thinkest if thou shouldst be brought into a triall, it were impossible for thee

to

to ſtand, yet comfort thy ſelfe, the Lord can make thee ſtand, and thou ſhalt finde that the Lord will giue thee ſtrength aboue and beyond thy thoughts, aboue and beyond thy expectation. Therefore take heede of needleſſe doubts and feares, reſt on the goodneſſe, truth, and power of God, both in thy preſent diſtreſſe, and for ſtrength to ſtand and to hold out in time of triall that hereafter thou ſhalt come into. Aſſure thy ſelfe the Lord will not faile thee, but will ſupply ſtrength to thee beyond thy thoughts: and hauing begun this worke of grace in thee, he will preſerue thee to his heauenly kingdome, and *keepe thee by his power through faith to ſalnation*: as 1. Pet. 1.5. thinke on that to thy comfort. Come we now to ſtand on theſe words more particularly, (*God ſending his owne Sonne in the ſimilitude of ſinfull fleſh.*) And firſt from theſe words (*God ſending his owne Sonne*) we may note the diſtinction of perſons in the Trinity. 1. Pet. 1.5.

The diſtinction of the perſons in the Trinity proued.

That God the Father is the perſon ſending. And God the Sonne the perſon ſent: and being ſent from the Father, he muſt needs be a perſon diſtinct from the Father.

Indeed the three perſons in the Trinity, as they are one in nature, and ſo one in will, haue a hand in this ſending: yet for order the Father is ſaid to ſend, becauſe he is the firſt in order: and ſo the Father as the firſt perſon in the Trinity, he ſent the Sonne: and as the Sonne is the ſecond perſon in the Trinity, he was ſent of the Father. And this confutes the error of *Sabellius* and *Patripaſſians*, who held the perſons of the Godhead not to be really diſtinct one from another, but to be onely ſeuerall names or titles giuen to God. I paſſe from that.

Obſerue we further, that the Apoſtle ſaith, *God ſending his Sonne*. God ſent his Sonne, his Sonne was not ſought after or required, but the Lord of his owne accord ſent him; and hauing from all eternity deſigned his Sonne to the office of Mediatour, did in time exhibite and ſend him into the world. And what moued him ſo to do? Surely nothing out of himſelfe, and it was onely his free grace, goodneſſe, and mercy; nothing in vs moued God to ſend his Sonne, but the

Gods vnspeakable and vndeserued loue manifested in sending his Son into the world Iob.3.16.

cause of his sending was onely in God himselfe, euen his owne goodnesse, and his owne free and vndeserued loue to his chosen, as we haue it Ioh.3.16. *God so loued the world, that he hath giuen his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish but haue euerlasting life*, 1.Ioh.4.9. *In this* (saith Saint *Iohn*) *appeared the loue of God towards vs, because God sent his onely begotten Sonne into the world, that we might liue through him.* Herein appeared the wonderfull and vnspeakable,& indeed infinite loue of God to his chosen, the *breadth, length, depth and height of Gods loue*, as the Apostle speaketh Ephes.3.18. If the Lord had sent millions of Angels to do that which Christ did if it had bene possible, yet had it not bene so much as to send his owne eternall and onely begotten Sonne, the Sonne of his loue, his Sonne equall to himselfe in maiestie and glorie: herein he manifested the riches of his loue and bountifulnesse exceedingly. And therefore abhominable and monstrous is that error of foreseene faith and workes held by the Papists; it doth much obscure and darken the glory of Gods infinite loue to his chosen: and we for our parts are to acknowledge the infinite loue of God towards vs, in sending his Sonne into the world. He sent his Sonne to redeeme vs if we belong to him, when we sought not after him; and it was onely his owne free grace, and goodnesse, and mercy, and not any thing in vs that moued him so to do.

Foreseene faith & works do obscure the glorie of Gods infinite loue to his chosen.

Thankfulnes required for Gods infinite loue, appearing in the sending of his Sonne into the world.

How then are we bound to magnifie the goodnesse and mercy of God, and how are we bound to be thankfull for his infinite loue towards vs, manifested in sending his Sonne into the world? We are to be thankfull to God for common benefits, for meate, drinke, and the like: much more for so great and so inestimable a benefit, as the sending of his Sonne into the world. That the Lord of heauen and earth, of his owne free grace, goodnesse and mercy, should send his owne deare Sonne, out of his owne bosome, to be incarnate and to take flesh on him vnsought for of vs, we cannot sufficiently prize this benefit, and we cannot be sufficiently thankfull. Certainly such as haue a right and feeling apprehension of this

this benefit, they endeuour to be thankfull, and in way of thankfulneſſe, they giue vp themſelues to the Lord, to be guided, and gouerned, and diſpoſed of at his owne will and pleaſure. And they endeauour to anſwer the Lords loue, by louing him againe; and they teſtifie their loue vnto him, by louing his word, his ordinances, his children. And if thou ſay, thou doſt acknowledge Gods loue in ſending his Sonne into the world, and yet thou loueſt thy ſinnes, and thou haſt no loue to his word, to his ordinances, to his children, thou deceiueſt thy ſelfe. *Aſſuredly Gods election begets another election in vs, it makes vs chooſe God to be our God, and to reſigne our ſelues wholly to be guided and gouerned by him, euen by his word and Spirit.* Gods loue to vs, breeds in vs a loue to God againe, 1. Ioh. 4. 19. Gods loue felt warme in our hearts, kindles in vs a loue to God againe, and a loue to all that beare his image, for his ſake. And if we find this in our ſelues, we then indeed acknowledge Gods loue to vs in ſending his Sonne into the world.

How it ought to be expreſſed.

Note.

Here further note we, that the Sonne of God was ſent of his Father, he was called and ſent forth of his Father: God in his eternall counſell hauing deſigned his Sonne to the office of a Mediator, did in time exhibite and ſend him into the world. He tooke not on him the office of a Mediator without a calling from God his Father, he was called and ſent forth of his Father, and he had his office and calling from God his Father; and this himſelfe often witneſſeth, as Ioh. 10. 36. *Say ye of him whom the Father hath ſanctified and ſent into the world, Thou blaſphemeſt, becauſe I ſaid I am the Sonne of God?* Iohn 16. 5. *Now I go my way to him that ſent me.* Ioh. 17. 3. *This is life eternall, that they know thee to be the onely very God, and whom thou haſt ſent Ieſus Chriſt*; and ſo in many other places. Now that we learne hence, is this.

Ioh. 10. 36.

Ioh. 16. 5.

Ioh. 17. 3.

That we are by the example of Chriſt, to looke that the office and calling we hold, and enioy, and vſe, and exerciſe, we haue it from the Lord; that we be deſigned and ſent of God to be employed in that office and calling that we hold, vſe, and exerciſe: eſpecially the office being of an high nature,

Doct. 5. The office & calling we hold & enioy, and vſe, and exerciſe, muſt be from God.

ture, and an office of great weight, and of speciall vse and consequence, as the office of the Ministerie or Magistracie. The Lord often complaines, that some Prophets were not of his sending, they runne and he sent them not. Iere. 14. 14. *The Phophets propheſie lyes in my name, I haue not ſent them.* Ierem. 23. 21. *I haue not ſent theſe Prophets ſaith the Lord, yet they runne.* Rom. 10. 15. saith the Apostle, *How ſhall they preach except they be ſent?* Such as exercise the office of the ministerie, must look to their sending, that they be sent of the Lord. And there is reason for it.

Ier. 14.14.

Ier. 23. 21. Rom.10.15.

Reaſon. They are employed in the Lords speciall businesse, in his message, and in his embassage, and therefore they must haue their power, and authoritie, and commission from him; the Lord must send them, and giue them power and authoritie to exercise that office, they must be called and sent of God. If any aske how he shall know that he is called and sent of God to this or that office, especially to the office and function of the Ministerie? I answer, by three things.

Queſt.

Anſw. How a man may know that he is called of God to the office and function of the ministery Three things by which it may be knowne.

First, if the Lord haue bestowed on him a competent measure of gifts, fit for the discharge of that office: for the Lord neuer sends any to execute an office, but he qualifies him with gifts fit for it. *Saul* was was annointed King by *Samuel.* 1. Sam. 10. The text saith, verse 9. *God gaue him another heart,* God gaue him an heart fit for his office. Ephes. 4. 8. the Apostle saith, *Christ aſcending gaue gifts vnto men:* and then he subioynes, verse 11. *He gaue ſome to be Apoſtles, and ſome Prophets, and ſome Euangeliſts, and ſome Paſtors and teachers.*

1. Sam. 10. 9. Ephes. 4. 8. Ephes. 4. 11.

Secondly, if he haue bene rightly designed to that office, by such as be in place of authoritie and gouernment: for God calleth ordinarily by the voice of his Church.

And thirdly, if the Lord haue giuen him an heart to be faithfull, and in truth of heart to vse the talent giuen to him to the best aduantage of gaining glory to God, and of bringing good to others, and he finds that the Lord giues a blessing to his labours: for thereby the Lord, as it were, sets his hand and seale to his calling, that he is called and sent of him; as the Apostle saith the Corinthians were the *ſeale of his Apoſtleſhip,*

postleship, in that the Lord had blessed his labours amongst them. 1. Cor. 9. 2.

1 Cor. 9. 2.

Vse. 2. An Anabaptisticall fancie met withall.

First, this for the vse of it, besides that it discouers many not to be called and sent of God, it meets with that fancy of the Anabaptists, and of such fantasticke spirits, who thinke that any man on a priuate motion, may step forth and take on him the office of a Minister of the word, & may expound and preach the word. That is an idle fancy, and howsoeuer they pretend such motions are from Gods Spirit, indeed they are from a spirit of vanitie and pride, and from the spirit of error and lyes, euen from the diuell. If a man would haue sound comfort touching his office and function, he must looke that he be called and sent of God, that God hath fitted him with gifts for that office, and that he hath bene designed to his office in a right manner, and that the Lord hath giuen him an heart to be faithfull, and to vse his gifts for the best good. If he finds himselfe so called and sent, he may assure himselfe of the Lords assistance in the execution of his office: yea of the Lords speciall protection ouer him, that the Lord will shield and protect him against iniuries and wrongs, so farre as shall be for his owne glorie and his good, and that such as do wrong him, shall be sure to feele the reuenging hand of God on them or theirs: and howsoeuer he be little regarded amongst men, yet his worke is with the Lord, Isai. 40. 4. and the Lord will one day of his mercy reward him. This may be a comfort to him that findes himselfe called and sent of God, and this may cheare vp his heart in the time of his greatest troubles and opposition.

Isa. 40. 4.

Obserue we further, the Apostle here calls Christ, *Gods owne Sonne: God sending his Sonne in the similitude of sinfull flesh:* thereby he puts a difference betweene Christ and all other sonnes of God, as that Christ is the Sonne of God his Father in a peculiar manner, not by creation, as the Angels and *Adam* were, nor by adoption, as all true beleeuers are, but by nature, euen by eternall generation, being begotten of the substance of his Father from all eternitie, his Father fully communicating to him his whole essence after an vnspeaka-

How Christ is Gods owne Sonne.

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ble manner, as the Prophet saith, Isai. 53. 8. *Who can declare his generation?* And thus is Christ *Gods owne Sonne*, euen his eternall, and his onely begotten Sonne, of the same essence and substance, and coequall with the Father. And this is an high and heauenly Mysterie, farre beyond the reach of naturall vnderstanding.

The Arians searching into it by the strength of naturall reason, stumbled and fell into a foule and grosse errour: they denie the eternall Godhead of the Sonne, and they make him an inferior God, and so indeed no God at all. Now the point hence in that the Apostle calls Christ, *Gods owne Sonne*, is this.

Doct. 6. Christ is true and very God begotten of his Father frō euerlasting. Ioh. 1. 1. Philip. 2. 6. Acts 20. 28.

That Christ is true and very God, begotten of his Father from all eternitie: he was with the Father before all times, as Ioh. 1. 1. *In the beginning was the Word, and the Word was with God, and that Word was God.* He is of the same eternall essence and substance with the Father, and he is true and very God. And for this we haue further plaine and plentifull euidence of Scripture. Phil. 2. 6. *He being in the forme of God, thought it no robberie to be equall with God.* Act. 20. 28. *Take heed therefore vnto your selues, and to all the flocke whereof the holy Ghost hath made you ouerseers, to feed the Church of God, which he hath purchased with his owne bloud.* And who hath purchased the Church of God with his owne bloud, but Iesus Christ? Rom. 9. 5. The Apostle affirmes in plaine termes, that *Christ is God ouer all, blessed for euer, Amen.* 1. Tim. 3. 16. *Without controuersie, great is the mysterie of godlinesse, which is God manifested in the flesh.* And to these we might adde many other testimonies of Scripture confirming this, that Christ is true and very God. Yea to this purpose serue the Propheticall predictions of the Prophets, spoken onely of the Lord of hoasts, and applyed by the Apostles to Christ. And workes proper to God are truly ascribed to Christ, as to make the world, to forgiue sinnes, to know the hearts of men, and such like, and the miracles of Christ. All these do plainly euince and proue the eternall Godhead of Christ, that he is true and very God.

Rom. 9. 5.

1. Tim. 3. 13.

Obiect. *Obiect.* But will some say, Christ was sent of his Father, and so

so is inferiour to the Father, and being inferior to God, how then is he God?

Answ. Two equals by mutuall consent, may send one the other, and sending doth not alwayes imply inequalitie. Againe, one may be inferior to another two wayes; by nature, or by condition. Now Christ is not inferior to his Father by nature, for by nature he is one and the same with the Father; but by condition, as he is the Mediator, as he did voluntarily of his owne accord abase himselfe, and take on him the shape of man, Philip. 2. 7. *He made himselfe of no reputation, and tooke on him the forme of a seruant, and was made like vnto men, and was found in the shape as a man.*

Answ.

How Christ is inferiour to his Father.

Obiect. God hath his beginning of none, and therefore Christ is not God, because he hath his beginning of his Father.

Obiect.

Answ. Christ is the Sonne of the Father, not in respect of his Godhead, but in respect of his person: for the Godhead of the Sonne is the same with the Godhead of the Father; the Godhead of the Father doth not beget, neither is the Godhead of the Sonne begotten. And so it still remaines a truth, that Christ is true and very God, yea he is true God of himselfe, equall to his Father in respect of his Godhead. And it was needfull that Christ the Mediator should be true and very God, because the infinite maiestie of God was offended by our sinnes, and God is both infinitly iust, and infinitly mercifull, and there must needs be presented to him such an one as might reconcile both these, euen one of the same nature with God himselfe, and equall with him in maiestie, in power, and in puritie, that might satisfie his infinite iustice, and ioyne him againe to his chosen in infinite mercy: and therefore needfull and necessary it was that Christ the Mediator should be true and very God.

Answer.

How Christ is the Sonne of the Father.

Reason.

Now for the vse of this, it serues to discouer to vs the infinite worth of Christ his bloud, that his bloud is a most precious bloud, euen of infinite worth and value: for why, it is the bloud of that person, who is not onely man, but true and very God also, and therefore of infinite price and value, and able

Vse. 1.

Whence it is that Christ his bloud is of infinite worth and value.

able to answer the iustice of God to the full, and to appease his infinite wrath against sinne. Let then Satan lay before thee the grieuousnesse of thy sinnes, and lay out to the vttermost the greatnesse of Gods wrath against thee for the same, that the least of thy sinnes deserue the infinite wrath of God, as indeed it doth: yet if thou be able to hold out against him the bloud of *Iesus Christ*, apprehended by a true faith, thou shalt put him to flight, that is the bloud of Gods own Sonne, *of his beloued Sonne, in whom he is well pleased*, Math. 3. 17. and that is of infinite worth, able to answer the iustice of God to the full, and able to appease his infinite wrath against sinne.

Vse. 2. Comfort to true beleeuers.

Againe, is it so that Christ is true and very God? then comfort thy selfe whosoeuer thou art that truly beleeuest in Christ, here is a ground of sweet comfort for thee: for why, thou art one with him by faith, who is able to saue and deliuer thee from death and damnation, from the diuell and all the enemies of thy saluation, which is a maruellous comfort: yea thou art one with him, who is both willing to saue thee, and will be sure to bestow on thee righteousnesse and life euerlasting. For why, thou art one with him who is true and very God, in whom is all fulnesse and perfection, not onely of power, but of mercy, and goodnesse, fauour, and louing kindnesse, who is not onely most powerfull, but most gracious also, and most ready to do thee good, and will neuer suffer thee to perish. It is Christ his owne argument of comfort, and of assurance, that none that are giuen to him shall perish. Ioh. 10. 30. he saith in the two verses foregoing, *I giue to my sheepe eternall life, & they shall neuer perish, neither shall any pluck them out of my hand. My Father which gaue them me is greater then all, and none is able to take them out of my Fathers hand:* and then he subioynes, *I and my Father are one.* As if he had said, I and my Father are one in substance, in will, and power: and therefore none that are giuen to me, shall euer perish, none can plucke them out of my hand, all the power of hell shall neuer be able to preuaile against any soule giuen to me.

In the similitude of sinfull flesh: that is, (as we shewed) endued with humane flesh, euen with a true body and a true soule, like to our sinfull bodies and soules, yet free from all spot of sinne: for the word *similitude* is not simply to be referred to the word *Flesh*, but to *sinfull flesh*; the Sonne of God was sent into the world, and tooke flesh on him like to our sinfull flesh: yet altogether free from sinne. Now from these words, *In the similitude of sinfull flesh*, we may in the first place easily gather and conclude the truth of Christ his humanitie, and the abasement of the Sonne of God, to put them both together.

That Christ was true and very man, consisting of a body and of a soule, as we do, in all things like to vs, sinne onely excepted. For it is not here said, that God sent his Sonne in sinfull flesh, but *in the similitude of sinfull flesh*, like to sinfull flesh. The Sonne of God taking flesh on him, did so farre abase himselfe, as he appeared like a sinfull man. And though our nature as Christ tooke it, was free from all spot and contagion of sinne, yet was it not free from the effects and fruites of sinne, it was subiect to those common infirmities which sinne brought on vs, euen to those infirmities that appertaine to the whole nature of man, as to hunger, thirst, cold, nakednesse, wearinesse, to mortalitie, and death it selfe: insomuch as those that looked on Christ with a mortall eye, they could see nothing in him but that which appertaines to man, and they thought him to be nothing else but a meere man. Ioh. 6. 52. *The Iewes say, how can this man giue vs his flesh to eate?* Yea those that looked on him with the eye of the body, they saw *neither forme nor beautie in him to be desired*, Isai. 53. 2. Yea as the Prophet further addes, *He was despised and reiected of men, he was full of sorrowes, and had experience of infirmities.* Phil. 2. 7. the Apostle saith, *He tooke on him the forme of a seruant, and was made like to men, and was found in the shape as a man.* The meaning is, that Christ had the like naturall properties of a true body and soule, the like affections and infirmities, without sinne, that other men haue, and was in sence and behauiour as other men are; yea he abased himselfe, and

Doct. 7. Christ was true and very man, in all things like to vs, sinne onely excepted.

and was content to be made inferiour, not onely to the Angels, but to men of the meaneſt ſort and condition: he was ſold for thirtie peeces of ſiluer, he was thought not ſo worthy to liue as *Barrabas* the murtherer, he was ranked among theeues, when he hanged on the croſſe he was accounted of and handled as a moſt vile ſinner and wicked malefactor. All which prooue, both the truth of his manhood, and alſo his exceeding great abaſement. And the truth of his manhood may be further prooued by many euidences of Scripture. Rom. 1. 3. the Apoſtle ſaith, *He was made of the ſeed of Dauid according to the fleſh.* Gal. 4. 4. *When the fulneſſe of time was come, God ſent forth his Sonne made of a woman:* which proues that he was truly man. And many like teſtimonies of Scripture might be brought to this purpoſe, if it were needfull.

Now the reaſons why the Sonne of God was incarnate, and became truly man like to vs in all things, ſinne onely excepted, are theſe.

Reaſon. 1. Firſt, it was needfull that the Redeemer of Gods choſen ſhould ſuffer and die, and ſhould ſhed his bloud for their ſinnes: for *without ſhedding of bloud is no remiſſion.* Hebrewes 9. 22.

Reaſon. 2. And againe, the iuſtice of God required that ſinne ſhould be ſatisfied for in the ſame nature wherein God was offended; and it was the nature of man wherein ſinne was committed, and wherein God was offended: and therefore needfull it was, that the Sonne of God being appointed to the office of a Mediator and Redeemer, ſhould be incarnate, and become truly man like to vs in all things, ſinne onely excepted. And we may reſolue on this, as a certaine truth, that Chriſt was true and very man, like to vs in all things, excepting ſinne, and that the Sonne of God did ſo farre abaſe himſelfe, as that he tooke on him our nature, together with the infirmities of it, common to the nature of man, and that he appeared like to a ſinfull man, and he was ſo thought of, and ſo reputed, and ſo dealt withall in the world, though he was free from all ſpot of ſinne.

Now

Now this truth first meets with all those opinions that are against the truth of Christ his manhood, whether ancient or of latter times, and whether directly against the truth of it, or by consequent: as that of the Papists, that the body of Christ may be in many places at once, and may be and is, vnder the forme of bread in the Sacrament, and yet not seene nor felt: these be meere fancies, ouerturning the truth of Christ his humanity: I will not stand on the particular confutation of them. We for our parts are to acknowledge and beleeue the truth of Christ his manhood: that Christ became truly man, like to vs in all things sin onely excepted: and know we, that Christ his manhood is the ground of all our comfort. Indeed the Godhead of Christ is the fountaine of all good things, but to vs it is as a fountaine sealed vp, and the flesh and manhood of Christ is the pipe or conduite to conuey all good things to vs. By the flesh and manhood of Christ we come to be ioyned to God, and to haue fellowship with God, and to be partakers of life, and of grace, and of all good things, 1. Ioh. 4. 3. *He that confesseth not Iesus Christ to be come in the flesh, to be truly incarnate, is not of God, but is the spirit of error and of Antichrist.* And indeed whosoeuer they be that denie the truth of Christ his manhood, either directly or by consequent, they can looke for no true comfort in and by Christ, or from him: their faith is but vaine, and they are yet in their sinnes. Therefore learne we to know and to acknowledge the truth of Christ his manhood. Many poore soules in the world, scarce know what Christ is.

Vse 1. Opinions that are against the truth of Christ his manhood confuted.

Christ his manhood the ground of all our comfort.

Now for further vse of this; Is it so, that the Sonne of God did abase himselfe, and tooke our humane nature, yea the common infirmities of our nature, and in that nature of ours became subiect to those infirmities that sinne brought on vs, to hunger, thirst, cold, nakednesse, and such like? oh then the greatnesse and infiniteneſse of his loue to Gods chosen! In this he manifested his wonderful, vnspeakable, and infinite loue to them; we are not able to comprehend the gratnesse of it. And surely whosoeuer they be that haue a true feeling

Vse. 2. The infiniteneſse of Christ his loue to his chosen, manifested in the incarnation of Christ.

of that loue of his, in ſome meaſure ſhed abroad in their hearts, may aſſure themſelues, that that loue of his is an endleſſe loue, and ſhall neuer faile them, but will vndoubtedly bring them to eternall happineſſe and bliſſe. And they are bound to loue him againe, who hath ſo dearely loued them: Hath the Sonne of God out of his meere loue, left his throne of maieſtie and glory, and as it were ſuſpended and layd aſide his glorie, and appeared in the forme of a ſinfull, weake and mortall man for thy ſake, and art not thou bound to endeuour to anſwer his loue, by louing him againe? Yes doubtleſſe, thou art, and in teſtimony of thy loue to him againe, thou art to lay aſide thy honour, thy credit, thy wealth, thy profit, thy pleaſure, and the deareſt things thou haſt, yea thy life it ſelfe (if thou be called) for his ſake. And thou art daily called of him by the Miniſterie of his word, to lay aſide thy pride, thy couetouſneſſe, thy vſury, thy drunkenneſſe, thy gariſhneſſe, thy carnall pleaſures, and vaine delights: and doeſt thou perſwade thy ſelfe thou loueſt the Lord Ieſus, and yet will not lay aſide any vnlawfull gaine, or any needleſſe pleaſure, at his call and commandement? Doeſt thou thinke that thou couldſt be content to haue thy fleſh frie in the fire, to lay downe thy life for his ſake if hereafter thou be called to it, and yet now when he cals thee to it by his word, thou wilt not lay aſide thy pedling gaine, gotten by that damnable trade of vſury, nor a needleſſe and vaine pleaſure, no not ſo much as a cup of wine or beare, which thou knoweſt will diſtemper thee, nor an idle and vaine toy in thy apparell, and the like? Poore ſoule, thou doeſt but deceiue thy ſelfe, thou haſt no dramme of true loue to the Lord Ieſus: and hauing no true loue to him, thou canſt haue no aſſurance of his loue to thee. No, no, if thou loue not the Lord Ieſus Chriſt, thou art in a miſerable ſtate; and if thou perſiſt and go on in that ſtate, thou art to be had in execration: theſe are the wordes of the Apoſtle, 1. Cor. 16. 22.

How our loue to Chriſt ought to be teſtified.

Laſt of all, did the Sonne of God abaſe himſelfe ſo low as to take fleſh on him, yea the *ſimilitude of ſinfull fleſh?* was he content though he were free from all ſpot of ſinne, yet to be

Vſe 3. Exhortation to humillatiõ

thought

thought and reputed as a vile sinner, and to be dealt withall as a malefactor? How then ought we to humble and to abase our selues, and to become as nothing in our selues, as indeed we are? If we haue any goodnesse in vs, it is of grace, it hath bene giuen vs, and we haue receiued it, 1. Cor. 4. 7. How I say ought we to abase our selues, and to be brought to nothing in our selues, that so we may be like to the Lord Iesus? His example is for our imitation, and it is an example without all exception: yea by his example we must learne the best of vs all, willingly and with contentment to vndergo contempt and disgrace in the world, and with patience to endure iniuries and wrongs, and many indignities which the Lord suffers wicked men to throw vpon vs. Such is our selfe loue, and such is the pride of our hearts, that we commonly swell, and our hearts rise vp in vs when we are disgraced, and when we are accounted base and vile, and haue reproaches and indignities cast vpon vs: but let vs consider with our selues, are we better then the Lord Iesus? was not he content to be thought a vile sinner? did not he endure *the speaking against of wicked sinners*? Hebr. 12. 3. was not he dealt withall as a wicked malefactor? and yet was *dumbe, and as a sheepe before the shearer, so opened he not his mouth*, Isay 53. 7. and dost thou thinke much when such things befall thee, when thou hast disgrace and contempt and indignities cast on thee? But thou wilt say, I haue not deserued this or that disgrace at the hands of men. What did the Lord Iesus deserue? In him was nothing at all deseruing the least disgrace or indignity, but in thee there is. Though it may be thou art wronged in that particular disgrace and indignity that is throwne vpon thee, yet the Lord sees iust cause and matter enough in thee why he should suffer men to wrong thee, to disgrace thee, and cast contempt and indignities on thee. Oh then whosoeuer thou art, thinke on the example of the Sonne of God, that he abased himselfe, and tooke flesh on him, and was content to appeare *in the similitude of sinfull flesh*, euen to be thought and accounted a vile sinner, and to be dealt withall as a wicked malefactor. And if thou duely con-

from the example of Christ.

And to be patient vnder iniuries and wrongs.

sider this, it will be a notable meanes to frame thee to quietnesse, patience, and contentment, when thou art most disgraced, and hast many wrongs and indignities cast on thee.

God sending his owne Sonne in the similitude of sinfull flesh. As from these words we may gather the truth of Christ his Godhead, and the truth of his manhood, that he was true and verie God, and true and very man, which points we haue already stood on: so from hence we may easily gather the personall vnion of Christ his two natures: And the point hence further offered is this.

Doct. 8. Christ is both God and man in one person.

That Christ is both God and man in one person: in Christ the Godhead and the manhood are personally vnited, and make but one person and one subsistence. Gods owne Sonne the second person in *Trinitie*, was sent into the world, and tooke flesh on him, and did assume the humane nature into vnity of person with his Godhead. So as we are to conceiue the manhood of Christ, not to be a person in it selfe, but onely a nature, and that it is receiued into vnity of person with the Sonne of God the second person in *Trinity*, and doth wholly and onely subsist in the same person; so that Christ is that *Immanuell God with vs*, spoken of Isay 4. 17. עמנואל And to this purpose that is a plaine text, Ioh. 1. 14. *And the Word was made flesh, and dwelt among vs, and we saw the glory thereof, as the glory of the onely begotten Sonne of the Father, full of grace and truth.* And that also 1. Tim. 3. 16. *God manifested in the flesh.* Which places are thus to be vnderstood. That the second person in the *Trinitie* the Sonne of God, tooke to himselfe the nature of man into vnity of person, and became incarnate, and so in Christ God and man were vnited into one person. It was needfull that Christ the Mediatour should be God and man in one person.

Reason. Because he vndertooke both to suffer and to satisfie for the sinnes of Gods chosen: and if he had bene onely God, he could not haue suffered; and if onely man, he could not haue satisfied. Therefore needfull it was, that he should be both God and man in one person: man that he might suffer, and

God

God that he might satisfie.

And this serues to discouer the aduancement of our nature, that our nature in Christ is highly aduanced, euen aboue the Angels, and doth excell all creatures, in wisedome, in goodnesse, and in holinesse, in power, in maiestie, and in glorie. God is in all creatures both good and bad by his essence, and by his presence and power, and he sustaines them in their being, life, actions, and motions; and he is in his Saints on the earth, by his grace and worke of his Spirit: in his Angels and Spirits in heauen, by fulnesse of glory: but in Christ alone is the fulnesse of the Godhead by personall vnion. So that our nature in Christ is exalted farre aboue all creatures: *Yea, the manhood of Christ, because it is personally vnited to his Godhead, is to be adored and worshipped with religious and diuine worship: and when we pray to Christ, we are to pray to him as God and man.* Indeed the manhood of Christ for it selfe and of it selfe is not to be worshipped with religious worship, because it is a creature, but as it is receiued into vnitie of person with the Sonne of God, it is to be worshipped with the same worship that the Godhead is.

Vse 1. The aduancement of our nature in Christ discouered.

Note.

Againe, is it so that Christ is both God and man in one person? then here is a ground of sweet comfort for all that truly beleeue in Christ. Hereupon they may assure themselues, that Christ hath made perfect reconciliation betweene God and them, that he hath perfectly reconciled them to God his Father: for as the Prophet saith, Amos 3.3. *Can two walke together except they be agreed?* So, can God and man come so neare together as to be made one person, vnlesse there be a perfect reconciliation and agreement betweene them? No, no, it cannot be: Christ being God and man in one person, he is a perfect Mediator; for he is a Mediator, both as he is God and as he is man. In his humane nature he performed the chiefe duties of a Mediator; and therefore the Apostle calls him, *The Mediator betweene God and man, the man Christ Iesus.* 1. Tim. 2.5. And his workes of mediation are of infinite worth, and value, and sufficiency, because his manhood is personally vnited to his Godhead, and so he is a

Vse. 2. Comfort for all true beleeuers.

perfect Mediator, a perfect reconciler of God and his chosen, and he hath made a perfect reconciliation betweene them: so that such as truly beleeue in Christ, may assure themselues, that he hath fully and perfectly reconciled them to God his Father, and they haue perfect *peace towards God through Iesus Christ*, as Romans 5. 1. And that is an excellent comfort.

Now the Apostle here addes a particular end of Christ his taking flesh on him, that it was for sinne: and saith, *God sending his owne Sonne in the similitude of sinfull flesh, and for sin, condemned sinne in the flesh.* That is, (as we shewed in opening the text) to take away, and to driue sinne out of our nature, euen to expell the blot and staine of nature, which did sticke in our flesh before Christ did assume and take our flesh on him, to expell that blot and staine vtterly out of that nature of ours which he tooke on him.

Now here obserue we, that for the abolishing of sinne out of our nature, the Sonne of God must descend from heauen, and take flesh on him, and become man, so hard a thing was it to expell and to driue sinne out of our nature. The point hence offered is this.

Doct. 9. It is a most hard thing to expell and driue sinne out of our nature but in part.

That it is an exceeding hard thing to expell and to driue sinne out of our nature. The taking of sinne and corruption quite out of our nature, was no lesse then the worke of the Sonne of God taking flesh on him, and that not after the ordinarie course of nature, by naturall generation; but after an extraordinarie manner, euen by an extraordinary worke of the holy Ghost aboue nature: for so he was conceiued in the wombe of the Virgine *Mary*, and so the taking of sinne out of our nature is a maruellous hard thing: yea the expelling and driuing of sinne out of our nature but in part, as it is in them that are truly regenerate, is a most hard worke, and it is wrought onely by the mighty and powerfull hand of God. The abolishing of sinne but in part, is so hard a worke, as it requires no lesse then the powerfull hand of God to effect it. And hence it is that regeneration is said *To be a new birth, and the renewing of the holy Ghost.* Tit. 3. 5. And such as

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are regenerate, are ſaid to *be borne of the Spirit*, Ioh. 3. 5.6. Ioh. 1.13. they are ſaid *not to be borne of bloud, nor of the will of the fleſh, nor of the will of man, but of God.* And the weakning of the power and ſtrength of naturall corruption, and the aboliſhing of it in part, is ſaid to be onely by the vertue of Chriſt his death; it requires no leſſe a power, then the power of his death. Rom. 6.6. the Apoſtle ſaith, *Our old man is crucified with him, that the body of ſinne might be deſtroyed*, or might be weakened, and the ſtrength of it broken, and made idle, fruitleſſe, and vneffectuall; for ſo the word καταργηθῇ ſignifies. Hence it is that the purging of the heart from corruption in ſome meaſure, and the ſanctifying of it, is ſaid to be euen a new creation. Pſal. 51. 10. *Dauid* prayes, *Lord create in me a cleane heart*: and creating (we know) is a worke of Gods owne hand, and a worke of his hand alone. And ſo it muſt needs be granted, that the expelling and driuing of ſinne out of our nature but in part, is a moſt hard worke, and ſuch a worke, as it requires no leſſe then the mighty and powerfull hand of God to effect it: And why? the reaſons of it are theſe.

ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας.

Reaſon. 1. First, it is the altering and changing of nature: for ſinne is bred in the bone, it is rooted in nature, and is as naturall to vs as any thing we brought with vs into the world. A man begets his child in his owne image, and conueyes to it that corruption that he hath in his owne nature: yea holy and ſanctified parents cannot deriue their holineſſe to their children, but they conuey onely that to them which is naturall in themſelues. And therefore the expelling and driuing of ſinne out of our nature but in part, muſt be effected by a power aboue nature.

Reaſon. 2. Againe, the rebellion of nature doth oppoſe and withſtand the worke of grace, and in regard of that oppoſition, it is a greater worke of God to make a man or woman a new creature, by purging out the corruption of the ſoule, and by ſanctifying of it, then it was at the firſt to create and make their ſoules and bodies. And therefore on theſe grounds we may ſet downe this as a certaine truth: That the expelling and

driuing of ſinne out of our nature but in part is a moſt hard worke, and is wrought onely by the mighty and powerfull hand of God.

Vſe. 1. A deceiuing conceit to be auoyded.

Let no man then deceiue himſelfe, let no man thinke it an eaſie matter, and a thing that he may do at pleaſure, euen to ſhake off the vile luſts of his owne heart, and to breake off the corruption of it. It is a thing wherein many pleaſe themſelues, they fancy to themſelues, that they are yet young, luſtie, and ſtrong, and they haue yet many yeares to liue, and they may yet follow the luſts of their owne hearts, and the vanities of the world, and may yet enioy the pleaſures and delights of ſinne, euen their carnall and ſenſuall pleaſures; and hereafter when old age ſhall come vpon them, *and the dayes wherein they ſhall haue no pleaſure*, Eccleſ. 12. 1. then they will lay aſide the vile luſts of their hearts, and breake them off, and they will then follow them no longer. Poore ſoules, they do deceiue themſelues exceedingly. Conſider with thy ſelfe whoſoeuer thou art that doſt thus fancy to thy ſelfe; doſt thou know whether thou ſhalt come to old age or no? the Lord may ſtop thy breath this day before to morrow, and dareſt thou be ſo bold and ſo preſumptuous, as thus to indent with the Lord, and to appoint him a time when thou wilt breake off the luſts of thy heart, and turne from euill to good, which he hath appointed to be an act of all the dayes of thy life? And if thou liue to old age, doſt thou thinke that then it will be an eaſie thing to offer violence to thine owne nature, to ſhake off the luſts of thine owne heart, and to breake off thine old ſweet familiar ſinnes, ſinnes thou haſt a long time accuſtomed thy ſelfe to? Why cuſtome in ſinne hardens the heart, and addes ſtrength to ſinne, and by continuance in ſinne, the corruption of nature gathers ſtrength and growes ſtronger. The Prophet makes it as hard a matter to breake off a cuſtome of doing euill, as *to make the blacke Moore white, or the Leopard to change his ſpots*, Ierem. 13. 23. Ierem. 13. 23. Yea woefull experience ſhewes it, that cuſtome in ſinne brings men to a habit in ſinne, and makes them ſenſleſſe of ſinne. Tell a common ſwearer of his ſwearing, and will he not ſometimes de-

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nie it, and say he did not sweare? Custome of swearing hath taken away the sense of that sinne, and he knowes not when he sweares, and therefore take heed of thus deceiuing thy selfe: remember the truth now deliuered, that the expelling of sin out of our nature but in part, is a most hard work, Gods children find it so in themselues, they find they haue much ado to get the masterie of some one sinfull infirmitie. And therefore let not the diuell so blind thee, and thine owne deceiuing heart so misleade thee, as to make thee thinke, that thou mayest at thine owne time and leasure lay aside thy corruption, and breake off thy course of sinne, and so neglect the timely and carefull vse of the meanes. No, no, learne thou betimes to vse the meanes, euen the meanes the Lord hath sanctified to that purpose; be diligent in hearing, reading, and meditation in the word of God. And seeing the driuing of sinne out of our nature, is a worke of Gods owne powerfull hand, seeke and sue to him, that he would vouchsafe to put his hand into thy bosome, and plucke off the foreskin of thine heart, and purge out the corruption of it, and expell and driue out the vileneſse and rebellion of it.

Vse. 2. The whole praise & glorie of expelling sinne out of our nature is to be giuen to God.

Againe, is it so that the expelling of sinne out of our nature but in part, is a most hard worke, and wrought onely by the mightie and powerfull hand of God? then if thou find that worke wrought in thee, and sinne and corruption in any measure expelled out of thine heart, and the power of sinne broken, and the lusts of thine heart weakened, giue the whole praise and glory of that worke to the Lord, gaze not too much on the outward instrument, or on the excellencie of gifts of any that hath bene a meanes to do thee good, lest so thou giue part of the glory to the instrument, but haue an eye to the Lord, whose onely worke it hath bene, and remember that the best Ministers of God are but instruments, by whom the Lord hath wrought good on thee; blesse God for them, but giue him alone all the praise, & all the glory, for the good that hath bene wrought in thee. There is yet further matter of instruction offered from this second part of the verse. The

Apostle

Apoſtle ſaith, *God ſending his owne Sonne in the ſimilitude of ſinfull fleſh, and for ſinne, condemned ſinne in the fleſh.* In theſe laſt words (as I ſhewed) the Apoſtle makes knowne what it was that Chriſt did which the Law could not do, namely this, that he condemned ſinne, and wherein it was that he condemned ſinne, that it was in the fleſh, and his meaning in theſe words is this. That the Sonne of God being ſent into the world, and taking fleſh on him, did indeed in that fleſh and humane nature that he aſſumed, aboliſh ſinne altogether, and tooke it quite out of the way, that fleſh of his being perfectly holy and pure, and free from all ſpot of ſinne.

Doct. 10. In Chriſt our nature & the corruption of nature were ſeuered one from the other.

Now here in the firſt place we might eaſily take vp this truth: That the Sonne of God taking fleſh on him, and being incarnate, did vtterly aboliſh ſinne and corruption out of that fleſh and humane nature that he tooke: and his fleſh, his humane nature, was conceiued and borne without all ſpot of ſinne: the Sonne of God tooke mans nature on him, without any ſpot or ſtaine of ſinne at all: in Chriſt our nature, and the corruption of nature, were ſeuered one from the other. And to this purpoſe is that of the Angell to the Virgine *Marie*, Luke 1.35. *That holy thing* (ſaith he) *which ſhall be borne of thee, ſhall be called the Sonne of God.* He calls Chriſt holy, or an holy thing, both becauſe as God he was moſt holy, and becauſe alſo as man, he was conceiued and borne free from all ſpot of ſinne, and was ſanctified in the wombe of his mother. 1.Pet.1.19. the Apoſtle deſcribing Chriſt, thus ſpeakes of him, that *He was a lambe vndefiled, and without ſpot:* and this was prefigured in the Paſchall lambe, which was to be *without blemiſh*, as the Lord commanded, Exod. 12.5. and in the lambes of the daily ſacrifice, Num.28.3. The Lord commanded that thoſe lambes ſhould be without ſpot. Heb.9.14. it is ſaid, *Chriſt offered himſelfe without ſpot to God:* he offered himſelfe as man, (for ſo indeed did Chriſt offer himſelfe) without any ſpot or ſtaine of ſinne at all, ſo that in him our nature and the corruption of nature were ſeuered one from the other.

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And the reasons of it are these: first, in Christ our nature was receiued into vnitie of person with the Sonne of God the second person in Trinitie, which it could not haue bene if it had bene defiled with the least spot of sinne. *Reason 1.*

Againe, secondly, Christ was a Sauiour, as he is both God and man: and if as man he had bene stained with the least spot of sinne, he could not haue bene a Sauiour to Gods chosen, he could neither haue bene made a sacrifice for them, nor righteousnesse to them: no then himselfe had stood in need of a Sauiour. And therefore doubtlesse this is a certaine truth, that the Sonne of God taking flesh and our nature on him, he did vtterly abolish sinne and corruption out of that flesh and humane nature that he tooke, and his flesh and his humane nature was conceiued and borne without all spot of sinne. *Reason. 2.*

Quest. And if it be demanded, how Christ could take flesh and mans nature on him, and be conceiued and borne without all spot of sinne? *Answ.* I answer, it was by reason of his miraculous and extraordinary conception, that he was conceiued in the wombe of his mother after an extraordinary manner, euen *by the power of the holy Ghost ouershadowing her*, as Luke 1.35. and not by naturall generation: thence it was that Christ was conceiued and borne without all spot of sinne. And that was a priuiledge proper to Christ alone, to be so conceiued and borne, because of his extraordinarie conception; for all that come of *Adam* by naturall generation, are stained with originall sinne and corruption of nature: onely Christ was free from that staine, and that blot of naturall corruption, because, though he came of *Adam*, and tooke the seed of man, yet not after the ordinarie course of nature, but after an extraordinary manner.

How Christ tooke mans nature on him without sinne

And therefore by the way, that is an idle and an etronious conceit of the Papists, in that they hold that the Virgine *Marie* was conceiued without spot of sinne, that is proper to Christ alone, in regard of his extraordinary conception by the holy Ghost. But haply some will say, We reade Iere. 1.5. The Lord saith, *He sanctified Ieremiah before he came out of the wombe*, he was sanctified before he was borne; and therefore

A Popish conceit met withall.

Obiect.

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Answ. it is not proper to Christ alone to be sanctified in the wombe. I answer, the meaning of that place is, that the Lord set apart the Prophet in his eternall counsell to that office, and that is the sanctification there intended: & that appeares plainely in the words following, *I ordained thee to be a Prophet vnto the nations:* and so it makes not against that priuiledge of Christ, it doth not infringe it, that he alone was conceiued and borne without spot of sinne. This therefore we are to hold as a certaine truth, that the Sonne of God taking flesh, our nature on him, he did vtterly abolish sinne and corruption out of that flesh and humane nature that he tooke: and his flesh, his humane nature, was conceiued and borne without all spot of sinne, he being conceiued in the wombe of his mother after an extraordinary manner by the power of the holy Ghost.

Vse 1. Christ is powerfull to abolish sin out of all his members. Let this truth for the vse of it in the first place be thought on to this purpose. Did the Sonne of God taking flesh, our nature on him, vtterly abolish sinne out of that flesh he took? surely then it must needs be, it holds by proportion, that Christ doth in some measure abolish sinne out of all those that are one with him. Did the Sonne of God vtterly and altogether abolish sinne out of that nature of ours that he receiued into vnitie of person, and ioyned to himselfe by personall vnion? and doth not Christ Iesus abolish sinne and corruption in some proportion out of all those whom he takes neare to himselfe, and makes one with himselfe by mysticall vnion, and ioynes to himselfe by the bond of his Spirit? without question he doth. And therefore deceiue not thy selfe whosoeuer thou art, thinke not that thou art one with Christ, and that thou hast right and title to the sauing comforts in Christ, vnlesse thou find it thus with thee: that sinne and corruption is in some measure abolished and taken out of thy heart. Surely the Sonne of God tooke sinne quite out of that nature of ours that he tooke on himselfe, and the same Sonne of God now incarnate, is as strong and as powerfull as euer he was; he is able, and doubtlesse he doth abolish sin out of the hearts and soules of them that he makes one with him-

himselfe by mysticall vnion. And therefore deceiue not thy selfe, do not imagine as many fooliſhly do, that thou art one with Christ, and that thou haſt part in the ſweet comforts in Christ, and yet the corruption of thy heart is as ſtrong and as powerfull in thee as euer it was, and it breakes out on euery occaſion: and if thou be but a little moued, thou powreſt out the bitterneſſe of thy ſoule, in curſing, in ſwearing, in railing, and the like: if thou ſo thinke, then doſt thou but deceiue thy ſelfe. Doſt thou thinke that thou art one with the Sonne of God incarnate, and yet thou carrieſt thy ſelfe as a diuell incarnate, and as a limbe of the diuell, thou art a drunkard, a ſwearer, a rayler, and ſuch like? No, no, if thou wouldeſt haue ſound aſſurance that thou art one with the Sonne of God incarnate, euen one with Chriſt Ieſus, neuer reſt till thou find that he hath in ſome meaſure aboliſhed ſinne and corruption out of thy heart, and out of thy ſoule, and that thou doſt not reſt in an externall forme of pietie, or in repreſſing onely the outward act of ſinne, (for that may be and is many times in reprobates) but that the very roote of ſinne is weakened and wounded in thee: thereupon thou mayeſt conclude to thy comfort, that thou art one with the Sonne of God incarnate, euen with Chriſt Ieſus, and that thou haſt right and title to the ſweet comforts that are found in him.

Vſe. 2. Comfort to all true beleeuers.

Againe, is it ſo that the Sonne of God taking our nature on him, did vtterly aboliſh ſinne and corruption out of that fleſh that he tooke? here is then a ground of ſweet comfort to all that truly beleeue in Chriſt. For certainly this Chriſt did, that he might be a fit Sauiour of Gods choſen: & hereupon all that truly beleeue in Chriſt, may aſſure themſelues that he is a moſt abſolute, and a moſt perfect Sauiour to them; he ſaues them, and he frees them, not onely from their actuall ſinnes, but alſo from their defilement of nature, and from that remainder of ſinne and corruption that abides in them, and ſtickes ſo faſt to them, which ſo much troubles them, and which they many times complaine of. For why, he is a Sauiour, holy, harmeleſſe, vndefiled, ſeparate from ſinne and ſinners,

ners, Heb. 7. 26. not onely in his life, but in his conception and birth also, he abolished sinne and corruption out of that flesh of ours that he tooke, and he was conceiued and borne without all spot of sinne: and that most perfect holinesse and innocency of his humane nature, is imputed to them that truly beleeue in him: and no lesse reckoned to them for healing and curing of their defiled nature, then his suffering for the remission of their actuall sinnes: and that is a ground of excellent comfort to them, it might be further pressed, but I passe from it. One thing further I will note. The Apostle saith, the Sonne of God being *sent in the similitude of sinfull flesh, and for sinne, condemned sinne in the flesh.* He tooke flesh on him, and he did vtterly abolish sinne and corruption out of that flesh. Hence then it is cleare.

Doct. 11. Sinne may be remoued frō the soule, and yet the soule remaine entire in all the powers and faculties of it.

That sinne and corruption may be remoued, taken away, and abolished, and yet the flesh and nature of man still abide. Sinne may be remoued from the soule, and yet the soule still remaine entire in all the powers and faculties of it. For indeed naturall corruption is not a corruption of the substance of the soule: for then could not the soule be immortall, neither could the Sonne of God haue taken mans nature on him without sinne; but it is a corruption that cleaues to the soule, and to the faculties of it, and it may be seuered from the soule, and yet the soule still remaine without any diminution in the substance of it. And hence it is that corruption of nature, is said to be *an euill that doth easily compasse about.* Heb. 12. 1. *Cast away euery thing that presseth downe, and the sinne that hangeth so fast on.* And to this purpose it is, that we are exhorted *to cast off the old man*, the corruption of nature, Ephes. 4. 22. *And to put on the new man*, verse 24. And *to put off the old man*, Coloss. 3. 8. 9. Which places and many other do euidence this truth, that sinne may be remoued from the soule, and yet the soule still remaine entire in all the faculties of it.

——καὶ τὴν εὐπερίστατον ἁμαρτίαν. Heb. 12. 1.

Vse. Comfort to such as grone vnder the bur-

And this serues for the comfort of those that grone vnder the waight of their naturall corruption, and are wearie of their sinfull infirmities, and would willingly shake them off.

Know

Know to thy comfort whosoeuer thou art, sinne is such a thing as may be seuered from the soule; the Lord is able to seuer it, and he will one day vtterly abolish it, and take it quite out of thy soule. He that seuered sinne and our nature in *Adam* in his creation, and likewise seuered sinne and our nature in Christ Iesus in his incarnation, he is able, and he will at length seuer sinne and thy nature at thy glorification. And as *Moses* said to the Israelites concerning the Ægyptians, Exod. 14. 13. Saith he, *The Ægyptians whom ye haue seene this day, ye shall neuer see them againe:* so it may be said to thee that art a child of God, and dost sigh and grone vnder the burthen of thy corruptions and sinfull infirmities; the sinnes which now thou seest with griefe, and do much vexe and trouble thee, and are enemies to thy peace and comfort, the time shall come wherein the Lord will remoue them, and vtterly abolish them, and take them quite out of thy soule, and thou shalt neuer see them more, and they shall neuer trouble thee any more. Thinke on that to thy comfort. Come we now to the fourth verse.

den of their naturall corruption.

VERSE 4.

That the righteousnesse of the Law might be fulfilled in vs, which walke not after the flesh, but after the Spirit.

IN this verse our Apostle first makes knowne to vs, to what end it was that God sent his owne Sonne in the similitude of sinfull flesh, & for sinne condemned sin in the flesh, that is, to what end it was that the Sonne of God taking flesh on him, did vtterly abolish sinne and corruption out of that flesh, and out of that humane nature that he tooke on him: as namely, that it was to this end and purpose, *That the righteousnesse of the Law might be fulfilled in vs*: And so he concludes and shuts vp that ground of comfort, layd downe verse the first, That there is

a freedome from condemnation to them that are in Christ. Then secondly, he here falls againe on the qualification of the persons to whom that freedome belongs, repeating it againe word for word, as he deliuered it verse 1. That they are such *as walke not after the flesh, but after the Spirit.*

Interpretatiõ. I will now as briefly as I can, cleare the words of this verse touching the sense of them. *That the righteousnesse of the Law, or euen that righteousnesse of the Law, or that which the Law of right requires* (for so the word signifies) The meaning is, that righteousnesse which the morall Law of God requires of men, that they may be found perfectly iust, holy, and pure in Gods sight, being throughly conformed to the will of God reuealed in his Law, in their soules, in their bodies, inwardly and outwardly, in their minds, wills, and affections: that is the righteousnesse of the Law here meant and intended by the Apostle. For as reuerend *Beza* saith well, when to remission of sinnes, and perfect actuall obedience to the Law of God, there is added and adioyned perfect puritie and holinesse of our nature, then are men perfectly iust and holy in Gods sight, according to the most absolute and exact rule of the Law of God. *Might be fulfilled:* That is, might be fully accomplished, or might be performed to the full, without leauing any thing vnperformed that it requires. *In vs.* These words haue some difficultie in them, they much trouble Interpreters: for indeed it is somewhat hard to conceiue, how the righteousnesse of the Law is fulfilled in vs, who are, not onely sinfull by nature and before our regeneration, but haue sinne still abiding in vs in part, though we be regenerate, euen after regeneration and new birth, and when we are truly sanctified. Therefore it may seeme strange that the Apostle should thus speake, *That the righteousnesse of the Law might be fulfilled in vs:* but for the right vnderstanding of these words, we are to marke the context, and to consider them together with that which goes before them, and that which followes after them. The Apostle saith, *God sent his owne Sonne in the similitude of sinfull flesh, and for sinne condemned sinne in the flesh:* that is, vtterly abolished sinne out of that flesh

flesh and nature of ours that he tooke, that the righteousnesse of the Law might be fulfilled in vs, we being one with him by faith, and by the bond of his Spirit, euidenced and testified by this (as the Apostle subioynes) *that we walke not after the flesh but after the Spirit*: so that these words, *in vs*, are thus to be conceiued; in vs that are one with Christ by faith, and members of Christ. Yea but there remaines a doubt: Is the righteousnesse of the Law fulfilled in vs that are one with Christ? we are imperfectly holy, though we be members of Christ. *Obiect.*

Ianswer, We being one with Christ by faith, and members of Christ, the righteousnesse of the Law is fulfilled in vs, not by inherency, but by imputation and application, not by sanctification inherent in our owne persons, but by imputation of Christ his most perfect holinesse to vs. For we being one with him and he with vs, that which is his is ours, and that which is in him as the Mediator, it is in vs, he being made to vs of God, *wisedome, and righteousnesse, and sanctification, and redemption*, 1. Cor. 1. 30. So the meaning of the Apostle, in saying, *That the righteousnesse of the Law might be fulfilled in vs*, is this, that the righteousnesse of the Law might be fulfilled in the Son of God incarnate, in Christ, as inherent in him, and in his person, and in vs that are one with him by faith, by imputation and by application. It is to be obserued (as reuerend *Beza* well obserues,) that the Apostle saith not, that the righteousnesse of the Law might be fulfilled by vs, or of vs, or by any righteousnesse inherent in our owne persons, but in vs, because it is to be found in Christ whose members we are, we truly beleeuing in Christ: *Which walke not after the flesh, but after the Spirit*. These words we had in the first verse, where I shewed the meaning to be this; which liue not according to the motion and guidance of the corruption of our owne hearts, as we are acted and moued by the lusts of our corrupt hearts, but according to the motion and guidance of the Spirit of grace and sanctification. Thus then conceiue we the meaning of the Apostle in the words of this verse, as if he had said: *Answ.*

That the righteousnesse which the morall Law of God requires

of men, that they may be found perfectly iust, holy, and pure in Gods sight, being euery way conformable to the will of God reuealed in his Law, might be fully accomplished, and so the full performed in the Sonne of God incarnate, in Christ, as inherent in him, and in his owne person: and so in vs by imputation and by application, we being his members and truly beleeuing in him, that being euidenced and testified by this, that we liue not according to the motion and guidance of the corruption of nature, but according to the motion and guidance of the Spirit of grace and sanctification.

Here first obserue we, that the Apostle expressing the end of Christ his taking flesh, saith: the end of it was, *That the righteousnesse of the Law might be fulfilled in vs.* The Sonne of God taking flesh, our nature on him, did vtterly abolish sin and corruption out of that nature, to this end, that thereby the perfect righteousnesse which the morall Law of God requires, might be fulfilled. Hence then it is cleare, the context plainly yeelds it,

Doct. 1. The morall Law of God requires puritie of heart & soule, and cõformitie to it, as wel in mans nature as in his thoughts, words, and actions.

That the righteousnesse required in the morall Law of God, is not onely outward conformitie and outward obedience, but it is also inward holinesse and puritie: and the conformitie to the Law of God, which the morall Law of God requires, is a perfect conformitie to it, not onely in the outward man, but in the very heart, and soule, and spirit, and as well in mans nature, as in his actions: it requires that the very nature of man be conformed to it in holinesse and puritie, as well as his thoughts, words and actions. And to this purpose is that Deut. 6. 5, 6. *Thou shalt loue the Lord thy God, with all thine heart, and with all thy soule, and with all thy might. And these words which I command thee this day, shall be in thine heart.* Which words are remembred by the expounder of the Law, Luke 10. 27. *Thou shalt loue the Lord thy God, with all thine heart, and with all thy soule, and with all thy strength, and with all thy thought.* 1. Thess. 5. 23. the Apostle prayes that the Thessalonians may be holy, not onely in body and soule, but also in spirit; there ought to be holinesse and puritie in their very spirits. 1. Tim. 1. 5. the Apostle saith, *The end of the*

Deut. 6.5.6.

Luke 10. 27.

1. Thes. 5.23.

the commandement is loue out of a pure heart. The Law of God requires the puritie of heart and ſoule, and that the very nature of man be conformed to it in holineſſe and puritie, as well as his thoughts, words, and actions: and this is grounded on reaſon. The reaſons of it are theſe.

Reaſon. 1. First the Law of God, as breathed out from the Spirit of God, is of perfect puritie and holineſſe, and it expreſſeth the mind and will of God touching all morall matters; and his will is moſt holy, pure, and heauenly, like to his moſt holy Maieſtie, and it muſt needs require a proportionable puritie. And

Againe, the morall Law of God, for the nature of it, is all one with that originall puritie and holineſſe that was placed in man in his firſt creation, euen with the image of God ſtanding in perfect holineſſe and righteouſneſſe, and therefore doubtleſſe it requires puritie of heart and ſoule, and that the very nature of man be conformed to it in holineſſe and puritie, as well as his thoughts, intentions, words and actions.

Vſe 1. A diſcouerie of the abſolute perfection of Gods Law.

Now then, this truth ſerues to diſcouer to vs the abſolute perfection of Gods Law; and we may on this ground iuſtly ſay with *Dauid*, Pſal. 119.96. *There is an end of all perfection, but the Law of God is exceeding large*: it meets with all ſinnes, both actuall and originall, both the ſinnes of mens hearts and the ſinnes of their liues, yea with the very corruption of nature, and want of originall holineſſe and puritie. Euen the want of that holineſſe and puritie that ought to be in the nature of man, is againſt the Law of God, that requires holineſſe and puritie of heart, and ſoule, and in the very nature of man. And it is a groſſe and erronious conceit which ſome Anabaptiſticall ſpirits hold, that the corruption of nature is neither againſt Gods Law, nor in it ſelfe ſinne; and that God giueth vs not any Law in our conception and birth. That is the aſſertion of ſome idle braines, and that is vtterly falſe, it cannot ſtand with the truth now deliuered. The want of conformitie to the Law of God in a mans conception and birth, and the want of originall holineſſe & puritie, is againſt Gods Law: the Law of God requires conformitie to it, not onely

An Anabaptiſticall conceit met withall.

in mens actions, but in their nature, and the want of such conformity is deadly and damnable in it selfe, and makes a man subiect and lyable to the curse of the Law.

Vse. 2. The Popish opinion that men may fulfill the Law of God in this life, confuted.

Againe, is it so that the Law of God requires puritie of heart and soule, and that the very nature of man be conformed to it in holinesse and puritie, as well as his thoughts, words, and actions? who then is able in the time of this life, in his owne person, perfectly to fulfill the Law of God? who is able to reach to that perfect puritie the Law of God requireth? Surely none liuing, being but a meere man; for alas there is impurity and defilement of nature cleauing to the best and most holy, so long as they liue on the face of the earth. And it is a dotage of the Papists to say as they do, that men may fulfill the Law of God in this life: and they are ignorant of the righteousnesse of the Law, they know it not, or they are wilfully blind and will not see it and take notice of it. And it is grosse ignorance in blind people to say, they can keepe the Commandements of God as well as God will giue them leaue, therein they shew themselues grosly ignorant.

Vse 3. An vniust imputation cõmonly cast on Gods children remoued.

Lastly, on this ground of truth, that the Law of God requires puritie of heart and soule, and that the very nature of man be conformed to it in holinesse and puritie, take we notice of a wrong and vniust imputation that is commonly cast on Gods children, and such as truly feare God; the world commonly thinkes, that they are too strict, and too precise, and too curious, and that they make more ado then they need. Yea worldly minded men sticke not sometimes to charge it on them as a foule fault, that they are too strict, and too precise, and that they are singular. Why say they, cannot they content themselues to be neighbour-like, and to liue a ciuill, honest, and orderly life, what need they make such ado in keeping the Sabbath, and in doing holy duties, and what need they be so precise in their speeches, gestures, and apparell? they are more nice then wise, they make more ado then they need. Poore soules, they that thus thinke or speake, they conider not the righteousnesse of Gods Law, what that

requires

requires at the hands of men. Can men be too ſtrict in yeelding obedience to the Commandements of God? can men go too farre in following after holineſſe and purity? is it poſſible? No, no, it is not poſſible, the Law of God requires purity and holineſſe of heart and ſoule, and that the very nature of man be conformed to it in holineſſe and purity, as well as his thoughts, wordes, and actions; and that is the thing we are to labour for and to breath after, if we would haue true and ſound comfort in our obedience to the will of God reuealed in his word. It is not thy outward conformity to the Law of God, thy ciuill, honeſt, and orderly life, that wil yeeld thee true comfort in time of triall, in the houre of death, or day of iudgement: no, no, if thou truſt to that, it will deceiue thee when thou ſtandeſt in moſt need of comfort. If we would haue true and ſound comfort in our obedience to the will of God reuealed in his word, we muſt labour in truth, (though not in perfection) yet in truth to yeeld obedience to the Law of God, not onely in our bodies, but but alſo in our hearts, ſoules and ſpirits, and that our very nature may be conformed to the Law of God in holineſſe and purity, and that we may be transformed and changed in our nature into the bleſſed image of God in true holineſſe and righteouſneſſe: and that will yeeld vs true and ſound comfort both in life and death.

The Papiſts conclude from theſe words, *That the righteouſneſſe of the Law might be fulfilled in vs*: that Gods Commandements may be kept, and that men may fulfill the Law of God by the grace of Chriſt. Yea *Bellarmine* ſaith, that if the Law of God cannot be fulfilled, then Chriſt hath not compaſſed or attained that which he intended; for therefore ſaith he, Chriſt died, that the iuſtice or righteouſneſſe of the Law might be fulfilled: and he would ground it on this context, becauſe it is here ſaid, that God ſent his owne Sonne in the ſimilitude of ſinfull fleſh, and for ſinne condemned ſinne in the fleſh, that the righteouſneſſe of the Law might be fulfilled in vs. But they are eaſily anſwered: they miſtake and miſconſtrue the text; the Apoſtle ſaith not, that the iuſtice or

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righteousnesse of the Law might be fulfilled by vs, or of vs, as by any righteousnesse inherent in our persons; but in vs, namely by Christ as inherent in him, and so in vs by imputation, he being made righteousnesse to vs who are one with him by faith, and by the bond of his Spirit. And whereas they say, that by the grace of Christ men may fulfill the Law of God, we find not that proposition in all the booke of God, neither can it be gathered from thence: indeed by the grace of Christ men are enabled to yeeld obedience to the Law of God in some measure, but not perfectly to fulfill it in the time of this life. The best and most holy that liue on the face of the earth, haue a corruption still abiding in them, and they are not able in the time of this life in their owne persons perfectly to keepe and fulfill the Law of God. And though true beleeuers cannot perfectly fulfill the Law of God in their owne persons, in the time of this life, yet that will not follow that *Bellarmine* infers on it, that Christ obtained not that which he intended: for he can neuer proue that Christ intended any such thing. When Christ satisfied the Law for the faithfull, his intent and purpose in fulfilling the righteousnesse of the Law was, that true beleeuers might haue that righteousnesse of his imputed to them to their iustification. So that the Papists cannot fasten it on this text rightly vnderstood, that men may fulfill the Law of God in their owne persons in the time of this life.

A proposition not found in Gods booke.

In the next place obserue we, that the Apostle here saith, that the righteousnesse of the Law might be fulfilled in vs, meaning that the righteousnesse of the Law might be fully accomplished in Christ as inherent in him, and in his person, and so in vs by imputation and application, we being members of Christ, and one with him by faith, by the bond of his Spirit. Now from hence we may easily take vp this conclusion.

Doct. 2. The perfect fulfilling of the Law of God perfor-

That the righteousnesse of the Law fulfilled and fully accomplished in the person of Christ, is as truly and as really ours, we beleeuing in Christ, as if it were in our selues. The perfect fulfilling of the Law of God performed and done in the

the perſon of Chriſt Ieſus, is as truly and as really ours by imputation and by application, we being members of Chriſt, as if we our ſelues had done it in our owne perſons. And this truth is not only grounded on this text, but in other places of Scripture. We haue further euidence and teſtimony of Scripture for the confirming of it. Rom. 5. 19. the Apoſtle ſaith, that *by the obedience of one*, meaning of Chriſt, *many are made righteous*. Euen by the obedience of Chriſt, the obedience of his life and death, his perfect fulfilling of the Law of God, and by his ſuffering of death, as many as truly beleeue in him, are made as iuſt and righteous, as if they themſelues had done & ſuffered the things that he did and ſuffered. Rom. 16. 14. the Apoſtle ſaith, that *Chriſt is the end of the Law for righteouſneſſe to euery one that beleeueth*: as if he had ſaid, Chriſt hath not onely determined and put an end to the ceremoniall Law of God, both for ſignification and promiſe, but he is alſo the end and perfection of the morall Law of God: he hath perfectly in his owne perſon accompliſhed the morall Law, and that not for himſelfe, but for righteouſneſſe to euery one that truly beleeues in him. His fulfilling of the morall Law of God for righteouſneſſe of euery one that truly beleeues in him: 1. Cor. 1. 30. the Apoſtle ſpeaking of himſelfe and other true beleeuers, he ſaith, *Chriſt is made to vs of God righteouſneſſe, and ſanctification, and redemption*. And againe, 2. Cor. 5. 21. he ſaith, *God made him* (that is Chriſt) *to be ſinne for vs who knew no ſinne, that we truly beleeuing in him, might be made the righteouſneſſe of God in him*. And to theſe we might adde other euidences of Scripture if it were needfull, clearing and confirming this truth, that the righteouſneſſe of the Law of God fulfilled and fully accompliſhed in the perſon of Chriſt, is as truly ours, we truly beleeuing in Chriſt, as if it were in our ſelues, and as if we our ſelues had done it and fulfilled it in our owne perſons.

med in the perſon of Chriſt, is truly and really theirs who beleeue in Chriſt, by imputation & by application. Rom. 5. 19.

Rom. 10. 4.

1. Cor. 1. 30.

2. Cor. 5. 21.

And the reaſon and ground of this is, that neare vnion and coniunction that is betweene Chriſt and true beleeuers. Chriſt and true beleeuers are moſt nearely vnited and knit together; true beleeuers are *fleſh of his fleſh and bone of his*

Reaſon.

Ephes. 5. 30.

bones. Ephes. 5. 30. that by vertue of that neare vnion true beleeuers haue fellowship and communion with Christ in all his benefits, and in all things done by him as the Mediator of the new couenant: and that which is his is theirs, they partake in it; and that he hath done as Mediator is accompted as done by them. And therefore doubtlesse this is a certaine truth, that the righteousnesse of the Law of God fulfilled and fully accomplished in the person of Christ, is as truly and as really ours, we beleeuing in Christ, as if it were in vs, in our selues, and as if we had fulfilled it in our owne persons.

Vse 1. A scornefull terme giuen by the Papists to the righteousnesse of Christ imputed to true beleeuers, met withall.

Now then this being a truth, in the first place it discouers to vs, that the Papists are deceiued, and that they are blinded in their owne conceit, in that they thinke, and sticke not to vtter it, that the righteousnesse of Christ imputed to true beleeuers, is but a putatiue iustice, an imaginarie and a phantasticall righteousnesse, for so they speake of it scornefully and disgracefully: They say, it is but an idle thing, and a meere fancy that we hold; that true beleeuers are iustified by Christ his righteousnesse imputed to them. They are deceiued, the doctrine now deliuered shewes plainly, that the righteousnesse of Christ imputed to true beleeuers, is a true reall righteousnesse, euen the righteousnesse of the Law of God fulfilled in the person of Christ, which is as truly and as really theirs that truly beleeue in him, as if it were in themselues, and as if they themselues had fulfilled it in their owne persons.

Obiect.

Obiect. Why then say they, you make true beleeuers as iust and as righteous as Christ himselfe, if the righteousnesse of the Law of God fulfilled in the person of Christ be as truly and as really theirs, as if it were in themselues, and as if they themselues had fulfilled it in their owne persons, then it seemes that they are as iust and as righteous as Christ himselfe?

Answer.

Answ. We answer them: It followes not, that because the righteousnesse of the Law of God fulfilled in the person of Christ, is as truly theirs as if they themselues had fulfilled it, therefore they are as iust and as righteous as Christ himselfe:

for

for though the ſame righteouſneſſe that is in Chriſt be theirs that truly beleeue in him, yet it is not theirs in the ſame meaſure, or in the ſame manner. It is in Chriſt by inherency, it is inherent in him, and in him as a roote and fountaine: but it is theirs onely by imputation and by application.

And againe, it is in the perſon of Chriſt in that meaſure, as it is ſufficient and able to iuſtifie many, euen many thouſands, but it is theirs being imputed to them, onely ſo farre as it ſerues to iuſtifie their particular perſons in the ſight of God; and therefore this makes nothing againſt the truth of the doctrine now deliuered.

Vſe 2. How we may truly ſay, that we fulfill the Law of God, and do merit life and ſaluation.

Againe, is it ſo that the righteouſneſſe of the Law of God fulfilled in the perſon of Chriſt, is as truly and really ours, we truly beleeuing in Chriſt, as if it were in vs, in our ſelues, and as if we our ſelues had fulfilled it? ſurely then we may be bold to ſay, that in Chriſt (we beleeuing in him) we fulfill the Law of God, and we merit life and ſaluation, though in our ſelues, and as of our ſelues, there is nothing but matter deſeruing the wrath of God, and our beſt actions, if the Lord ſhould examine them by the ſtrict rule of the Law, deſerue the curſe of the Law, and our iuſtification and ſaluation is meerely of grace; yet in Chriſt his righteouſneſſe being imputed to vs, we are accounted worthy of eternall life and ſaluation. *And the doctrine of free iuſtification by the righteouſneſſe of Chriſt, and by his perfect holineſſe and puritie imputed, doth not ouerturne the Law of God, they may well ſtand together, true beleeuers are iuſtified by the righteouſneſſe of the Law, not inherent in themſelues, or done and performed by them in their owne perſons, but by the righteouſneſſe of the Law fulfilled in the perſon of Chriſt, and inherent in him, and made theirs, of the meere mercy, and of the free grace and fauour of God, by imputation and by application.* And ſo the truth now deliuered may further ſerue as a ground of ſweet and excellent comfort to all and euery one that truly beleeues in Chriſt: for why.

Note.

Vſe. 3. Comfort to true beleeuers.

Is it ſo, that the righteouſneſſe of the Law of God fulfilled in the perſon of Chriſt, is as truly and as really ours, (we truly beleeuing in Chriſt) as if it were in vs, euen in our owne perſons,

persons, and as if we our selues had fulfilled it. Then take notice of this to thy comfort whosoeuer thou art; thou truly beleeuing in Christ, thou art as iust and as righteous in the sight of God, as the Law of God can make thee, or as the holy Law of God can require at thine hand: thou hast absolute and perfect holinesse and righteousnesse to thy iustification in Gods sight; thou hast such holinesse and righteousnesse as will abide the triall, and will beare thee out before the iudgement seate of the Lord, and against which the Lord himselfe cannot take exception. For why, the righteousnesse of the Law fulfilled in the person of Christ, is most absolute and perfect, and free from all exception. Now that is as truly and as really thine, thou truly beleeuing in Christ, as if it were in thy selfe in thine owne person, and as if thou thy selfe hadst fulfilled it: and that may be a ground of sweet comfort to thee. If the righteousnesse seruing to thy iustification in Gods sight, were that which is inherent in thy selfe, or the good workes done by thy selfe, as the Papists teach, thou mightest iustly doubt of the sufficiency of it, and feare whether thou hadst done enough to that purpose or no, but being the righteousnesse of the Law fulfilled in the person of Christ, and inherent in him, thou hast no cause of any such doubtings or feare. No, no, thou hast most absolute holinesse, and puritie, and righteousnesse, thou wantest no righteousnesse to thy iustification in the sight of God, nor any merit to thy eternall saluation: yea know it to thy comfort, that the righteousnesse of the Law of God fulfilled in the person of Christ, being as truly thine as if thou hadst fulfilled it, thy righteousnesse to thy iustification in Gods sight can neuer be lost, it is laid vp in Christ Iesus, it is in a safe and sure hand, where thou shalt be sure to find it, and to haue it when thou hast most need of it. The holinesse and righteousnesse that is inherent in thine owne person may decay, and may be weakened, and may be lost in part, but the righteousnesse of the Law fulfilled in the person of Christ, imputed to thee for thy iustification in Gods sight, that can neuer decay nor be lost in any measure, but that remaines whole and entire to thee

for

for euer: and that is a ground of vnſpeakable comfort to euery child of God, euen to euery one that that truly beleeues in Chriſt.

Now the words the Apoſtle here ſubioynes, *Which walke not after the fleſh, but after the Spirit*, we had verſe 1. I will not therefore ſtand on the particular doctrines they affoord to vs, onely note we thus much. The Apoſtle here ſaith, *God ſent his owne Sonne in the ſimilitude of ſinfull fleſh, and for ſinne condemned ſinne in the fleſh, that the righteouſneſſe of the Law might be fulfilled in vs*, that is, in the Sonne of God incarnate, as inherent in him, and in vs by imputation and application, we being one with Chriſt: and for euidence of that he ſubioynes: *Which walke not after the fleſh, but after the Spirit.* Whence we may gather.

That onely they that walke after the Spirit, onely they that liue according to the motion and guidance of the Spirit of grace and ſanctification, haue the righteouſneſſe of the Law fulfilled for them in the perſon of Chriſt: and on the contrary, they that walke after the fleſh, they that liue as they are acted and moued by the luſts of their owne hearts, they haue no righteouſneſſe performed for them, Chriſt was not conceiued holy and pure for them, nor fulfilled the Law of God for them, nor died for them, they haue no aſſurance of it. Come we now to the fift verſe.

Who they be for whom the righteouſnes of the Law was fulfilled in the perſon of Chriſt.

VERSE 5.

For they that are after the fleſh, ſauour the things of the fleſh: but they that are after the Spirit, the things of the Spirit.

VR Apoſtle hauing in the verſe foregoing fallen againe on the qualification of the perſons to whom freedome from condemnation belongs, as that they are thus qualified: They walke not after the fleſh but after the Spirit, and made an oppoſition betweene thoſe two, to walke after the

the flesh and to walke after the Spirit, that true beleeuers walke not after the flesh but after the Spirit; in these two verses, 5.6. he further layes forth that contrariety. And first he shewes that there is a contrariety betweene those that walke after the flesh and those that walke after the Spirit, in respect of their natures and dispositions, that they are of contrary dispositions and affections; and that is in the 5. verse, as namely, they that walke after the flesh, or they that are after the flesh, for so speakes the Apostle, they are thus disposed, they sauour the things of the flesh: but on the other side, they that are after the Spirit, they are minded and disposed to the contrary, they sauour the things of the Spirit: and by this contrariety of dispositions he proues, that true beleeuing iustified persons walke not after the flesh but after the Spirit. For (saith he) they that are after the flesh, sauour the things of the flesh, but they that are after the Spirit the things of the Spirit. Then secondly, the Apostle shewes that there is a contrarietie betweene those that walke after the flesh & those that walke after the Spirit, in respect of their ends, that their ends are contrarie, verse 6. I will lay forth that contrarietie when we come to the handling of that verse. Now to keepe within the compasse of the 5. verse, setting forth the contrarietie that is betweene them that are after the flesh, and after the Spirit, in respect of their natures and dispositions, the words of this verse are first to be opened.

Interpretatiõ. *They that are after the flesh:* That phrase, *after the flesh*, the Apostle makes all one with that to be in the flesh, verse 8. and to be in the flesh or after the flesh, is to be carnall, vnregenerate, and to be nothing but flesh and corruption, as Christ

Ioh. 3 6. saith, Ioh. 3.6. *That which is borne of the flesh is flesh*: it is nothing but a lumpe of sinne and corruption, and so the Apostle, meaning is this: they that are carnall, vnregenerate, as yet in their naturall state and condition, they that haue the flesh ruling in them and ouer them, and are acted and guided by the euill motions and lusts of it, *they sauour the things of the flesh*. The word here rendred *sauour*, comprehends the actions and operations both of the vnderstanding and will: we find it in Scrip-

Scripture applied to both, but moſt commonly to the actions of the will, and to the affections which are particular motions of the will, as Col. 3.2. *Set your affections on things that are aboue*: the ſame originall word is there vſed, that here we haue. And ſo the Apoſtles meaning in theſe words is this, they mind and affect the things of the fleſh, they muſe and meditate, and thinke of thoſe things, they affect them, and loue and like them, they care for them, and deſire them, and ſeeke after them, and thoſe things are ſweet, and ſauourie, & pleaſing to them, and they well reliſh them. So much is compriſed vnder that word, *they ſauour. The things of the fleſh.* By things of the fleſh, we are to vnderſtand not onely ſuch things as are ſimply euill in themſelues, euen ſuch euill workes of the fleſh as ſinfull corruption moues men to, as namely, ſuch as are reckened vp, Galat. 5. 19. 20. 21. *Adultery, fornication, vncleanneſſe, wantonneſſe, idolatrie, witchcraft, hatred, debate, emulation, wrath, contentions, ſeditions, hereſies, enuie, murthers, drunkenneſſe, gluttony, and ſuch like*; but ſuch things alſo as pertaine to this life, and are things of this world; and not euill in themſelues and of their owne nature, but become euill to the wicked, they affecting and ſeeking after them with wicked mindes and after a wrong manner, and abuſing them; euen theſe alſo are things of the fleſh, as knowledge of arts and ſciences, meate, drinke, apparell, riches, honour, and the like. *But they that are after the Spirit*: that is, on the contrarie, they that are truly regenerate, and haue true ſanctifying grace in their hearts, and are ordered and guided by the Spirit of grace, and haue that ruling in their hearts, keeping vnder the corruption that in part abides in them, and ſtirring them vp to good things pleaſing to God. *They ſauour*: that is, they mind and affect the things of the Spirit, they muſe and meditate on thoſe things, they loue and like them, and ſeeke after them, and they are fauorie, and ſweete, and pleaſing to them. *Euen the things of the Spirit.* By things of the Spirit, we are to vnderſtand the contrarie to the things of the fleſh, namely, ſuch things as are the works of the Spirit, holy workes, as thoſe ſpoken of, Galat. 5. 22. 23. *Loue, ioy,*

Coloſ. 3.2. τὰ τῆς σαρκὸς φρονεῖν τὰ ἄνω φρονεῖτε.

long

long ſuffering, gentleneſſe, goodneſſe, faith, meekneſſe, temperance, and all ſuch things as are heauenly and ſpirituall, and pertaine to Gods kingdome, and to life and godlineſſe, 2. Pet. 1. 3. 4. Thus then briefly conceiue we the meaning of the Apoſtle in the words of this verſe, as if he had ſaid:

For they that are carnall, vnregenerate, and as yet in their naturall ſtate and condition, and haue the fleſh ruling and reigning in them, and are acted and guided by the fleſh, they mind and affect, they loue and like, and they deſire and ſeeke after ſuch things as are ſimply euill in themſelues, or things that pertaine onely to this life, and things of this world, which being not euill in themſelues, yet become euill to the wicked, they affecting and ſeeking after them with wicked minds and after a wrong manner, and abuſing them; thoſe things are ſweet, and ſauorie, and pleaſing to them, they will reliſh them: But they that are truly regenerate, and haue true ſanctifying grace in their hearts, they mind, and they affect, they muſe and meditate on the workes of the Spirit, holy things, things that are heauenly and ſpirituall, and pertaine to life and goodneſſe, thoſe are the things they loue and like, and thoſe things are ſauorie and ſweete, and pleaſing to them.

Firſt obſerue we, that the Apoſtle here ranging and diuiding men into two ſorts, that they are either after the fleſh or after the Spirit, they are either carnall or ſpirituall, either regenerate or vnregenerate: he ſaith, the one ſort, they ſauour, they mind, and they affect the things of the fleſh; and the other, they ſauour, they mind, and they affect the things of the Spirit. Hence then note we thus much:

Doct. 1. The regenerate and vnregenerate are of contrarie mindes and affections.

That there is an oppoſition betweene the regenerate and vnregenerate, betweene the godly and the wicked, in their minds and in their affections; they are of contrarie minds, and of contrarie wils and affections. The godly they mind and affect, they loue and like good things, things heauenly and ſpirituall: But the wicked and vnregenerate, they mind and affect, they loue and like things earthly and carnall, thoſe are the things that are ſweet and pleaſing to them: and ſo they are carried contrarie wayes in their mindes and diſpoſitions. Philip. 3. 19. the Apoſtle deſcribing Epicures and carnall perſons,

Philip. 3 19.

ſions, he ſaith of them in plaine termes, *They mind earthly things*: their mindes and their affections are ſet on thoſe things. But ſaith he, (ſpeaking of himſelfe and others truly regenerate, verſe 20.) *Our conuerſation is in heauen*; our minds are liſt vp aboue the things of the earth, we mind things heauenly and ſpirituall, our whole diſpoſition and carriage is in heauen. Pſal. 4. 6. 7. ſaith *Dauid, Many ſay, who will ſhew vs any good?* That is the ſpeech of many in the world, they mind and they affect the things of the world, thoſe are the things they ſeeke after, and the things they enquire after, and they ſay, who will ſhew vs any good in reſpect of worldly things? *But Lord liſt thou vp the light of thy countenance vpon vs, thou haſt giuen me more ioy of heart, then they haue had when their wheate and their wine did abound.* That was *Dauids* mind, and that was his affection: and to this purpoſe it were eaſie to bring further euidence clearing this truth, that there is a contrarietie betweene the regenerate and the vnregenerate, betweene the godly and the wicked, in their mindes and in their affections, and that they are of contrary mindes, and of cõtrary diſpoſitions. And no maruell though it be ſo: for why,

Pſal. 4. 6. 7.

Reaſon.

They are of contrary natures, and they are vnder contrary regiments and powers: the godly and regenerate, they are vnder the power of grace; the wicked and vnregenerate vnder the power of ſinfull and corrupt nature: and therefore no maruel though they be carried contrary wayes in their minds and diſpoſitions.

Vſe 1. It is no ſtrãge thing that there is ſo little agreement betweene the godly and the wicked.

Now then in the firſt place this muſt teach vs, not to ſtand amazed, and to wonder that there is ſo little agreement betweene the godly and the wicked, and that they are many times at iarre, and diſcord, and difference one with another: we are not to thinke it ſtrange, as Prou. 29. 27. that *a wicked man is an abhomination to the iuſt, and he that is vpright in his way, is abhomination to the wicked.* That a godly man cannot away with a wicked man, and that a wicked man cannot abide a godly man, here is one ſpeciall cauſe of it, they are of contrary minds, and of contrary diſpoſitions. We know it is ſimilitude and likeneſſe of mindes, and affections, and diſpoſitions,

positions, that drawes men together, and combines them, and makes them loue and like one another, and to agree together; and where there is discrepancy and difference of minds and affections, there can be no good agreement of anie long continuance, and therfore it is that the godly and the wicked are commonly at such ods and difference, because they are of contrary mindes and dispositions; the godly cannot away with the wicked, because they are not of their minds and dispositions; the wicked cannot endure the godly, they hate them, because they well perceiue they are not of their minds, and they are not disposed as they are; yea the wicked speake euill of the godly, because the godly like not those things that they like, *and because they runne not with them to the same excesse of riot.* 1.Pet.4.4. The workes of the godly are good, the workes of the wicked are euill, and therefore they hate them, and cannot away with them, as *Cain hated Abel.* 1. Ioh. 3. 12. Wicked men though they pretend other causes why they cannot abide the godly, as that (forsooth) they are hypocrites, yet in deed and truth here is the very cause, they are not of the same mind and disposition with them, and therefore it is. Thus it was betweene *Cain* and *Abel*, *Isaac* and *Ismael*, *Dauid* and *Saul*, Christ and the Iewes, and thus it will be to the end of the world. There is enmitie betweene the seed of the woman and betweene the seed of the serpent, and there is dislike and disagreement betweene the godly and the wicked, because they are of contrary mindes, and of contrary dispositions: and therefore we are not to maruell at it, when we see that the one cannot abide the other.

1.Pet.4.4.

1.Ioh.3.12.

Use. 2. The reason why the godly and religious cannot ioyne in fellowship and societie with the wiked.

Againe, is it so that the godly and the wicked are of contrary mindes, and of contrary dispositions, and they fauour contrary things? surely then it cannot be, that the godly and such as are truly religious, should ioyne societie and fellowship with the wicked, and consort with them vnnecessarily, and take delight and comfort in their company: they that haue found and true grace in their hearts, they cannot endure to be familiar with the wicked and vngodly vnnecessarily: it is a griefe to Gods children to be in the company of the wicked

ked accidentally. *Dauid* cried out, Psal. 120. 5. *Wo is me that I remaine in Meshech, and dwell in the tents of Kedar*: the good man was grieued that he was forced to liue among the wicked but for a time. And doubtlesse thus it is with such as are truly religious, it is euen irksome and tedious to them to remaine among the wicked but for a time. And know it whosoeuer thou art, that it is a shrewd signe thou hast no soundnesse of grace in thine heart, if so be thou canst familiarly consort and conuerse with the wicked, and that vnnecessarily, as it is the maner of some. Canst thou be familiar, and that vnnecessarily, with wicked and graceleſſe persons, such as are enemies to God and all goodnesse, and blaspheme the truth of God, and speake euill of the wayes of God, and open their mouthes wide against the professors of the truth? Canst thou sit with them, walke and talke with them familiarly? It is more then probable that thou hast no true nor sound grace in thee. For either thou dost humour them, and sooth them vp in their vilenesse, which is a foule fault and sin in thee; or else if thou haue soundnesse of grace in thine heart, thou heareſt and seest that which is a griefe to thy soule, and makes thine heart bleed within thee. The godly and the wicked cannot consort and company together with comfort and delight to them both: they are of contrarie mindes, and of contrary dispositions, and that which is sauorie to the one is vnsauorie to the other; good things are sweete and pleasing to the godly, and they delight to be speaking of them, but to the wicked they are harsh and vnpleasant, and they sit as on thornes when they heare them spoken of; and so carnall things are sweete, sauorie, and pleasing to the wicked, and they commonly some out filthinesse, ribaldrie, and rotten speeches with delight, which if the godly heare, they heare with griefe and vexation to their soules: and with what comfort then can they consort together? Can two persons feed on the same dish of meate with delight to them both, if that meate be sauorie, and pleasant, and tastfull to the one, and vnsauorie, and vnpleasant, and bitter to the other? surely no, they cannot. No more can the godly and

the wicked delight in the same things, and as it were feed on the same things with delight, they sauour contrary things; that which is sauorie to the one, is vnpleasant and vnsauorie to the other, therefore they cannot consort together with comfort. And think not that thou canst so handle the matter, as that thou maist be soundly religious, and yet be a familiar companion with wicked and prophane persons, and that vnnecessarily; no no, thou being familiar with the wicked, besides this that thou dost thereby prouoke God to anger against thee, as *Iehoshaphat* did by ioyning with *Ahaziah*, 2. Chron. 20. 35. and dost harden the wicked in their euill courses, thou dost thereby shew that thou hast no soundnesse of grace in thine heart.

Doct. 2. It is the property of carnall persons to sauour carnall things.

In the next place, in that the Apostle saith here, *They that are after the flesh, sauour the things of the flesh*, he points out to vs the nature and property of carnall persons: and the point hence is this. That it is the property of carnall persons to sauour carnall things: vnregenerate persons and such as are in their naturall state, they loue, and they affect the things of the flesh, the pleasures of sinne, the profits and preferments of the world, ease, idlenesse, softnesse, daintinesse, and the like: those are the things that are most sweete, and sauorie, and pleasing to them, and the things which they most desire and seeke after. Haply a carnall person hath sometimes some litle ioy and delight in spirituall things, and doth sometimes *taste the good word of God*, Heb. 6. 5. but indeed it is but a taste, he doth but taste it as it were with the tip of his tongue, and his delight in spirituall things is but a vanishing delight, the things of the Spirit are for the most part harsh and vnsauorie to him; but the things of the flesh, carnall pleasures, riches, honours, ease, idlenesse, and the like, these are the things that he finds most sweetnesse and most sauour in; and these are the things that best please his taste, and are best liking to his mind: And to this purpose *Zophar* speakes plainly, Iob 20. 12. 13. Saith he, *Wickednesse was sweete in the mouth of the wicked, he hides it vnder his tongue as a sweet morsell, he sauours it & keeps it close in his mouth*: he delights as it were to be chawing

Heb. 6. 5.

Iob 20. 12. 13.

ing on it continually. Prou. 4. 17. saith *Salomon, The wicked eate the bread of wickednesse, and drinke the wine of violence*: it is euen as meate and drinke to them to do euill. Isay 32. 7. the Prophet saith, *The churle deuiseth wicked counsels, to vndo the poore with lying words, and to speake against the poore in iudgement.* And Micha 2. 1. the Prophet denounceth a wo against the wicked, in that *they imagined iniquity and wrought wickednesse vpon their beds*: it was so sweete and so sauorie to them, as they were willing to lose their sleepe to muse and thinke on it, and to deuise it. And to these we might adde many other testimonies of Scripture, shewing this to be a truth, that the things of the flesh, the pleasures of sinne, riches, honours, and such like, are most sweete, and sauourie, and pleasing to carnall persons, and that these are the things they most mind and affect, and that they desire and seeke after, and take most delight and pleasure in: and the reasons of it are plaine.

Prou. 4. 17.

Isay. 32. 7.

Micha. 2. 1.

First this, Carnall things, the pleasures of sin, and the like, are most profitable and most agreeable to the nature of carnall and vnregenerate persons, those things do most of all feed their naturall humour. And it is in this case as it is in the naturall humours of the body, euery humour desires that which will most of all feed and maintaine it: where choller aboundes, it desires such things as increase choller: where fleame or melancholy do abound, there is a desire and a liking best of those things that do nourish and increase those humours, and are most agreeable to them. So is it with carnall persons, carnall things are best pleasing to them, and they finde most sweetnesse and sauour in them, because they are most agreeable to corrupt nature, and do most of all feed and nourish their naturall humour.

Reason 1.

Againe secondly, carnall persons out of the blindnesse of their mindes, place their happinesse and their felicitie in enioying of carnall things: the sensuall person thinkes it his chiefe ioy, to enioy his sensuall pleasures; and the couetous person holds it his greatest felicity to abound in wealth, and the like. And hence it is that carnall persons thinke you do them the greatest wrong in the world, if you go about to dis-

Reason. 2.

swade and draw them from following after the things of the flesh. The Sodomites were exceedingly enraged against *Lot*, when he laboured to disswade them from their filthinesse, Gen. 19. 9. they said, *Away hence: he is come alone as a stranger, and shall he iudge and rule?* they were mad against him. Carnall persons out of their corrupt iudgement, thinke and esteeme carnall things most excellent, and place their happinesse in the fruition of them: and therefore no maruell though they mind and affect them, and desire them aboue all other things, and euen preferre them before things heauenly, and as the Gadarens did their swine before Christ Iesus, Mat. 8. 34. This then we may resolue on as a certaine truth, that the things of the flesh, the pleasures of sinne, riches, and the like, being most agreeable to the nature of carnall persons, and they out of their blindnesse of mind, placing their happinesse in the fruition of them, that those things are most sweet and sauourie, and pleasing to them, and that those are the things they most mind and affect, they care for, and desire, and seeke after, and take most delight and pleasure in.

Vse. 1. The cause why most mē in the world do so eagerly follow after the pleasures of sinne and the profits of the world, discouered.

Now then this being a truth: first, it serues to discouer whence it is that most men in the world giue themselues ouer to the vanities of the world, to the pleasures of sinne, or to the profits of the world, euen to follow the pleasures and vanities of the world, or profits of it with eagernesse, and with greedinesse, and that they are insatiable in their pursuite and following after these things; they euen *swallow vp iniquitie*, as Prou. 19. 28. they make no bones of sinne, they commit sinne with as great delight and pleasure, as drunkards powre downe strong drinke, or as gluttons carrie downe delicious meates. Whence is this? Surely from hence, they are carnal, and the things of the flesh are most sweet, and sauorie, and pleasing to them; carnall persons giue themselues to ease and idlenesse, and to pampering of the flesh, to softnesse and daintinesse, to pride and vanity, and garishnesse in apparell. And why? Because indeed they are carnall, and those things are most sweet, and sauourie, and best pleasing to them: and so worldlings and earth-wormes, they giue themselues to carking

carking and caring for earthly commodities, and to raking and ſcraping together of wealth: and why? becauſe they are worldlings, and they are after the fleſh, and the things that pertaine to the fleſh; the things of this world are the things that they find moſt ſweetneſſe and ſauour in: as for things heauenly and ſpirituall, alas, ſenſuall perſons and worldlings they find no ſweetneſſe nor ſauour in them at all. Tell a carnall perſon, one either giuen ouer to the vanities of the world and the pleaſures of ſin, or one giuen ouer to the pelfe and profits of this world, one *that will be rich*, as 1. Tim. 6. 9. *one that hath reſolued with himſelfe ſo to be; tell ſuch perſons of the ioyes of the life to come, of the comforts in Chriſt, of the comfort and peace of a good conſcience, of the ſweetneſſe of the word of God, and the holy ordinances of God, and alas they find no more ſweetneſſe and ſauour in theſe things, then in a drie chip, or the white of an egge*, as Iob 6. 6. Theſe things are too freſh and too vnſauourie for their taſte, they cannot reliſh them: no, when things heauenly, and things pertaining to life and godlineſſe are ſpoken of in the publicke miniſterie of the word, carnall perſons ſauour them not, vnleſſe it be to death and damnation. They are no more moued with them then the ſeates they ſit on, they giue themſelues to gazing about, or to ſleepe: and this is the very cauſe why men giue themſelues to ſleeping at Sermons, and ſome vaine women giue themſelues to gazing about, to toying and playing with their fingers, or to talking, and ſuch like: and people are wearie of holy exerciſes: and why? they ſauour not things heauenly and ſpirituall, they find no ſweetneſſe in them. If it were at a ſtage play, at a feaſt or banquet, or at a merrie meeting, they could ſit many houres together without wearineſſe, yea ſome can ſpend whole dayes and nights in ſuch exerciſes. Oh theſe things are moſt ſweet and ſauourie, and pleaſing vnto them: yea when ſenſuall perſons are exerciſed in the workes of carnall pleaſure, and worldlings exerciſed in and about the things of the world, they are as fiſhes in the ſea, in their proper element, and theſe things are moſt ſutable and agreeable to their nature, and beſt pleaſe their humour, and therefore

Note.

no maruell though they follow them with eargerneſſe and with greedineſſe.

Vſe. 2. Who may be iuſtly accounted carnall perſons, and iuſtly taxed ſo to be.

Againe, is it the propertie of carnall perſons to ſauour carnall things? are the things of the fleſh moſt ſweet, and ſauourie, and pleaſing to carnall perſons? and are thoſe the things they mind and affect, and take moſt delight and pleaſure in? Surely then, if we diſcerne a man or a woman to be earthly minded, if we well perceiue that they ſauour the things of the fleſh, and that thoſe things are moſt ſweet, and ſauourie, and beſt pleaſing to them, and do beſt fit their humour, we may be bold to ſay, that that man or woman is a carnall perſon; we may ſo iudge of them, and ſo eſteeme, and ſo account of them. Carnall perſons cannot endure to be thought and to be accounted that which they are, and they cannot endure to haue their proper name and title giuen to them, and to be called carnall: but do we ſee that a man giues himſelfe to eaſe, to idleneſſe, and to drunkenneſſe; is a man a gadder to tauernes, to ſtage-playes, a gameſter, or the like? doth he giue himſelfe ouer to ſenſuall pleaſures? certainly that is a carnall perſon, and we may ſo eſteeme and ſo account of him.

Againe, do we ſee a man drowned in the cares of this life, and that he giues himſelfe ouer to the ſeeking of the things of the world, he is a greedie and a grinding vſurer? Surely, let his name be neuer ſo great in the world, his proper name is this, a Carnall perſon: he is ſo, and we may ſo call him, and ſo account of him. And hereby learne to diſcerne of thy ſelfe whether thou be a carnall man or a carnall woman or no. Doth thy mind runne on the world? Is thine heart ſet on the things of the world? Is thy mind on thy halfepeny, as we vſe to ſpeake, eſpecially when thou art performing of holy duties? Doth thy mind then *runne after thy couetouſneſſe*, as Ezech. 33. 31? No doubt the beſt and moſt holy haue diſtractions in performing of holy duties, but they like them not: but is it ſo with thee, that in performing holy duties thou haſt commonly thoughts of the world running in thy mind, and thou giueſt way to ſuch thoughts, they are pleaſing to thee, and thou delighteſt in them; yea thou giueſt way

to

to them so farre, as they carrie thy mind altogether from the word taught, and when thou comest home, thou canst remember nothing that was deliuered, and thou art nothing grieued for it? If it be thus with thee, surely thou sauourest the things of the flesh, thou art carnall.

Quest. Some may say, may not a man desire and seeke after the things of this life? is that altogether vnlawfull? *Quest.*

Answer. No, it is not, a man may desire and seeke after the things of this life, necessary both for nature and person, so as he do it seasonably, and with moderation, and by good and lawfull meanes. But if the things of this life be most sweet, and sauorie, and best pleasing to thee, thou art after the flesh, thou art carnall. *Answ.*

Quest. How shall I discerne that the things of this life are most sweet, and sauorie, and best pleasing to me? *Quest.*

Answer. Thou mayest easily discerne it by these things: if so be the cares of this life do breake thy sleepe in the night, and thoughts of the world and worldly things come first to thy mind when thou awakest, and thy mind runnes most on those things all the day long, and about those things thou canst take the greatest paines, with most delight, and least wearinesse. If it be thus with thee, then the things of this life are most sweet, and sauorie, and best pleasing to thee, and thou art after the flesh, thou art carnall, and thou sauourest the things of the flesh; and do not thinke thy state is good so long as it is thus with thee: no, no, thou walkest after the flesh, thou art vnder the curse and wrath of God, thou art not freed from condemnation, and therefore labour to come out of that miserable and fearefull condition. *Answ.*

Come we now to the other part of the opposition here made by the Apostle, wherein he makes knowne the nature and propertie of such as are after the Spirit; as namely, that *they that are after the Spirit, they sauour the things of the Spirit; they that are after the flesh, sauour the things of the flesh: but* (saith he) *they that are after the Spirit, sauour the things of the Spirit.* Now hence we are giuen to vnderstand thus much, the point hence is this.

Doct. 3. It is the property of regenerate persons to mind and affect heauenly things.

That it is the propertie of such as are after the Spirit, to sauour the things of the Spirit; regenerate persons such as haue true sanctifying grace in their hearts, they minde and they affect things heauenly, and spirituall things, pertaining to Gods kingdome, to life and godlinesse, as the works and gifts of the Spirit, loue, ioy, peace, long suffering, the meanes of grace and saluation, the word and the Sacraments, and other holy ordinances, and the peace and comfort of a good conscience, the ioyes of the world to come, and the like: these are things that are most sweet, and sauourie, and best pleasing to them, and the things they most desire, care for, and seeke after, the things they take most delight and pleasure in; and these are the things they best relish, and find most sweetnesse and sauour in. And that thus it is with such as are truly regenerate, such as haue true sanctifying grace in their hearts, they are thus minded and thus affected, we find it confirmed by many euidences of Scripture. 1. Ioh. 5. 3. saith Saint *Iohn*, *The commandements of God are not grieuous:* his meaning is to them that are borne of God, as he subioynes in the next verse, *For all that is borne of God ouercometh the world.* To them that are truly regenerate, to them the commandements of God are not grieuous, but they are easie, sweet, and pleasant. Iob 23. 12. *Iob* saith, *He esteemed the word of the Lords mouth, more then his appointed food.* The words of the mouth of God were more sweet and sauourie, and better pleasing to him, then his ordinarie food. And *Dauid* in many of the Psalmes makes knowne a maruellous great affection that he had to the word of God, and to heauenly and spirituall things, that he tooke more delight in those things, then in all the things in the world besides. Psal. 19. 10. he puts it downe positiuely, that *the iudgements of the Lord are more to be desired then gold, yea then much fine gold, that they are sweeter then the hony and the hony combe.* Psal. 119. 97. he breakes out and saith, *Oh how loue I thy Law!* As if he had said, I am not able to expresse the greatnesse of my loue and affection to it. And in that Psalme we find, that he preferres the word and commandements of God, before the most excellent and precious things

1. Ioh. 5. 3.

Iob 23. 12.

Psal. 19. 10.

Psal. 119. 97.

in

in the world, and before the greateſt ſtore and abundance of them. Verſe 14. *I haue had as great delight in the way of thy teſtimonies, as in all riches.* Verſe 72. *The Law of thy mouth is better vnto me then thouſands of gold and ſiluer.* Verſe 127. *I loue thy commandements aboue gold, yea aboue moſt fine gold.* And hence it was that he broke out ſo pathetically, Pſal. 84. 1. 2. *O Lord of hoaſts how amiable are thy tabernacles! my ſoule longeth, yea and fainteth for the courts of the Lord: for mine heart and my fleſh reioyce in the liuing God.* And verſe 4. he pronounceth them *bleſſed that may dwell in the houſe of the Lord.* And in his eſtimation *one day in the courts of the Lord, was better then a thouſand elſewhere*, yea though it were in the kings Palace, verſe 10. Pſal. 42. 1. 2. he ſaith, *That as the Hart brayeth for the riuers of water; ſo his ſoule panted after God.* And that *his ſoule thirſted for the Lord*, and cryed, *Oh when ſhall I come and appeare before the preſence of God.* Such was the affection and longing of this holy man after the houſe of God, and after heauenly and ſpirituall things: and this doubtleſſe is the affection of Gods children in their meaſure; ſuch as are truly regenerate, and haue true ſanctifying grace in their hearts, they mind and they affect things heauenly and ſpirituall, things pertaining to Gods kingdome, to life and godlineſſe, theſe are the things that are moſt ſweet, and ſauourie, and beſt pleaſing to them, and the things they beſt reliſh and find moſt ſweetneſſe and ſauour in.

Pſal. 119. 14. 72. 127.

Pſal. 84. 1. 2. 4. 10.

Pſal. 42. 1. 2.

And the reaſons of it are theſe. First, things heauenly and ſpirituall, are moſt agreeable to the renewed nature of ſuch as are regenerate. Nature renewed, and ſo farre forth as it is renewed by the Spirit and grace of God, it likes beſt of thoſe things that are like to it ſelfe, euen things holy and good, and thoſe things are moſt ſutable, and moſt agreeable to it. An holy and ſanctified heart likes well of holy things, and it cannot endure things vnholy, ſo farre forth as it is ſanctified.

Reaſon 1.

Againe, they that are regenerate, and haue true ſanctifying grace in their hearts, they haue their eyſight cleared, and they looke on ſpirituall things with a ſpirituall eye, they ſee the

Reaſon. 2.

the beautie, excellencie, and worth of them, they are able to see and discerne, and do indeed see and discerne the sweetnesse and comfort of heauenly things, that they are *as milke and hony, as marrow and fatnesse*, as the Lord speakes, Isay 55. 1. 2. and that there is such true and sound comfort to be found in heauenly and spirituall things, as all the wealth in the world cannot yeeld, yea that they are more precious, and *all things that men can desire are not to be compared to them.* Prou. 3. 15. This Gods children see and discerne, and take notice of, in things heauenly and spirituall; and that beautie, excellencie, & worth, & sweetnesse, that is found in heauenly & spirituall things, is most amiable and louely. And therefore it must needs be, we may set it downe as a certaine truth, that things heauenly and spirituall, things pertaining to Gods kingdome, to life and godlinesse, the workes and gifts of the Spirit, the meanes of grace, and the like, are most sweet, and sauourie, and best pleasing to regenerate persons, and to such as haue true sanctifying grace in their hearts; and those are the things they most desire and seeke after, and take most delight and pleasure in, and things they best relish and find most sweetnesse and sauour in.

Vse. 1. Whence it is that the godly do so earnestly follow after holy exercises.

Now then this being a truth, it serues to make knowne to vs whence it is that the godly and such as haue true sanctifying grace in their hearts, do so earnestly follow after holy exercises, and that they do so willingly and chearefully come to the exercise of the word, to the Sacraments, and to the holy ordinances of God, as Psal. 110. 3. and thinke it their chiefe ioy and delight to be exercised in holy duties, and are content many times euen to breake their sleepe, and to abridge themselues of the pleasures and profits of the world, that they may be exereised in holy duties: and that they then hold it their greatest miserie, when either they want the publicke meanes of saluation, or they are hindred and kept from them, and cannot come to them. It was *Dauids* case, Psal. 27. 4. *One thing* (saith he) *haue I desired of the Lord, and that I will require, euen that I may dwell in the house of the Lord all the dayes of my life, to behold the beautie of the Lord, and to visit his holy*

holy Temple. *Dauid* was then in banishment, and depriued of all outward comforts, yet he makes as though he wanted nothing but this: that he might come into the house of God, and behold the beautie of the Lord in his holy ordinances: and thus it is with Gods children. And whence is this? Surely from hence; they are after the Spirit, and the things of the Spirit, things heauenly and spirituall, are most sweet, and sauourie, and best pleasing to them, and they find an excellent relish and sweetnesse in them. The world thinkes Gods people foolish and mad, and sticke not sometimes so to say, that they are foolish and mad people, in that they so runne after Sermons, and are so eager in following after holy exercises; they iudge of Gods children by themselues, and thinke that others find as little sweetnesse in holy things as they do: but alas they are deceiued, Gods children find an excellent taste and sweetnesse in holy things, yea Gods children relishing and sauouring the word of God and holy things to their comfort, they find such sweetnesse and comfort in them, as they would not part withall for all the world. And holy things being sauoured of Gods children, in their sweetnesse they giue to them a taste and a beginning of that ioy that eye hath not seene, eare hath not heard, nor the heart of man conceiued: and therefore no maruell though they follow after them with such earnestnesse & eagernesse as they do. Things heauenly and spirituall are most agreeable to the renewed nature of Gods children, they see and discerne the beautie and excellencie of them, and they sauour the sweetnesse of them to their comfort; and therefore they cannot but follow after them with all willingnesse and cheerefulnesse.

Vse 2. How a man or woman may easily discerne whether they be in the state of regeneration or no.

Againe, is it so that things heauenly and spirituall, things pertaining to Gods kingdome, to life and godlinesse, are most sweet, and sauorie, and best pleasing to regenerate persons, and to such as haue true sanctifying grace in their hearts? are those the things they most desire and seeke after, and take most delight and pleasure in, and the things they best relish, and find most sweetnesse and sauour in? Surely then it is no hard matter for a man or woman to discerne whether

whether they be in the ſtate of regeneration or no: whether they be truly regenerate or no; a man or a woman may eaſily deſcerne it, by the affection and ſauour they haue in reſpect of good things, as a man may eaſily diſcerne the ſtate of his body whether it be in health or diſtempered by his taſte. If his mouth be in good taſte, and do well reliſh good and wholeſome meate and drinke, he knowes that his body is in good temper: but if a mans mourh be out of taſte, and good and wholeſome meate and drinke is bitter and diſtaſtfull to him, and he cannot well reliſh them, he knowes by that, that ſome peccant and hurtfull humor troubles his ſtomacke, and that his body is diſtempered: So in this caſe, if a man find good things ſweet and ſauourie to him, and he doth well reliſh them, he may thereby know, that there is ſome grace in his heart; but if good things be diſtaſtfull to him, and he finds not that ſweetneſſe that is to be found in them, he may thereby know that his heart is not ſeaſoned with ſanctifying grace, but hath a corrupt humour, euen the corruption of nature ſtill abounding in it. And hereby trie thy ſelfe whoſoeuer thou art: Doſt thou find things heauenly and ſpirituall ſweet, and ſauourie, and beſt pleaſing to thee? Is the Sabbath a delight to thee? Doſt thou long for it before it come? Reioyce in it when it is come? Doſt thou *conſecrate it as glorious to the Lord?* Iſai. 58. 13. Doſt thou come to the houſe of God, and to the publicke exerciſes of religion, with ioy and with much delight, and with chearefulneſſe as to a feaſt, as it is ſaid, Pſal. 42. 4? Is it the ioy of thine heart to be exerciſed in hearing the word, in prayer, in ſinging of Pſalmes? And doſt thou thinke thy ſelfe neuer ſo well as when thou art exerciſed in holy duties? Certainly then thou art regenerate, thou mayeſt thereby diſcerne that there is ſanctifying grace in thine heart. But if ſo be things heauenly and ſpirituall be harſh and vnpleaſant to thee, the Sabbath is a burden to thee, holy exerciſes are irkeſome and tedious to thee, thou comeſt (indeed) to publicke holy exerciſes, but it is ſlackly, for forme and faſhion, and in ſome ſiniſter and by reſpect, and in attending on the word thou art heauie and drouſie,

thou haſt no heart to good things, thou findeſt no ſweetneſſe in them, thou ſauoureſt earthly things aboue things heauenly and ſpirituall. Deceiue not thy ſelfe, thou haſt no good euidence to thine owne ſoule that thou haſt any dram of ſanctifying grace in thine owne heart, thou canſt take no comfort in thy ſtate. I deny not but that Gods children and ſuch as are regenerate may ſauour the lawfull delights of this life, and may taſte the ſweetneſſe that the Lord hath put into his good creatures, as *Iſaac* ſaid to his Sonne *Eſau*, Gen. 27. 4. *Make me ſauourie meate, ſuch as I lone.* The Lord giues to his children libertie to ſauour the ſweetneſſe of the good things of this life, ſo as it be with moderation, and with thankſgiuing: but if thou wouldeſt haue good euidence to thy ſoule, that thou haſt true ſanctifying grace in thine heart, thou muſt looke to this, that thou ſauour things heauenly and ſpirituall, aboue earthly things, and aboue the good things of this life, though they be neuer ſo ſweet and comfortable: and eſpecially looke to thy affection when thou haſt plentie and abundance of outward good things, for then thou art in danger to haue thine heart enſnared with a loue and liking, and a delight in thoſe things aboue things heauenly and ſpirituall, and to haue thine heart to ſettle on the ſweetneſſe and comfort of thoſe things, and to ſay with the rich foole, Luke 12. 19. *Soule, thou haſt much goods layd vp for many yeares, liue at eaſe, eate, drinke, and take thy paſtime.*

Thou wilt ſay: How ſhall I know that I ſauour things heauenly and ſpirituall aboue earthly things, I hauing abundance of outward things? *Obiect.*

I anſwer: By this thou mayſt know it: if notwithſtanding thy plentie and ſtore of outward things, thy thoughts are euer running on the comforts in Chriſt, and on the comforts of the word of God, and that is thy *continuall meditation*, as *Dauid* ſaid, Pſal. 119. 97. and though thou canſt not be alwayes hearing, reading, or talking of the Goſpell, and the ſweet promiſes of it, yet thou doſt continually meditate and thinke of them, and thy thoughts runne vpon them; then thou doſt ſauour things heauenly and ſpirituall aboue earthly things, *Anſw.*

things, though thou haue abundance of them; and hereby trie thy ſelfe, and by this thou maiſt diſcerne thy ſelfe to be in the ſtate of regeneration: thou ſauouring things heauenly and ſpirituall, and thoſe things being moſt ſweet and beſt pleaſing to thee, ſurely then thou art after the Spirit, thou art regenerate, and haſt true ſanctifying grace in thine heart, and then thou mayeſt take comfort in thy ſtate and condition, thou art in the ſtate of grace, and in the way of life and ſaluation. Come we now to the ſixt verſe.

VERSE 6.

For the wiſedome of the fleſh is death: but the wiſedome of the Spirit is life and peace.

IN this Verſe our Apoſtle further ſhewes, that there is a contrarietie betweene thoſe that walke after the fleſh and thoſe that walke after the Spirit, in reſpect of their ends; that their ends are contrary one to the other, that the fruite and end of thoſe that are after the fleſh, and ſauour the things of the fleſh, and walke after the fleſh, is death: yea that the fruite and end of their wiſedome is death; for ſo the Apoſtle deliuers it, *For the wiſedome of the fleſh is death*: but on the other ſide, that the fruite or end of thoſe that are after the Spirit, and ſauour the things of the Spirit, and walke after the Spirit, is twofold, and both comfortable, namely, life and peace. *The wiſedome of the fleſh is death, but* (ſaith he) *the wiſedome of the Spirit is life and peace.* And ſo we haue the generall matter of this verſe. I will ſtand a while to cleare the ſence and meaning of the words of it. *For the wiſedome of the fleſh is death.* The particle (*for*) is not here to be taken as a note of a reaſon prouing that which goes before, but as implying an exhortation, as if the Apoſtle had ſubioyned, Let vs not ſauour the things of the fleſh, for the wiſedome of it is death; and ſo it is a note

Interpretatiõ.

of

of an argument diſſwading from ſauouring the things of the fleſh. *Wiſedome of the fleſh.* By *fleſh* we are to vnderſtand the corruption of nature, or corrupt nature, euen the ſame which the Apoſtle meanes, Galat. 5. 24. where he ſaith, *They that are Chriſts haue crucified the fleſh*: that is, the corruption of nature, or their corrupt nature. And the word here rendred *wiſedome*, comes from that word that is vſed verſe before tranſlated *ſauour*: which word (as I ſhewed) ſignifies to mind, or to affect, comprehending vnder it the actions and operations of the mind, and of the will and affections: and ſo the originall word here vſed, ſignifies the act of the vnderſtanding and will, minding, willing or affecting, and may be indifferently tranſlated, wiſedome, ſence, affection, deſire: the new tranſlators render it, to be minded. And verſe 27. the Apoſtle ſaith, *He that ſearcheth the hearts, knoweth the mind or meaning of the ſpirit*, or what the ſpirit willeth: and the originall word is there the very ſame that here is vſed, φρονημα. So that thus much is comprehended vnder the word here vſed, as if the Apoſtle had ſaid, The minding, meaning, the thoughts, diſcourſes, purpoſes, and counſels, the loue and liking, the care, the deſire and delight, the ſtudy and beſt exerciſe of corrupt nature, the wiſedome of it *is death*, that is, is deadly, or cauſeth death, or brings vnto death, the fruite or end of it is death. Now *death* being here put metonymically, by *death* we are to vnderſtand death of body and death of ſoule, death temporall and death eternall, euen the wrath of God and euerlaſting deſtruction. *But the wiſedome of the Spirit.* Theſe wordes ſtand in oppoſition to the wiſedome of the fleſh, and the meaning of them is briefly this, The minding, meaning, the thoughts, purpoſes, diſcourſes, and counſels, the wiſedome, the loue and liking, the care and deſire of renewed nature, of nature renewed and ſanctified by the Spirit of grace, *is life and peace*: that is, it brings to life and peace, the fruits or ends of it are life and peace. And by *life*, we are to vnderſtand eternall life and ſaluation: and by *peace*, true peace and comfort of conſcience in this life, and eternall peace and comfort in the life to come. *But the wiſe-*

dome

dome of the Spirit. The minding and affecting of renewed and sanctified nature, brings to eternall life and happinesse: not as a meritorious, but as *causa sine qua non*; as a meanes or a way which God hath ordained for his chosen to walke in to life and saluation, as Ephes. 2. 10. *God hath ordained good works, that we should walke in them*, as in a way leading to eternall life and happinesse. Thus then briefly conceiue we the meaning of the Apostle in the wordes of this verse, as if he had said.

The minding, the meaning, the thoughts, discourses, purposes, counsels, and in a word, the study, and the best act and exercise of corrupt nature, the wisedome of it is deadly and brings to death; the fruite and end of it is death of body and death of soule, death temporall and death eternall, euen the wrath of God and euerlasting perdition. And on the other side, the minding, willing, and affecting, the studie and exercise of renewed nature, that as a way, brings to eternall life and happinesse, to true peace and comfort of conscience in this life, and to eternall peace and euerlasting comfort in the life to come.

Now thus vnderstanding the words, obserue we, that as the Apostle in the verse before made an opposition and contrarietie betweene such as be after the flesh and such as be after the Spirit, in respect of their nature and dispositions; here in this verse he makes an opposition betweene them in regard of their ends, that their ends are contrarie one to the other: that the end of those that are after the flesh, and sauour the things of the flesh, and follow the guidance of the flesh, in the wisedome of the flesh, is death: and the fruite and end of those that are after the Spirit, and follow the guidance of the Spirit, in the wisedome of the Spirit, is life and peace. Hence note we thus much.

Doct. 1. The regenerate and vnregenerate cannot possibly meete together in their ends.

That the regenerate and vnregenerate cannot possibly meete together in their ends; such as are after the flesh, and sauour the things of the flesh, and liue as they are led by the guidance and wisedome of the flesh, cannot looke to come to the same end with those that are after the Spirit, and sauour the things of the Spirit, and follow the guidance and wise-

wiſedome of the Spirit, it is not poſſible; the wiſedome of the fleſh brings to death, and the wiſedome of the Spirit that brings to life and peace. And as the Apoſtle ſaith verſe 13. *If ye liue after the fleſh ye ſhall dye, but if ye mortifie the deedes of the body by the Spirit ye ſhall liue.* And Galat. 6. 8. he ſaith, *He that ſoweth to the fleſh, ſhall of the fleſh reape corruption: but he that ſoweth to the Spirit, ſhall of the Spirit reape life euerlaſting.* The Apoſtle here vſeth an excellent compariſon, he compares a carnall life to ſeed ſowen, that as he that ſowes nothing but cockle, or darnell, or tares, cannot looke for a croppe of wheate; ſo he that ſowes nothing but the ſeeds of a carnall and wicked life, cannot looke to reape the harueſt of eternall life: as a man ſoweth ſo ſhall he reape, and as he breweth, ſo ſhall he drinke, and *euery one ſhall eate the fruite of his owne way, and be filled with his owne deuices.* Prou. 1. 31.

Rom. 8. 13.

Galat. 6. 8.

Prou. 1. 31.

Now this I note in a word, we ſhall hereafter ſpeake of it more at large, to ſhew that they deceiue themſelues whoſoeuer they be, that thinke though they be after the fleſh, and ſauour the things of the fleſh, and liue as they are led by the guidance of their owne carnall nature, yet they ſhall iumpe and meete and concurre with the godly, and with the children of God in their end, and ſhall come to the ſame end with them. Many there be in the world who ſooth themſelues in this conceit, that though they follow the fleſh, and liue according to the luſts of their owne hearts, and be as vile and as bad as the worſt, yet they ſhall be ſaued as well as the beſt: and though they be moſt oppoſite and contrarie to Gods children in the courſe of their liues, yet they ſhall meete with them in heauen, and ſhall come to heauen as well as the beſt of them all. Poore ſoules, they deceiue themſelues, it is all one as if a man that is going on the way that leades to Yorke, and keepes on that way, ſhould thinke that he ſhall meete with him that goes the road and ready way towards London, in the end of his iourney. What a madneſſe were it for any ſo to thinke? Such is the folly and madneſſe of thoſe that go on in the wayes of the fleſh, and follow after

Vſe. A deceiuing cõceit of carnall perſons diſcouered.

the lusts of the flesh, and yet thinke that they shall in the end come to that life and peace, and to that happinesse and comfort that belongs to Gods children. Poore soules, the diuell blinds them: and this is one of the subtilties of Satan, in good things he seuers the meanes from the end, he perswades a man that he may come to the end though he neuer vse the meanes, that a man may come to life and saluation, though he neuer set foote in the way that leades thither. Oh take heed of this subtiltie, and this deceit of Satan, and take notice of it whosoeuer thou art, that the regenerate and vnregenerate cannot possibly meete together in their ends: and know that if thou be after the flesh, a carnall person, and sauoring the things of the flesh, and followest after the lusts of the flesh in respect of the profits and pleasures of the world, thou art going on in the way that leades to destruction; and holding on thy course in that way, thou canst not possibly meet with the peace, and comfort, and happinesse that belongs to a child of God, either in this life or in that life that is to come.

Now more particularly in the next place, in that the Apostle here saith, *That the wisedome of the flesh is death*, he points out what the best act of the soule of a carnall man or woman, yea what the best act of corrupt nature brings forth, and what it makes a man or a woman liable and subiect to. And the point hence is this.

Doct. 2. The best act of the soule of a carnall person, is deadly & damnable.

That the minding, meaning, thought, discourse, counsell, deuice, the loue, liking, yea the best act of the soule of a carnall man or woman, euen that which the world accounts his wisedome, is deadly, and it is damnable, and it makes him liable to death and damnation, euen for the best act of corrupt nature. For the best act of the mind or will of a carnall man the Lord might iustly condemne him, and throw him to hell: his wisedome is deadly and damnable, and makes him liable to death and damnation: for why, as the Lord himselfe saith, Genes. 6. 5. *All the imaginations of the thoughts of his heart are onely euill continually.* Gen. 6.5. And Gen. 8. 21. he saith, *The imagination of mans heart is euill from his youth.* Gen. 8.21. And the imaginations

ginations and thoughts of the heart of man being euill and sinfull, out of all question they are deadly and damnable. 2. Cor. 3. 5. the Apostle saith, *That of our selues we are not able to thinke a good thought*: and therefore all the thoughts men thinke by the strength of nature, that is, of themselues, they are euill, and consequently deadly and damnable. And it must needs be so, that the thoughts of corrupt nature, and the fruits of the mind or will of carnall men are euill, and so deadly and damnable.

2. Cor. 3. 5.

Because they come from a corrupt fountaine; that is one reason of it: such as the fountaine is, such are the streames that flow from it. Now the mind and will are the fountaines of all thoughts and desires, and these by nature are impure, Tit. 1. 15. To the impure and vnbeleeuing is nothing pure, but euen their minds and consciences are defiled; and therefore euery act of the mind, euery thought and purpose of the heart, must needs be impure, and so deadly and damnable.

Reason 1.

Againe, euery act of corrupt nature, euen the best act of the mind or will of a carnall man, is contrarie to God, as the Apostle subioynes in the next verse, *It is enmity against God*, and therefore doubtlesse it is deadly and damnable.

Reason. 2.

Rom. 8. 7.

Now then for the vse of this, is it so that the thought, purpose, discourse, counsell, and euen the best act of the soule of a carnall man, his wisedome is deadly and damnable, and makes him liable to death and damnation? surely then we must needs conceiue the state of a carnall man or woman to be a miserable state and condition: a carnall person cannot bend his mind to thinke of any thing, but that very thought of his makes him liable to the wrath of God: and what a miserable state and condition is that? Ignorant persons commonly blesse themselues in their good minds, and good meanings, & thinke themselues in good case, in that (as they conceiue) they haue in them good minds and good meanings. Poore soules they deceiue themselues, their mindes and meanings which they conceiue to be good (they being in their naturall blindnesse and ignorance) are but minds and meanings of the flesh, and they are deadly and damnable: yea

Vse. 1. The miserable state of carnall persons discouered.

the best thought of ciuill honest persons, of such as be onely ciuilly honest, what are they? surely thoughts of corrupt nature: for they haue no dramme of sanctifying grace in them, they haue onely restraining grace, and so their thoughts are but thoughts of the flesh, and they are deadly and damnable. Oh then content not thy selfe, whosoeuer thou art, with ciuill honesty, and thinke that that will bring thee to life and saluation: no, no, so long as thou art in that state, thy best thoughts are but thoughts of corrupt nature, and thy wisedome is but wisedome of the flesh, it is deadly and damnable, and makes thee liable to the wrath of God, and to euerlasting perdition: and if thou haue no better ground of comfort, thou art in a miserable state and condition.

Vse. 2. The euill thoughts of carnal persons are most deadly and damnable.

Againe, is it so that the best act of the soule of a carnall man or woman, euen their wisedome is deadly and damnable: what then are their thoughts that are euill and sinfull for the matter of them? their thoughts of pride, of filthinesse, their idle, vaine, and foolish thoughes, yea their thoughts plotting and deuising of euill against Gods people and children? Surely those must needs be most deadly and damnable, and those make them liable to the most fierce wrath of God. wicked and carnall persons thinke they are wise, and that they deale wisely, as *Pharaoh* and his Counsell thought, Exod. 1. 10. When they are plotting and deuising euill and mischiefe against the people and the children of God; but alas their cunning deceiues them, their wisedome is but the wisedome of the flesh, it is most deadly and damnable. *Achitophel* was cunning to plot and deuise mischiefe against *Dauid*, 2. Sam. 17. 1. 2. but his plot was the occasion of his owne ruine, it brought his owne necke to the halter, and that by his owne hands, verse 23. The diuell is more cunning then all the world, to deuise and worke mischiefe against Gods people, and yet as one saith well, he is the most foolish creature that euer God made, he workes the increase of his owne woe. And so those instruments of the diuell are no better: for they that are cunning to plot and contriue mischiefe against the people of God, they are the verie st fooles

Exod 1.10.

2. Sam. 17. 1. 2.

2. Sam. 17. 23.

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in the world, they do but worke their owne woe and sorrow, they twist a whip for their owne backes, though they thinke not so; and they are but as rods in the hand of the Lord to whip and scourge his children for a time, for their good; and when they haue accomplished the Lords will, he will throw them into the fire of his vengeance. Isay 10. 12.

Vse. 3. Carnall persons haue no cause to pride themselues in the pregnancie of their wit and deepe reaching heads.

Now further, is it so that the best act and exercise of the soule of a carnall man, euen his wisedome, and the best thought, purpose, deuice, and counsell of corrupt nature, is deadly and damnable? surely then carnall persons haue no cause to swell, and to be lift vp (as commonly they are) in a conceit of their wit, and of their vnderstanding, and to pride themselues in the pregnancy of their wit, and in their reaching heads, or the like. Alas, their pregnancy of wit, and their deepe reaching heads, are but instruments and meanes of their greater woe and sorrow, so long as they continue in their carnall state and in their naturall condition. Indeed I confesse that dexteritie, and pregnancy of wit, and excellency of vnderstanding, and wisedome, are good gifts of God, and they are excellent things in themselues; but if they be left to be as they are in themselues, and be meerely naturall, and not sanctified, they are most dangerous, they carrie men to a fearefull height of wickednesse, and of impietie and sinne, and so to their owne fearefull ruine and destruction. If then God haue giuen thee an excellent wit, and other excellent parts and gifts of mind, be not proud or highly conceited of them, but labour thou to haue them sanctified; for certainly if they be not sanctified, they are most dangerous and hurtfull to thine owne soule: yea the more pregnant thy wit is, the more excellent the gifts of thy mind are, the fitter instruments are they for Satan to worke by, euen thine owne woe and thine owne euerlasting destruction. Thy wit, and thy wisedome not sanctified, are but as a sword or a knife in a mad mans hand, fit to hurt thy selfe withall, and fit to giue a deadly blow to thine owne soule. Wit and wisedome not sanctified, are but wit and wisedome of the flesh, they are deadly and damnable. If God haue giuen thee a ripe and a

readie wit, and other excellent parts and gifts of nature, be not proud of them, thou hast no cause so to be, but rather looke thou more carefully to thy selfe, thou art in danger to be carried with greater violence to thine owne destruction; and thou art to examine thy wittiest thoughts and thy best deuises, if they came from the flesh they are deadly and damnable, and thou hast cause to be humbled for them.

Doct. 3. Wisedome is twofold, carnall, spirituall.

The Apostle here speaking of the wisedome of the flesh, and of the wisedome of the Spirit, we may note in a word, (it is not properly intended in this place,) but hence we may note in a word; that there is a twofold wisedome, there is carnall wisedome, though indeed it deserues not the name of wisedome, it is rather to haue the name of craft and subtilty, and carnall and vnregenerate persons are vsually termed fooles in the booke of God: yet it is so accounted, and being so esteemed, we may say there is a twofold wisedome, there is a carnall wisedome, and there is a spirituall wisdome. Some men haue in them the wisedome of the flesh, and they are *wise after the flesh*, as the Apostle speakes, 1. Cor. 1. 26. and some haue in them the wisedome of the Spirit; and they are *wise to salvation*, as 2. Tim. 3. 15. Carnall persons are carnally wise, and such as be regenerate are spiritually wise, and indeed they onely are truly wise: and there is a direct opposition betweene the wisedome of the one and the wisedome of the other, and they iudge each other to be fooles. Such as are carnally wise, they hold them that are spiritually wise to be fooles: and such as are spiritually wise, they hold, and that according to truth, that the wisedome of carnall persons is but meere folly. No maruell then though carnall persons do so disdaine the holy course of Gods children, and thinke so basely of it as commonly they do; and that they esteeme of Gods children as fooles, and sticke not to terme and to call them fooles, and to say they are precise fooles: as *Michal* said of *Dauid*. 2. Sam. 6. 20. when he daunced before the Lord, that he was but a foole or vaine fellow. For why, carnall persons, such as are wise after the flesh, they iudge of

1. Cor. 1. 26.

2. Tim. 3. 15.

Gods

Gods children by their fleshly wisedome, and that tels them they are but silly fooles, and that they haue no wit nor wisedome in them: but on the other side, Gods children being guided by the light of true wisedome, by the wisedome of the Spirit, are able to winde and turne them, and to looke into their very inwards: and they see and discerne that there is no dram of true wisedome in carnall persons: howsoeuer they be renowned and magnified for their wisedome in the world, and held to be iolly wise men, yet Gods children discerne them to be but starke fooles. And though carnall persons blesse themselues in their course, in that they are wise for the world, and for worldly matters, and they take a course to thriue in the world, and hold the course of Gods children to be follie and madnesse, and no thriuing course, yet Gods children in the wisedome of the Spirit, see and discerne them to be in a miserable state and condition, and they would not change states with them for all the world. And so stands the case betweene such as are carnally wise, and such as haue in them the wisedome of the Spirit. Now touching the wisedome of the Spirit, the Apostle here opposeth that to the wisedome of the flesh, and he saith: that the fruites of that are life, and peace. Where first we are giuen to vnderstand thus much.

That the wisedome of the Spirit, or spirituall wisedome, the wisedome of renewed nature, it is a wisedome to saluation, it leades, and in the end it brings to eternall life and saluation: and the act and exercise of the mind and will renewed and truly sanctified, it is sauing and comfortable. Or thus conceiue we the point.

Doct. 4. The wisedome of renewed nature is sauing wisedome, & as a way it brings in the end to eternall life & saluation.

The thought, affection, desire, studie, and endeauor, of and after holinesse, of and after things heauenly and spirituall, things that pertaine to life and godlinesse, it leades them that are truly regenerate, and truly sanctified, to life and saluation in the end: it shall certainly (not as a meritorious cause, but as a way) bring them to eternall life and happinesse in heauen: their minding and affecting good things, their studie and their endeauour after holinesse, shall vndoubtedly at length

length bring them to the eternall ſaluation of their ſoules and bodies in the kingdome of heauen. And to this purpoſe
Galat. 6.8. is that of the Apoſtle, Galat. 6. 8. *He that ſoweth to the Spirit, ſhall of the Spirit reape life euerlaſting.* He that hath the Spirit, and is truly ſanctified, and ſowes to the Spirit, that is, ſtudies and endeuours to mortifie the luſts of the fleſh, and ſtudies and endeuours after heauen, euen to ſow the ſeeds of holineſſe, both in heart and life, ſhall in the end reape the
2.Tim.4.7. fruite and harueſt of euerlaſting life. 2.Tim.4. 7. the Apoſtle ſaith of himſelfe, *I haue fought the good fight, I haue finiſhed my courſe: I haue kept the faith.* As if he had ſaid, I haue minded and affected things heauenly and ſpirituall, I haue ſtudied and endeuoured after holineſſe, and I haue kept a conſtant courſe in holineſſe, and in doing the duties of my calling, and now I haue finiſhed my courſe: and then he ſubioynes,
Verſe 8. verſe 8. *Henceforth is laid vp for me the crowne of righteouſneſſe, which the Lord the righteous Iudge ſhall giue me at that day:* I know my courſe ſhall end in happineſſe and glory in heauen. And he makes it generall: *And not onely for me, but vnto all them alſo that loue his appearing:* euen for all that ſtudie and endeuour to keepe faith and a good conſcience, and therein hold on in a conſtant courſe, waiting for the appearing of Chriſt to iudgement, for them alſo is layd vp the crowne of
Rom. 2.6.7. righteouſneſſe. Rom. 2. 6, 7. the Apoſtle ſaith, that *At the day of the iuſt iudgement of God, the Lord will render to euery one according to his workes: And to them that continue in well doing:* to them that mind, and affect, and ſtudie, and endeuour after holineſſe, *He will giue glory, and honour, and immortalitie,*
Ier. 6. 16. *and eternall life.* Ierem. 6. 16. ſaith the Lord by the Prophet, *Seeke for the old and good way, and walke therein, and you ſhall find reſt for your ſoules:* and it ſhall leade and bring you to euerlaſting reſt. And to theſe we might adde other teſtimonies of Scripture confirming this truth: that the minding and affecting, louing and liking of things heauenly and ſpirituall, and the ſtudy and endeuour after holineſſe, it leades Gods children, and them that are truly ſanctified, to life and ſaluation, and ſhall vndoubtedly, as a way, bring them to eternall life

life and happineſſe in heauen. The fruite and end of their ſpirituall wiſedome, ſhall be at length the ſaluation of their ſoules and bodies in the kingdome of heauen: and the reaſons and grounds of it are theſe.

Reaſon 1. First, the minding, and affecting, louing, and liking of things heauenly and ſpirituall, the ſtudie and endeuour after holineſſe in them that are truly ſanctified, is an euidence and teſtimonie of their true iuſtifying faith, and the end of that faith is eternall life and ſaluation. 1. Pet. 1. 9. *Receiuing the end of your faith, euen the ſaluation of your ſoules.*

Reaſon. 2. Againe, it ſtands with the iuſtice of God to giue to his children (minding and affecting things heauenly and ſpirituall, and ſtudying and endeuouring after holineſſe, and holding on a conſtant courſe therein) the reward of eternall life and ſaluation. The Lord hath bound himſelfe by his promiſe, ſo to reward the holy purpoſes, and the holy endeuors of his children. It is as poſſible that the Lords owne nature and being ſhould faile, as that his children minding and affecting, louing and liking heauenly things, ſhould faile to obtaine eternall life and ſaluation, the Lord hauing promiſed it to them: and therefore this we may reſolue on as a certaine truth, that the minding, and affecting, louing, and liking of things heauenly and ſpirituall, the ſtudy and endeuour after holineſſe, it leades Gods children, and them that are truly ſanctified to life and ſaluation, and as a way, it ſhall certainly bring them to eternall life and happineſſe: and the fruit and end of their ſpirituall wiſedome, ſhall be at length the euerlaſting ſaluation of their ſoules and bodies in the kingdome of heauen.

Vſe 1. The calumnie of wicked perſons againſt the ſtudie, care, and endeuour of Godschildren after holines, anſwered. Now then, firſt this may ſerue to ſtop the mouthes of wicked and prophane perſons, that are commonly opened againſt Gods children, to cauill againſt them in reſpect of their minding and affecting of things heauenly, and their care and endeuour after holineſſe. Wicked perſons ſeeing Gods children to be afflicted, and croſſed, and not to thriue in the world, they open their mouthes againſt their holy courſe, in this or the like manner: Oh (ſay they) what get you by your ſtudy

ſtudy and endeauour after holineſſe? What are you better for it? Do not you ſee you are hated and contemned in the world, and that you forgo many pleaſures and profits that others enioy, and that you might enioy if you would but do as others do. Alas (ſay they) theſe holy brethren, and theſe holy ſiſters (for ſo they ſpeake in ſcorne of Gods children) they thriue not in the world, they are but ſillie ſimple fooles, and the like. Thus commonly the mouthes of wicked perſons are opened againſt Gods children, in that they mind, and affect, and ſtudie, and endeauour after holineſſe. Now the doctrine deliuered puts an anſwer into the mouthes of Gods children to this cauill of wicked perſons; they may tell them, and that truly, their minding, and affecting, their ſtudy and endeauouring after holineſſe, their ſpirituall wiſedome doth much aduantage them, and they gaine much by it. For why, it brings them much peace and comfort in this life, and gaine by it aſſurance of Gods ſpeciall loue: and it ſhall certainly end in the eternall ſaluation of their ſoules in the kingdome of heauen. And is that no gaine? Can they then be ſaid to get no good by their minding and affecting of heauenly things? Oh the gaine of it is vnſpeakable: *Godlineſſe is great gaine.* 1.Tim.6.6. *It is profitable, and it hath the promiſe of the life preſent, and of that that is to come.* 1. Tim. 4. 8.

1.Tim. 6.6.
1.Tim.4. 8.

Vſe. 2. A ground of comfort to all Gods children.

Againe, the truth now deliuered may be a ground of comfort and encouragement to all Gods children, it may cheare vp their fainting hearts in time of their greateſt afflictions. For what though they be much troubled, and moleſted, and toſſed vp and downe in the world, they are hated, contemned, ſlandered, and reproched, and many wayes hardly dealt withall at the hands of the wicked: yet let them conſider, that the end will be comfortable, and that at length all teares ſhall be wiped away from their eyes, and their minding and affecting of good things, their ſtudie and endeauour after holineſſe, ſhall certainly end in the euerlaſting ſaluation of their ſoules and bodies in the kingdome of heauen: and howſoeuer this life of theirs, be full of troubles and afflictions, yet the

the end will be peace and much comfort, and that will hold vp their fainting hearts. When therefore thou that art a child of God art in any trouble or distresse, looke vp to the eternall waight of glory that is laid vp for thee in heauen, that will cheare vp thine heart, and make thee as Christ Iesus did, Heb. 12. 2. *Endure the crosse and despise the shame, and to runne the race that is set before thee with patience and comfort.* Come we now to that which the Apostle here addes as another end and fruite of spirituall wisedome, namely, when he saith, *The wisedome of the Spirit is life and peace.* Hence then in the next place we are giuen to vnderstand.. Heb. 12. 2.

That the wisedome of the Spirit or spirituall wisedome is a wisedome that brings peace and comfort: the minding and affecting of things heauenly and spirituall, the study and endeauour after holinesse, it yeelds and brings to Gods children true peace and comfort of conscience in this life, and as a way it leades them to eternall peace and comfort in the life to come. Gods children being spiritually wise, they minding and affecting things heauenly and spirituall, they studying and endeauouring after holinesse; that wisedome, and that study, care, and endeauour of theirs, yeelds them matter of true ioy, and of true reioycing, and it yeelds them true peace and heauenly comfort, euen such peace and such comfort as the world is not acquainted withall. And hence it is that *Salomon* saith, Prou. 3. 17. That *the wayes of spirituall wisedome are wayes of pleasure, and all her pathes prosperity*: her wayes are pleasant and comfortable, peace and prosperity. And Pro. 8. 11. he saith, That *wisedome is better then precious stones, and all pleasures are not to be compared vnto her*; she yeelds such ioy and such comfort as all the pleasures in the world cannot yeeld. 2. Cor. 1. 12. saith the Apostle, *Our reioycing is in the testimony of our conscience, that in simplicity and godly pureneſſe, and not in fleshly wisedome, but by the grace of God, we haue had our conuersation in the world and most of all to you-ward.* As if he had said, this is it that fils our hearts full of ioy, and full of reioycing, that our owne hearts testifie and witnesse with vs, that we haue not bene wise after the flesh, not carried our selues

Doct. 5. Spiritual wisedome brings true peace & true comfort in this life and in the life to come.

ſelues by the rule of carnall wiſedome; but that we haue bene guided by the wiſedome of the Spirit, and following that guide we haue ſtudied and endeuoured after holineſſe, and we haue had our conuerſation in ſimplicitie and godly pureneſſe, and that now yeelds to vs matter of true ioy, and of true reioycing, and that yeelds to vs true peace and heauenly comfort. Galat. 6. 14. the Apoſtle hauing commended his reioycing in the croſſe of Christ, whereby the world was crucified vnto him, and he vnto the world, and the ſtudy and endeuour after pietie and holineſſe, in becoming a new creature, he ſubioynes, verſe 16. *As many as walke according to that rule, peace ſhould be vpon them and mercy, and vpon the Iſrael of God:* they ſhall be ſure to find true peace and heauenly comfort. And he makes it generall: *Peace ſhall be vpon them and mercy, and on the Iſrael of God:* euen on all true hearted Iſraelites, on all that truly feare God, and are ſpiritually wiſe, and in truth and ſoundneſſe ſtudie and endeuour after holineſſe. Theſe and many other teſtimonies make this a cleare point, and confirme it, That Gods children being ſpiritually wiſe, they minding and affecting things heauenly and ſpirituall, and they ſtudying and endeuouring after holineſſe; that wiſedome, that ſtudy, & care, and endeuour of theirs, it yeelds them true peace and quietneſſe of minde and conſcience, and true ioy, and heauenly comfort. And the reaſons of this truth are theſe:

Galat. 6. 14

Reaſon. 1. Firſt, the ſpirituall wiſedome of Gods children, and their minding and affecting of things heauenly and ſpirituall; their ſtudy and endeuour after holineſſe, is a wiſedome, and a ſtudy, and endeuour that is exerciſed in things that are moſt ſweete and comfortable, as in things that pertaine to Gods kingdome, to life and ſaluation, and thoſe things cannot chuſe but yeeld true ioy and heauenly comfort.

Reaſon. 2. And againe, the ſpirituall wiſedome of Gods children, their minding and affecting of things heauenly and ſpirituall, their ſtudy and endeuour after holineſſe, it is an euidence and teſtimony of their true ſauing iuſtifying faith, and it giues them aſſurance of Gods ſpeciall loue and fauour to-

wards

wards them, and that they *being iustified by faith, haue peace towards God*, Rom. 5. 1. Yea it giues them assurance that they haue right and title to that peace Christ left to his, and giues to his, as Ioh. 14. 27 *Peace I leaue with you, my peace I giue you: let not your heart be troubled nor feare.* And therefore this we may set downe as a certaine truth; that Gods children being spiritually wise, they minding and affecting things spirituall, they studying and endeauouring after holinesse; that wisedome, and that study, and care, and endeuour of theirs, it yeelds them true peace, and quietnesse of mind and conscience, and true ioy, and heauenly comfort.

Vse 1. The conceit of the world touching the life of Gods children, taxed.

This first discouers to vs, that the world is deceiued in iudging of the life of Gods children, and such as truly feare the Lord. For what is the common conceit of the world touching the life of Gods children? how do wicked persons iudge of it? Surely thus, they iudge and they deeme the life of Gods children, to be a life without ioy, and a life without comfort, an heauie lumpish life, and that there is no ioy nor mirth in them that truly feare God, and in them that are truly religious: yea they thinke the life of Gods children is a life full of bitternesse, and full of discomfort. Poore soules, they are deceiued, the life of Gods children is full of sweetnesse, and full of heauenly comfort. Alas, the world is blind, and cannot see the ioy, and peace, and comfort, that a child of God finds in his study, care, and sound endeuour after holinesse; the world is not acquainted with it, and therefore it deemeth the life of the children of God to be an heauie, lumpish, and vncomfortable life: but indeede Gods children minding and affecting things heauenly and spirituall, and studying, and endeauouring after holinesse, that minde, and that studie, and that care and endeuour of theirs, yeelds them such sweetnesse, and such peace, and comfort, as they would not part withall for ten thousand worlds; it seales vp to them assurance of Gods speciall loue and fauour, it yeelds them quietnesse, and peace of mind and conscience: which as *Salomon* saith, Prou. 15. 15. *Is as a continuall feast.* Gods children and such as feare God, passe their time as cheerfully, and as comfortably,

fortably, as if they were euer feeding vpon dainties and delicates without satietie, and therefore the world is deceiued, that thinke the life of Gods children a life without ioy and without comfort.

Vse. 2. What we must do if we tender our owne true peace, & our owne true comfort.

Againe, is it so that the spirituall wisedome of Gods children, their minding and affecting of things heauenly and spirituall, their study, care, and endeuour after holinesse, yeelds them true peace, and quietnesse of mind and conscience, and true ioy, and heauenly comfort? then we must learne this lesson, as we tender our owne true peace, and our owne true comfort, we must mind and affect things heauenly and spirituall, we must studie and endeuour, and labour after holinesse. And as we desire the continuance of our peace, and would not haue our peace broken off, so we must be constant in minding and affecting things heauenly and spirituall. Dost thou, whosoeuer thou art, desire to haue thy life full of peace, and full of ioy, and of sweete and heauenly comfort? then do thou mind and affect things heauenly and spirituall, and do thou studie and endeuour, and labour after holinesse. The more thou dost mind and affect such things, the more thou dost study and endeuour after holinesse, the more true peace, and the more true ioy and comfort thou shalt finde; and as thou dost daily adde to the measure of thy holinesse, so certainly thou dost adde to the measure of thy peace and comfort, both in this life and in the life to come, and the greater shall be thy ioy, and comfort, and glorie in heauen. Thy minding and affecting of things heauenly and spirituall, thy studie and endeuour after holinesse, shall yeeld thee such ioy, and such comfort, as all the world cannot take from thee, no not all the diuels in hell, as Ioh. 16.22. *Your ioy shall no man take from you.* But here haply the poore Christian soule, the soule that is troubled and disquieted with many doubts and feares, will be ready to say,

Ioh. 16.22.

A doubt.

Alas, I studie, and I endeuour, and I labour and striue after holinesse, but as yet I finde not that peace and quietnesse of mind and conscience, and that sweet comfort you speake of, but I am still full of doubts, and feares, and terrors; and

who

who more exercised with inward terrors then I? If it be so that the spirituall wisedome of Gods children, their studie and endeuour after holinesse, yeelds them true peace and quietnesse of conscience, and true ioy, and heauenly comfort, what may I thinke of my selfe? I doubt whether I be a child of God or no, for I find as yet no such matter.

Answ. I answer thee whosoeuer thou art: In this case thou must still continue labouring and striuing after holinesse, and still waite on the Lord for comfort; at length peace and comfort shall come in great abundance, the Lord is now fitting thee for store of peace and comfort. Note. *The Lord is most wise, and he knowes that the hearts of his chosen are better setled in peace and comfort, after they haue bene exercised with doubts, and feares, and terrors, and by his wonderfull working he makes their inward troubles as preparatiues to their greater comforts: as a man that is about to build, the higher he intends to raise his building, the deeper he layes his foundation:* so the Lord humbles them lowest, with doubts, feares, and terrors, and digs the deepest into their soules, to whom he purposeth to communicate the greatest measure of comfort. And therefore cheare vp thy selfe, and still go on in labouring and striuing after holinesse, and assuredly at length abundance of peace, and ioy, and comfort, wil come. Ioh. 16. 22. *Thou maist be in heauinesse for a time, but ioy will come.* And as 2. Cor. 3. 5. *As thy sufferings abound, so shall thy consolations abound through Christ.* Thinke on that to thy comfort.

One thing note we further: the Apostle here doth appropriate peace to the wisedome of the Spirit; he makes true peace and sound comfort the proper fruite of spirituall wisedome, yea a fruite that comes onely from that roote. And the point hence is this.

Doct. 6. Onely the godly & truly religious are partakers of true peace and of sound comfort.

That onely the godly and spiritually wise, onely the truly religious, and such as truly feare the Lord, are partakers of true peace and sound comfort: the wicked, the carnall and worldly wise, haue no part nor portion in true peace, and in sound comfort: it is the speech of God himselfe, put downe

Isai.

Isai. 57. 21. *There is no peace saith my God to the wicked.* Indeed the wicked, carnall, and worldly wise, haue their owne carnall securitie, and they blesse themselues in their owne hearts, when the word of God doth curse them: and they many times frame to themselues false conclusions of peace and comfort, but true peace and sound comfort they haue none: that is found onely in them that are truly religious, and in them that truly feare the Lord, they onely are partakers of it.

Reason. For why, onely such as are godly wise, and such as are truly religious, are the children of God, who is the God of peace, and the Prince of all true comfort; and they onely are within the compasse of Gods speciall loue and fauour in Christ, which is the ground of all true peace: and they onely are begotten by the word of peace, and are partakers of the Spirit of God the true comforter, whose fruites are *ioy and peace*, as the Apostle witnesseth, Galat. 5. 21. and they onely are within the couenant of peace the Lord speakes of Isai. 14. 10. And therefore this we are to hold as a certaine truth, that onely the godly wise, only the truly religious, and such as truly feare the Lord, are partakers of true peace and of sound comfort.

Vse. They are deceiued who thinke to find true peace & sound comfort being not truly religious.

And therefore deceiue not thy selfe whosoeuer thou art, do not thou imagine, that thou shalt find true peace and sound comfort in any thing but onely in this, that thou art a man or woman truly religious, and that thou art one truly fearing God. Art thou an ignorant person, an impenitent person, yea art thou a ciuill honest person, and dost thou blesse thy selfe in thine owne heart, and promise to thy selfe true peace and sound comfort? Poore soule, it is but the deceit of thine owne heart, thine owne heart deceiues thee, and thou concludest thy peace on a false ground: and thinke not that I iudge too hardly, (as some sticke not to say: Oh I iudge too hardly of them, and I giue them cold comfort:) Alas, I iudge no man, it is the word of God that doth iudge thee, and by that thou shalt be iudged at the day of the appearance of the Lord Iesus: and I dare not promise thee peace and comfort on a false ground, I should then be a false Prophet

vnto

vnto thee: but on the euidence of the word of God I dare be bold to tell thee, that it is as possible for thornes to beare grapes, or figs to grow on thistles, as for ignorance, impenitencie, or ciuill honestie, to bring forth true peace and sound comfort, and therefore deceiue not thy selfe. Indeed thou that art ignorant, or impenitent, or ciuilly honest, mayst think thou hast true peace and sound comfort, thy conscience being benummed and asleepe, but thy peace is but a carnall securitie; and if thou go on in that course, thy securitie will end in a fearefull wakening, and thou shalt one day find thy selfe in a fearefull condition. Oh then take heed whosoeuer thou art, that thou conclude not peace to thine owne soule on any other ground but onely on this, that thou art truly religious, and one truly fearing God; and that thou hast not onely the forme of religion, but the power and life of it in thine owne heart and soule. If thou find that in thee, thou shalt then haue peace in thy greatest trouble and affliction, and in thy greatest distresse, yea when the pangs of death are on thee. Ioh. 16. 33. saith Christ: *In the world ye shall find affliction, but be of good comfort, I haue ouercome the world.* Come we now to the seuenth verse. Ioh. 16. 33.

VERSE 7.

Because the wisedome of the flesh is enimitie against God: for it is not subiect to the Law of God, neither indeed can be.

IN the first words of this Verse our Apostle confirmes and strengthens that he puts downe in the verse before touching the wisedome of the flesh. He affirmes verse 6. that *the wisedome of the flesh is death*, or deadly and damnable; and here he confirmes it by this, that it is in flat oppositon to God, yea that *it is enimitie against God*. The wisedome of the flesh is death, because (saith he) *it is enimitie against God*. And that he might

not seeme to charge this on the wisedome of the flesh vniustly, and to lay this foule blot on it without cause or ground, he further proues it so to be. He proues the wisedome of the flesh to be enimitie against God, from the nature and proper qualitie of an enemie: as namely, that it is thus qualified, that it is stiffe, and stubburne, and rebellious against God; which is deliuered in the proofe of it, that it doth not bow and bend to the will of God, *it is not subiect to his Law*: for
Rom. 8. 8. saith the Apostle, *It is not subiect to the Law of God.* And he further amplifies that rebellion of the wisedome of the flesh, by denying all power to it to be subiect to Gods Law: he saith, *it cannot be subiect*, it hath no power in it selfe of being subiect to it: affirming that as a certaine truth, he saith, *It is not subiect to the Law of God, neither indeed can be.* And then on these grounds he inferres this corrolarie or conclusion, verse 8. that therefore *they that are in the flesh cannot please God. So then they that are in the flesh cannot please God.*

But to keepe within compasse of the seuenth verse, we see the generall matter of it, containing in it a confirmation of that which the Apostle affirmes of the wisedome of the flesh, that it is deadly, because it is enimitie against God; together with the ground and proofe of that: because it is not subiect to the Law of God, amplified by a certaine and vndoubted impossibilitie in it selfe to be subiect.

Interpretatiō. Let vs now examine the words of this verse, touching the sence and meaning of them. *Because the wisedome of the flesh.* What is meant by wisedome of the flesh, or carnall mind, as it is in the new translation, we shewed in the verse before: namely, the minding and affecting of corrupt nature: for the originall word φρονημα comprehends vnder it the act and exercise both of the mind and of the will. And by the word *Flesh*, is not onely meant the inferiour parts of the soule, as the Papists expound it, but also reason, and vnderstanding, and will: for there is fleshlinesse in the mind, as Coloss. 2. 18. *Rashly puft vp with his fleshly mind.* And Gal. 5. 20. the Apostle reckons vp *heresie*, which is an error in the mind held with obstinacie, among the works of the flesh. So that by the wise-

wiſedome of the fleſh (as before we did expound it) we are to vnderſtand the meaning, thought, diſcourſe, ſet purpoſe, counſell, loue, liking, care, deſire, delight, ſtudie, the beſt act and exerciſe of corrupt nature, the wiſedome of it *is enimitie againſt God.* The Apoſtle here ſpeakes verie emphatically, he vſeth a word of great force and vehemencie, he ſpeakes in the abſtract: he ſaith not, *The wiſedome of the fleſh* is an enemie, but *it is enimitie againſt God*, thereby ſignifying that it is extremely hoſtile, oppoſite, and contrary to God and to all goodneſſe, and it is carried againſt the very nature of God, ſo as if it could, it would take away the very being of God: yea that it is carried againſt God and all goodneſſe, with an vnreconcileable hatred and oppoſition: for an enemie may be reconciled, as *Eſau* was to *Iacob*, but enimitie can neuer be reconciled; enimitie and amitie can neuer be at one. And therefore the Apoſtle affirming this of the wiſedome of the fleſh, that *it is enimitie againſt God*, he would haue vs to know, that there can be no friendſhip betweene it and God, nor any agreement betweene it and goodneſſe, but that there is an vnreconcileable hatred and oppoſition betweene them. *For it is not ſubiect to the Law of God.* By the Law of God, we are to vnderſtand the morall Law of God, for the will of God reuealed in his word touching all morall duties, touching all duties of pietie towards God, and touching duties of loue, mercie, equitie, and iuſtice towards men. And the word here rendred *ſubiect*, ſignifies an orderly ſubiection, ſubiect according vnto order. It is the ſame that is vſed, Rom. 13. 1. *Let euery ſoule be ſubiect vnto the higher powers*: or it ſignifies ſubmitting of the necke to the yoke. And the Apoſtle ſaying, the wiſedome of the fleſh is not ſubiect, his meaning is, it yeelds not to it orderly ſubiection, it may haply hit on a good dutie commanded in the Law of God, but it doth it not orderly: yea the leſſe is ſpoken, and the more ſignified, it pulls as it were the necke from vnder that yoke, and it doth rebell and riſe vp againſt that Law; it vnderſtands, loues, and likes, and it doth things that the Law of God forbids, and it hates and auoyds the things that

ἐχθρὰ εἰς Θεόν.

the Law of God commands. *Neither indeed can be*: or thus, *for indeed it cannot be*. That is, the wisedome of the flesh cannot be subiect to the Law of God: it hath no power nor abilitie in it selfe to yeeld obedience to Gods Law. Nay so long as it is the wisedome of the flesh, it cannot but rebell against the Law of God, according to that, Genes. 6. 5. *All the imaginations of the thoughts of his heart are onely euill continually*: and that of the Apostle, 1. Cor. 2. 14. *The naturall man perceiueth not the things of the Spirit of God, for they are foolishnesse vnto him; neither can he know them.* He neither doth know them, neither hath he knowne them. Thus then briefly conceiue we the meaning of the Apostle in the words of this verse, as if the Apostle had said:

Because the mind, meaning, thought, discourse, counsell, loue, liking, care, desire, delight, studie, best act and exercise of corrupt nature, the wisedome of it is directly and extremely opposite and contrarie to God and to all goodnesse, and is carried against God and all goodnesse, with an vnreconcileable hatred and opposition. For why, it yeelds not to the Law of God, or will of God reuealed in his word any orderly subiection. No it puts as it were the very necke from the yoake: yea it doth rebell and rise vp against the Law of God; it vnderstands, it loues, likes, and it doth things that the Law of God forbids: and it hates and auoyds the things the Law of God commands; for indeed it hath no power, no abilitie in it selfe to yeeld obedience to the Law of God: nay so long as it remaines to be the wisedome of the flesh, it cannot but rebell against the Law of God.

Now here first marke we the Apostles reason, by which he prooues the wisedome of the flesh to be deadly and damnable: he prooues it to be deadly and damnable by this, that it is *enimitie against God*. He reasons thus. The wisedome of the flesh is enimitie against God, therefore deadly and damnable. Now the ground of this reasoning yeelds to vs thus much, the point hence offered is this.

Doct. 1. Enimitie to God or against God is deadly and damnable.

That enimitie to God, or against God, is deadly and damnable. That which is enimitie against God, or in opposition to God, it leades to destruction, and the Lord will assuredly bring

bring destruction on euery thing that stands vp against him, and doth oppose him: whatsoeuer it is, whether person or thing that stands in opposition to God, the Lord will certainly bring it to nought, and he will bring confusion on it: for why,

Reason 1.

The Lord is a God of infinite power, nothing is able to stand against him, there is none that can deliuer out of his hands, as we haue it Isai. 43. 13. and nothing is hard to him, Ierem. 32. 17. *He is able to do whatsoeuer he will.* Psal. 115. 3. Nothing in heauen, or earth, or hell, not all the powers of men or Angels, good or bad, can withstand his power.

Isai. 43.13. Ier. 32.17. Psal.115.3.

Reason.2.

Againe, the Lord is a God of infinite holinesse and puritie, and of infinite iustice, he cannot abide iniquitie and sinne, or any thing that is opposite to his most holy & pure nature. Hab. 1. 13. saith the Prophet, *Thou art of pure eyes, and canst not see euill, thou canst not behold wickednesse:* thou canst not look on sinne with approbation: no, it stands with his iustice to punish it. The Lord is stirred vp to anger and wrath against sinne, and against euery thing that is opposite and contrary to his most holy and pure nature, and as the Prophet saith, Nahum 1. 6. *Who can stand before his wrath, or who can abide in the fiercenesse of his wrath?* none is able to stand against it. Yea further it stands with the glory of God, to bring destruction on euery thing that stands vp against him. Iam. 4. 6. the Apostle saith, *God resisteth the proud:* the word signifieth, sets himselfe in battel aray, and takes vp armes against the proud, and so against euery thing that doth oppose him. And it were dishonourable to the Lord, to lay downe his weapons before he haue conquered and subdued his enemies, and those things or persons that oppose him. And therefore on these grounds we may set downe this as a certaine truth: that whatsoeuer is enimitie against God, or in opposition to God, it is deadly, and it leades to destruction: and the Lord will certainly bring destruction and confusion on that thing, or person, that stands vp in opposition against him.

Hab.1.13.

Nahum.1.6.

Iam. 4. 6. Κύριος ὑπερηφάνοις ἀντιτάσσεται.

Vse 1. Euery sinne be it neuer so

Now then this may serue as a ground to proue, that euery sinne, be it neuer so small, is deadly and damnable: for why,

small is deadly and damnable.

euery sinne, be it neuer so small, is a transgression of Gods Law, it is against the very maiestie of God, and therefore deadly and damnable. And it is an idle and fooliſh distinction of the Papists, that some sinnes are veniall, and some mortall, that is, as they hold, that some sinnes are in their owne nature veniall, such as are onely beside the Law of God, not against it, and such as may be taken away by a temporarie punishment. There is no sinne, but it is against the Law of God, and against the infinite maiestie of God, and it deserues proportionable punishment, euen the wrath of God and euerlasting perdition. I leaue them.

Vse. 2. The miserable state of vnrepentant sinners discouered.

Is it so, that whatsoeuer is enimitie against God, it leades to destruction, and the Lord will certainly bring confusion on that thing, or person, that stands vp against him? Oh then hereby take we notice of the miserable and fearefull state and condition of vnrepentant sinners. Euery vnrepentant sinner liues in a state of life that is enimitie with God, he is an enemie to God, and he hath God an enemie to him, he is at defiance with God, and at open warre with God: he can looke for nothing, but that the Lord should deale with him as with his professed enemie, euen come downe in iudgment on him, hew him in peeces, and giue him his portion with the diuels in hell. Oh that wicked and graceleſſe persons, such as liue in their sinnes, had but hearts to consider this. Consider it whosoeuer thou art, thou that art a drunkard, a swearer, a filthy person, and thou that holdest on a course in euill and sinne, thou liuest in that state of life that is enimitie with God, and thou being at enimitie with God, all the creatures of God are armed against thee, all the iudgements of God do attend thee, and thou lyest open to all the plagues and iudgements in the world, and to eternall woe and confusion in the world to come. Thou canst not speake to God, but as to an angrie Iudge, clothed with iustice and iudgement against thee, thou canst not heare him speaking to thee, but in his voyce of threatning and denouncing iudgement against thee: and thinke not as many do, that it will serue thy turne, to say God is mercifull: I dare be bold to tell thee, God hath no

mercy

mercy for thee ſo long as thou liueſt in thy ſinnes. Marke what is ſaid, Deut.29.19.20. *If any bleſſe himſelfe in his heart, ſaying, I ſhall haue peace, although I walke according to the ſtubburneſſe of mine owne heart, thus adding drunkenneſſe to thirſt, the Lord will not be mercifull vnto him, but then the wrath of the Lord and his ielouſie ſhall ſmoke againſt that man, and euery curſe that is written in this booke ſhall light vpon him, and the Lord ſhall put out his name from vnder heauen.* Oh conſider this thou that forgetteſt the power of God, the iuſtice of God, the truth of God: euen this truth of his, that thou liuing in thy ſinnes, thou art at enimitie with God, & being at enimitie with him, thou art in a damnable ſtate, thou art as drie ſtubble before the fire of his vengeance, and there is but a ſtep betweene thee and hell. Thinke on this, and if hell haue not taken full poſſeſſion of thy ſoule, let it ſtirre thee vp to bethinke thy ſelfe of ſpeedie reformation: humble thy ſoule, and make thy peace with the Lord, there is no ſtanding out with him.

Deut 29. 19. 20.

Laſt of all, is it ſo that whatſoeuer is enimity againſt God, it is deadly and damnable, and it leades to deſtruction, and that the Lord will certainly bring deſtruction on that thing or perſon that ſtands vp in oppoſition to him? then as this may ſtrike a terror into all vnrepentant ſinners, ſo in particular into ſuch as are guilty of that ſinne of oppoſing the word and truth of God, and the ſincere profeſſion of his truth, and the true profeſſors of it. For what do they that oppoſe the word and truth of God, and the ſincere profeſſors of it? Surely they *fight againſt God*, as *Gamaliel* ſaid, Act. 5. 39. If the profeſſion of truth be of God, as certainly it is, it is diuine, it is heauenly, and of God: then they that oppoſe it cannot deſtroy it, they fight againſt God. And conſider it whoſoeuer thou art, that doſt ſet thy ſelfe againſt Gods children and ſuch as ſincerely profeſſe the Goſpell, thou doſt but therein fight againſt God, and ſo doing thou doſt but ſtrike and ſpurne againſt thornes, thou medleſt with one that is more then thy match, with one ſtronger then thou, yea with one that is able with the breath of his mouth to blow thee down to hell, and to bring confuſion on thee. Iſay. 45. 9. *Wo to him*

Vſe 3. A terror to all vnrepentant ſinners, and eſpecially to thoſe that do oppoſe the word & truth of God, and the ſound profeſſion of his truth.

Act. 5 39.

that striueth with his maker. It is worth the marking which
Hest.6.13. *Zeresh Hamans* wife and his friends say to him. Hest.6.13. say they, *If Mordecai be of the seed of the Iewes, before whom thou hast begun to fall, thou shalt not preuaile against him, but shalt surely fall before him.* Alas, what was *Mordecai*, and what *Haman*? *Mordecai* a poore captiue, and *Haman* a mighty man and of great place, and yet *Zeresh* and his friends tell him, If *Mordecai* be of the seed of the Iewes, before whom thou hast begun to fall, thou shalt not preuaile against him, but shalt surely fall before him. So certainly if those thou dost set thy selfe against be the children of God, begotten of the immortall seed of his word, thou shalt neuer preuaile against them, thou dost but fight against the Lord, and he will bring thy plots and deuices to nought; yea if thou go on in that course, opposing his truth, and setting thy selfe against his children, he will bring confusion on thee. Consider this whosoeuer thou art that dost oppose and set thy selfe against Gods children, thou dost therein fight against God, thou ioynest hands with the diuell; and going on in that course, thou dost but worke thine owne wo, and bring confusion on thy selfe; the Lord will stand vp for the defence of his children, and *stirre vp himselfe as a man of warre against thee*, Isay 42.13. and he will haue the victory: though thou take away the liues of his children, thou shalt not preuaile to their hurt, but thou shalt bring wo and confusion to thy selfe. And this may be a great comfort to Gods children, to consider that the Lord is an enemie to their enemies, and to those that oppose them: they may be sure their enemies shall neuer preuaile against them to their hurt, but in opposing them, they fight against God, and the Lord will bring confusion on them. Let this be thought on, to the terror of all the enemies of Gods Church and children, and to the comfort of all such as are the children of God.

In the next place, in that the Apostle saith, *The wisedome of the flesh, or carnall mind, the mind of the flesh is enimitie against God*: note we thus much.

Doct. 2. That the very mind, reason, vnderstanding, and will of man

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in his naturall ſtate and condition, in the beſt act and exerciſe of them, are oppoſite and contrarie to God and to all goodneſſe, not onely in the appetite and the ſenſes, the inferiour parts of the ſoule, but the moſt noble parts of the ſoule being yet in the naturall ſtate and condition, euen reaſon, mind, and will, are carried in a courſe contrarie to God and to all goodneſſe. And the beſt inclination and motion of the mind or will of a naturall man or woman, it is in flat oppoſition to God and to all goodneſſe. And to this purpoſe is that, Gen. 6. 5. *All the imaginations of the thoughts of his heart are onely euill continually.* Where by *heart* is meant the vnderſtanding power of the ſoule, whereby man vſeth reaſon, as Matth. 15. 19. *Out of the heart come euill thoughts*: ſo the whole frame and diſpoſition, or the whole act and exerciſe of the naturall vnderſtanding is onely euill continually. And hence it is that the Apoſtle exhorteth the Epheſians, Epheſ. 4. 23. *To be renewed in the ſpirit of their minde*: that is, in the pureſt part of their ſoules; and he grounds his exhortation on a deſcription of their conuerſation before their conuerſion and renouation, verſe 17. 18. That *then they walked as other Gentiles did, in the vanitie of mind*, and darkneſſe of cogitation: where we haue both νους, and διανοια, both mind, and diſcourſe of mind, the one vaine, and the other darke and blind; ſo that indeed not onely the appetite and ſenſes, but the beſt parts and powers of the ſoule, being yet in the naturall ſtate and condition, the reaſon, minde, and will, are carried in a courſe contrarie to God and all goodneſſe. And why? the reaſon of it is plaine.

The verie mind, reaſon, vnderſtanding and will of man in his naturall condition, in the beſt act and exerciſe of them, are contrarie to God and to all goodneſſe. Gen. 6. 5. Mat. 15. 19.

Epheſ. 4. 23.

Epheſ. 4. 17. ἐν ματαιότητι τοῦ νοὸς αὐτῶν. & verſ. 18. ἐσκοτισμένοι τῇ διανοίᾳ.

Reaſon.

The corruption of nature hath not onely taken hold of the appetite and ſenſes, but it hath alſo ouer-ſpread the minde, reaſon, vnderſtanding, and will; euen the moſt excellent parts and powers of the ſoule are poyſoned with the contagion of ſinne, aud they are corrupted: yea it may be truly ſaid, that they are more deepely tainted with corruption, then the inferiour parts of the ſoule. *For as before ſinne came, the mind of man had in it the chiefe part of Gods image, ſo now being corrupted it is moſt corrupt: for euery thing degenerating into a contrarie nature, it becomes moſt contrarie to that it was before; as water*

Note.

once

once hot and then cold againe, it becomes most cold. And therefore the reason, mind, and will of man being not onely tainted, but so deeply poysoned with the contagion of sinne, it must needs be a truth, that not onely the appetite and senses, but euen the reason, mind, and will of a naturall man or woman in the best act and exercise of them, are carried on in a course contrarie to God, and to all goodnesse.

Vse 1. It is no matter of wonder that men of excellent wits are ouertaken with grosse sinnes.

And this may teach vs in the first place, not to stand amazed, not to wonder at it, when we see men of singular wits, and of sound iudgements for matters of the world, yea men of great learning, to be carried on in a course of euill and sinne, yea to runne into foule and grosse sinnes; this is that that blinds and bleares the eyes of many, in that they see men of excellent wits ouertaken with grosse sinnes: but we are to consider, that the wit and wisedome of man not sanctified, but in the naturall state of it, is carried on in a course contrarie to God, and to all goodnesse: and the more excellent wit, and the greater the wisedome is, not sanctified, the more strongly and the more violently it carries men to impietie and sinne: yea we shall finde if we obserue it, that it hath bene so in all ages, and is so at this day. Wofull experience shewes it, that the vilest monsters in all outrage of sinne, haue bene and are, not idiots, or simple witted, or vnlearned men, but men of most excellent wits, and men of the greatest learning; and therefore let not that trouble vs, and make vs stand amazed, when either we see or heare that men of excellent wits, sound iudgements, or men of great learning, are carried on in a way of euill and sinne, and that they runne into foule and grosse sinnes: their wit, and wisedome, and learning not sanctified, it is but the wit, wisedome, and learning of the flesh, and it is enimity against God & all goodnesse, it carries them on in a course contrarie to God, and to all goodnesse.

Vse. 2. In matters of pietie and religion our owne reason & vnderstan-

Againe, is it so that not onely the appetite and senses, but the best parts and powers of the soule, being yet in a naturall state and condition, euen reason, mind, and will, are carried in a course contrarie to God and to all goodnesse? Learne we then, that in matters of pietie and religion, and in things that

pertaine

pertaine to life and godlineſſe, to lay aſide not onely our owne appetite and ſenſes, but to diſclaime alſo our owne reaſon and vnderſtanding, and the beſt act and exerciſe of our owne reaſon, euen our owne wiſedome: for indeed to conſult with fleſh and bloud, and with the wiſedome of the fleſh, in matters of pietie and religion, it is but to aduiſe with ſinne. The wiſedome of the fleſh is enimity againſt God, and will carrie vs on in a courſe contrarie to God, and to all goodneſſe: it is a dangerons thing to examine the wayes of God by the wiſedome of the fleſh: yea I dare affirme it; *It is impoſſible for vs to yeeld true and ſound obedience to any one Commandement of God, if we follow the rule of our owne corrupt reaſon, our owne reaſon will carrie vs on to a contrarie courſe.* To ſhew it in one or two particulars: the Lord requires of vs in his word, we haue it, 1. Tim. 6. 8. *That if we haue food and rayment we ſhould therewith be content*, and that we ſhould not greedily hunt after the things of this life. Now carnall reaſon, the wiſedome of the fleſh, that is ready to ſuggeſt, and it doth ſuggeſt to many in the world, that they may by fraud, by vſurie, by oppreſſion, and by vnlawfull meanes, ſeeke to enrich themſelues: yea it tels them, that ſo they ſhall be able to do good, not onely to themſelues and thoſe that belong to them, but to others alſo, to diſtribute to the poore, to build alme-houſes, and to do great good, and that with ſuch ſacrifices God is pleaſed. See how the wiſedome of the fleſh will furniſh men with ſtrength of arguments out of the word of God abuſed, to make men ſinne againſt God. And ſo for the matter of apparell, the Lord requires in his word it ſhould be modeſt and ſober. Oh but ſaith carnall reaſon, the wiſedome of the fleſh, that tels men and women, if we do not follow the faſhions of the world, we ſhall be of no account, and we ſhall carrie no credit in the world. And ſo I might inſtance in many other particulars, wherein the wiſedome of the fleſh carries men on in a courſe contrarie to God and to all goodneſſe: yea the wiſedome of the fleſh is ready to furniſh men with new wayes of committing ſinne, and with many excuſes, pretences, and defences for ſinne when it is committed.

And

ding, and the beſt act and exerciſe of them muſt be laid aſide.

Note.

And therefore if we desire to do the good duties the Lord requires at our hands in truth of heart, we are not onely to lay aside our owne appetite and sense, but we are also to renounce our owne reason and vnderstanding, and our owne wisedome, and all that nature hath endued vs withall, and to suffer our selues wholly to be guided and gouerned by the wisedome and will of God reuealed in his word. Now further marke we here the weight of the Apostles speech, he saith not, the wisedome of the flesh is *an enemie*, but it is *enimitie*; thereby signifying, as we shewed, that it is extremely opposite and contrarie to God, and to all goodnesse; yea that it is carried against God and all goodnesse with an vnreconciliable hatred and opposition. So that hereby we are to take notice how farre the wisedome of the flesh is carried in opposition to God and to all goodnesse: and the point hence is this.

Doct. 3. The wisedom of the flesh is extremely opposite & contrary to God & to all goodnesse.

That the wisedome of the flesh, the minding and affecting of corrupt nature, is extremely opposite and contrarie to God and to all goodnesse. The mind and will of a naturall man is not onely not able to thinke or will good things, things that pertaine to Gods kingdome, to life and saluation, but they are auerse, and they are repugnant to good things, and carried against God and good things, with an vnreconciliable hatred and opposition, they are at enimitie with God and all goodnesse. Thus it is with the mind and will of a naturall man in the act and exercise of his mind and will: and hence it was that the Apostle said, Ephes. 5. 8. *They were once darknesse*: he saith not, that they were darke, or blind, or not able to see good things, but they were *darknesse*, they were in extreme opposition to light, euen as contrarie to God himselfe, *who is light*. 1. Ioh. 1. 5. and to the light of his truth, as darknesse is to light. And not to amplifie the point, the reason and ground of this:

Reason.

That the act and exercise of the mind and will of a naturall man is extremely opposite and contrarie to God and to all goodnesse, is, because the mind and will of a naturall man beares the image of Satan, which is directly opposite and contrarie to the image of God, in which man was created,

standing

ſtanding in true and perfect holineſſe and righteouſneſſe: that image is defaced in man by the fall of *Adam*, and in place of it is come the image of Satan: and ſuch as the cauſe is, ſuch is the effect: and therefore it muſt needs be that the act and exerciſe of the mind and will of a naturall man, is directly and extremely oppoſite and contrary to God and to all goodneſſe. Here haply ſome may make this queſtion

Queſt. Whether man do naturally hate God? whether a man in his naturall ſtate and condition be ſo farre carried againſt God, as that he hates God?

Anſw. Anſwer. Howſoeuer man hauing in himſelfe the light of nature in full force not extinguiſhed, hath in him a blind deuotion and affection towards God, and a blind loue to God, as he is God and the chiefe good: yet as man is guiltie of ſinne, and takes notice of his guiltineſſe, and conceiues of God as a iuſt puniſher of ſinne, he hates God: as a guiltie malefactor hates the Iudge, not as he is a man good, liberall, and the like, but as he is a iuſt ſentencer of his euill deeds, ſo a man hates God; and as a man increaſeth in ſinne, ſo he increaſeth in hating of God. It is ſaid of the Gentiles being giuen vp to vile affections, and to a reprobate ſenſe, and they running on in foule ſinnes and fearefull abhominations, they became *haters of God*. Rom. 1. 30.

Vſe. The popiſh conceit of pure naturals confuted.

Now for vſe of the point; this being ſo that the act and exerciſe of the mind of a naturall man, is directly and extremely contrarie to God and to all goodneſſe, it meets with that conceit of the Papiſts touching pure naturals, and the goodneſſe in nature. They magnifie nature, and teach that a man in his naturall ſtate may prepare himſelfe to receiue grace, and that he preparing himſelfe, he merits grace *ex congruo*, as they ſay. It is an idle conceit, it cannot ſtand with the truth now deliuered, that the act and exerciſe of the mind and will of a naturall man is extremely oppoſite and contrarie to God and to all goodneſſe: and it is as poſſible that a violent ſtreame of water ſhould ſuddenly turne it ſelfe backwards, as it is for the mind and will of men being carried againſt God and all goodneſſe, to turne and prepare it ſelfe to receiue grace. The Lord

Lord Ieſus ſaith, Ioh. 6. 44. *None can come to me, except the Father which hath ſent me, draw him.* Now if there were in man the leaſt power and aptneſſe to receiue grace, drawing were needleſſe, for that argues an obſtinate rebellion, and reluctancy and ſtriuing againſt grace. Though indeed none is forced to come to Chriſt, or to receiue grace, but he receiues it willingly, yet of himſelfe he hath no ſuch will, but of vnwilling he is made willing. Now for the vſe of the point to our ſelues.

Vſe. 2. They whoſe minds & wils are wrought on by grace, and turned from euill to good, ought to magnifie Gods goodnes & mercy. And they who are in their naturall ſtate, muſt be farre from imagining that they can at their pleaſure change their minds & wils.

Is it ſo that the act and exerciſe of the mind and will of a naturall man is extremely oppoſite and contrarie to God & to all goodneſſe? ſurely ſuch as haue their minds and wils wrought on by grace, and turned from euill to good, ſo that now they are able to thinke of good things, to mind them, to will them, to loue and to like them, and to delight in them in ſome meaſure, they are to magnifie the goodneſſe and mercy of God, and the power of his grace; they cannot be ſufficiently thankfull for ſo great a mercy, in that their minds and wils were before at enimitie againſt God. And ſuch as are yet in their naturall ſtate and condition, are to take heed they pleaſe not themſelues in a conceit that they can at their owne time and pleaſure change their minds and wils, and ſo neglect the timely and carefull vſe of the meanes by which God workes grace in thoſe that belong to him. As Popery is naturall in many things, ſo in this particular: men thinke that howſoeuer their minds are now ſet on euill, and their wils and affections are wholly carried after euill, yet they may when they pleaſe change their minds, and turne their hearts from euill to good, and take a new courſe: but indeed they deceiue themſelues. Ier. 13. 23. ſaith the Prophet, *Can the Blackmore change his skin, or the Leopard his ſpots? then may ye alſo do good that are accuſtomed to do euill.* Where he ſhewes how hard a thing it is to breake off a cuſtome of doing ill, euen as hard as to make the Blackmore white, or to change the skin of a Leopard. And if cuſtome which is but a ſecond nature be ſo hard to roote out, how hard then is nature it ſelfe and the corruption of it, to be rooted out, which

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is as deare and neare to vs as any part or member of our bodies, or any part of our soules? Surely there must be an holy violence before that can be done, and it is done onely by the mightie hand and power of God And therefore our part is to vse the meanes carefully, by which the Lord workes grace in the minds and hearts of his, euen diligent hearing, reading, and meditating in the word of God, conference, good company, and the like, to waite on the Lord till he strike an holy stroke on our hearts and minds; he will do it in time on all those that belong to him.

Hauing stood on the Apostles argument, by which he prooues the wisedome of the flesh to be death, or deadly, or damnable, because it is enimitie against God: come we now to the ground and proofe of it in the next words, *For it is not subiect to the Law of God, neither indeed can be.* The Apostle prooues the wisedome of the flesh to be enimitie against God by this, that it is not subiect to the Law of God, it yeelds not to the Law of God any orderly subiection; nay it doth resist, and rise vp, and rebell against the Law of God: euen against the will of God reuealed in his word, touching duties of pietie towards God, and duties of loue, mercy, equitie, and iustice towards men. And here first we are to obserue the Apostles argument, by which he prooues the wisedome of the flesh to be enimitie against God; he reasons thus: The wisedome of the flesh is not subiect to the Law of God, it doth rather resist, and rebell, and rise vp against Gods Law, and therefore it is enimitie against God. This manner of reasoning yeelds to vs thus much.

That they that will not subiect themselues to the Law of God, they are enemies to God: they whosoeuer they be, that yeeld not obedience to the will of God made knowne to them in his word, they that will not subiect their minds, their wils, and their affections to the will of God, and square and frame their actions according to his will, to do the good it requires, and to auoyd the euill it forbids, his will being made knowne to them, they are in Gods account as enemies to God, and as rebels against God, the Lord so accounts of them.

Doct. 4. Whosoeuer they be that will not yeeld obedience to Gods will reuealed to them in his word, are in Gods account as enemies to God.

them. And for further clearing of this, marke what the Lord
Exod. 20.5. saith, Exod. 20. 5. In the second commandement he saith, *He is a God visiting the iniquitie of the fathers vpon the children, vpon the third generation, and vpon the fourth of them that hate him.* And who are those that hate him? We may easily gather who they be, by that he subioynes verse 6. where he saith, He shewes mercy to them that loue him and keepe his commandements: as if he had said, those that loue me, are those that keepe my commandements; and so on the contrary, those that keepe not the commandements of God, and yeeld not obedience to his will, the Lord accounts of them as those that hate him, and as enemies to him, and as rebels against
Deut. 31.27. him. Deut. 31. 27. saith *Moses, I know thy rebellion and thy stiffe necke: behold, I being yet aliue with you this day, ye are rebellious against the Lord: how much more then after my death?* He saith the people were rebellious against the Lord, in that they did not subiect themselues to his will made knowne to
Ioh. 14.15. them. Ioh. 14. 15. saith Christ, *If ye loue me keepe my commandements.* Whence it followes by proportion, that those that keepe not the commandements of Christ, they loue not Christ; no they hate him, and they are enemies to him, as
Mat. 12.30. himselfe saith, Math. 12. 30. *He that is not with me is against*
Luke 19.27. *me*, I account them as mine enemies. And to this purpose is that, Luke 19. 27. *Those mine enemies which would not that I should reigne ouer them, bring them hither, and slay them before me.* Those that would not subiect their neckes to my yoake, nor yeeld obedience to my lawes, bring them hither, and slay them before me. And to these we might adde many other testimonies confirming this truth, that they whosoeuer they be, that will not subiect themselues to the Law of God, to mind, to will, and to affect and loue the good things the Lord requires of them, and to auoyd the euill he forbids, his will being made knowne to them, they are in Gods account as enemies to God, and as rebels against him, the Lord so accounts of them: for why, the reasons of this truth are these.

Reason 1. First, there is a most neare vnion and coniunction betweene

tweene God and his Law, the Law of God is the mind of God and will of God, euen his eternall and vnchangeable will reuealed, to which he would haue men to be ſubiect and conformable; and men cannot denie ſubiection to that, but they denie it to God himſelfe, and ſo they rebell againſt him.

Againe ſecondly, all men are bound to yeeld ſubiection to the Law of God, and to his will reuealed in his word, as to the Law and will of him who is ſoueraigne Lord and king ouer them, and hath the command of their ſoules and bodies and of all that they haue. And therefore as they are rebels to a king, who being his naturall ſubiects and bound to obey him, will not ſubmit themſelues to his good lawes; ſo it muſt needs be a truth, that they whoſoeuer they be that will not ſubiect themſelues to the Law of God, to the will of God reuealed in his word, to mind, to will, and to affect, and to do the good things the Lord requires of them, and to auoid the euill he forbids, his will being made knowne to them, they are in Gods account as enemies to God, and as rebels, and the Lord ſo accounts of them. *Reaſon. 2.*

Firſt, this truth ſerues to diſcouer the wretched and fearefull condition of all ſuch as haue the will of God made knowne to them touching good things the Lord requires at their hands, and touching euill they ought to auoid, and yet will not ſubiect themſelues to it, either to do the one, or to auoid the other, They *pull away the ſhoulder, they ſtop their eares that they ſhould not heare*, Zach.7.11. and they hate to be reformed. Fearefull is the caſe of ſuch perſons, whoſoeuer they be; they oppoſe againſt God; they reſiſt, as *Stephen* ſaid Act.7.51. and the Lord accounts them as enemies, and as rebels againſt him; and will deale with them as with rebels. Men commonly make it a matter of nothing to refuſe to ſubiect themſelues to the word of God, either when it cals them to good things, or when it cals them from their euill wayes and ſinnes: yea many times they make but a mocke at it, and make but a tuſh or puffe at the voice of God, in the miniſterie of his word calling them from their ſinnes. But conſider it *Vſe 1.* A diſcouerie of the fearfull ſtate of thoſe who refuſe to hearken to the voice and call of God in the miniſterie of his word, and to yeeld to it. Zach.7.11. Act.7.51.

whosoeuer thou art: art thou a drunkard, a common swearer, or the like? and hath the word of God often sounded in thine eares? hath it discouered to thee thy particular sinnes, and shewed thee the greatnesse of them, and danger of them? hath it smitten thine heart, and hit on thy conscience, and dost thou refuse to hearken to it, and to yeeld to the voice and call of God, and dost thou make light of it? Thou art in a fearefull case, the Lord accounts thee as his enemie, and will deale with thee as with his enemie. Yea know it, that thou hardening thy heart against the voice of God in the ministerie of his word, and refusing to be reformed by it, the Lord will also harden it, and in his iust iudgement giue thee ouer to sinne, and to the will of the diuell, to be led of him at his will and pleasure. Yea thou being a child of disobedience and wilfull rebellion, thou art not onely a child of wrath, as all men are by natu e. but it is more then probable that thou shalt neuer be receiued to mercy, that thou art a child of perdition, and art now going on a pace towards hell, and shalt one day be fit fuell for the fire of hell. Consider this all you that refuse to subiect your selues to the will of God made knowne to you in the ministerie of his word.

Vse. 2. Not onely open contemners of God & of al goodnesse are enemies to God, but such also as are lukewarme professors & carnall gospellers.

Againe, is it so that they whosoeuer they be, that will not subiect themselues to the will of God reuealed in his word, to mind, to will, affect, and do the good things the Lord requires of them, and to auoid the euill he forbids (his will being made knowne to them) they in Gods account are as enemies to God, and as rebels against him, the Lord so accounts them. Then take we heed we deceiue not our selues, thinke not that onely they are enemies to God that are at open defiance and hostilitie with him, as those that are open contemners of God and of all goodnesse, open blasphemers, such as *bend their tongues like their bowes for lies:* Ier. 9. 3. and shoot out bitter and blasphemous words against God and against goodnesse: No, no, not onely they, but euen thou that dost not subiect thy selfe to the will of God made knowne to thee, to mind, to will, and to affect, to loue and to like good things, euen thou in Gods account art an enemie to God. It

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may be thou art able to say, I am no enemie to goodnesse, I speake not ill of the wayes of God, I blaspheme not God and his truth, I am neither Papist nor Atheist, &c. Yea but what loue hast thou to goodnesse and to the truth of God? what zeale hast thou for God and for his truth? is thy heart and soule, thy mind and thy inward affections, thy wisedome subiect to it or no? for these are things the Lord requires of thee in his word, thou bearing the name of a Christian, and taking on thee the profession of the Gospell. Alas, if many in the world examine themselues touching these particulars, they shall find that these things are wanting in them: they are luke-warme professors, they are carnall Gospellers; they go on in a drousie course and a formall profession, they haue no burning loue to the truth, no zeale to Gods glorie. Well, let such persons know, howsoeuer they please themselues in a conceit that they are at peace with God, and they are his friends, yet indeed in Gods account they are enemies to God, and though they be not at open enimitie with God as open contemners are, yet in their degree they are enemies to God: and the Lord so esteemes of them. And howsoeuer luke-warme Gospellers may seeme neither to be enemies to God, nor yet sound and good friends to him, but to hold on a middle course, & to be in a middle condition, yet indeed so farre as they are luke-warme, *they haue fellowship with the diuell, and they are enemies to God, and therefore deceiue not thy selfe.* Note.

One thing note we further, and that is from the word here vsed: the word (as I shewed) here rendred *subiect*, signifies orderly subiection: so that hence note we. ὑποτάσσεται.

That the wisedome of the flesh may hit on a good dutie, a man in his naturall state and condition may do that which is good in it selfe, but he marres it in doing, he doth it not orderly, it is accounted of as the deed of an enemie to God, he doth it not so as may please God and bring comfort to his owne soule. The Apostle saith of the Gentiles, Rom. 2. 14. that they did by nature the things contained in the Law, but yet they failed in the ground, manner, and right end of doing

Doct. 5. The wisedom of the flesh may do that which is good for the matter of it, but not for the maner of doing it. Rom. 2. 14.

good things; they did them not of faith, for they had none; they did them not of conſcience towards God, they knew not God; nor in obedience to his Commandement, they were ignorant of it; and they did them not to the glory of God, but to their owne praiſe and glory amongſt men. And thus it is with all men in their naturall ſtate and condition.

Vſe. A good intent is not ſufficient in the ſeruice of God.

And therefore it is not a blind intent and good meaning that poore ignorant ſoules ſtand on, that will ſerue the turne in ſeruing God: no, no, though men do that which is commanded in the word of God, and do it with a good intent and good meaning (as they ſay,) and yet do it not orderly as it ought to be done, in faith, in conſcience towards God, and in obedience to his will, and with reſpect to his glory, it is not pleaſing to him; the Lord accounts it not any ſubiection to his will, but rather rebellion againſt him. And they that thruſt on God any thing not commanded in his word, or things commanded and yet not done as they ought to be, they hate the Lord, and the Lord doth ſo account of them, Exod.20.5.

Exod.20.5.

Now the Apoſtle ſaith, The wiſdome of the fleſh, the wiſedome of corrupt nature, is not ſubiect to the Law of God, but indeed rebels againſt it. I might ſtand to ſhew the error of the Pelagians. It meets with their error who hold that a naturall man might fulfill the Law of God; and that error alſo of the Popiſh ſchoolmen: it meets with their error likewiſe who affirme that a man without grace may keepe the Law in reſpect of the ſubſtance of the worke, though not *ad intentiõnem Legis*, not after the intention of the Law. But theſe we haue in part ſtood on before verſe 3. therefore I paſſe by them. Onely from hence in that the Apoſtle ſaith, The wiſedome of the fleſh, the wiſedome of corrupt nature, is not ſubiect to the Law of God; we may plainly gather thus much.

An error of the Pelagians and Popiſh ſchoolemen met withall.

Doct. 6. The beſt act and exerciſe of the ſoule of a carnal perſõ is euill and ſinfull.

That the beſt act & exerciſe of ỹ ſoule of a carnall perſon, of a man that is yet in his naturall ſtate and condition, is euill and ſinfull, it is not ſubiect to the Law of God, it is not conformable to the will of God reuealed in his word, which is the rule

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of all holineſſe and righteouſneſſe: and ſo it muſt needs be euill and ſinfull. For indeed whatſoeuer act of the ſoule of man is not conſonant and agreeable to the Law of God, that is euill, and that is ſinfull. Sinne is ſo defined. 1. Ioh. 3.4. *Sinne is tranſgreſſion of the Law*: any act of man tranſgreſſing Gods Law, yea any act not agreeable to the Law of God, it is euill and ſinfull. And this beares ſtrongly againſt an erronious opinion of the Papiſts, namely this:

That the firſt intents of the mind diſordered, euen luſt and concupiſcence of the heart without conſent of will, if it gaine not conſent of will to accompliſh euill, is no ſinne: that they hold and teach. Now the truth deliuered makes ſtrongly againſt that. For why: Is the beſt act and exerciſe of the ſoule of a corrupt perſon euill and ſinfull, euen his wiſedome, is that euill, becauſe it is not ſubiect to the Law of God? ſurely then the motions of the mind diſordered, the motions and ſtirrings that are in the mind and heart of man to euill, though conſent of will be not gained, though they neuer get conſent of will for the accompliſhment of euill, yet thoſe verie motions muſt needs be euill and ſinfull. For certainly they are not ſubiect to the Law of God, they are repugnant and contrarie to the Law of God, they are fruits of corruption; they are ſuch as men ſhould not haue had, if our firſt parents had ſtood and continued in the ſtate of innocencie: and therefore they are naught, and they are ſinnes, and it is a groſſe error to hold the contrarie.

Vſe. A popiſh opinion confuted.

Now further in that the Apoſtle ſaith, the wiſedome of the fleſh is not ſubiect to the Law of God, neither indeed can be: affirming that as a certaine truth, *neither indeed can be*, we are giuen to vnderſtand thus much:

That the wiſedome of the fleſh, the minding and affecting of corrupt nature, is not onely not ſubiect to Gods Law, but it hath no power in it ſelfe to be ſubiect to it: the mind and will of a natutall man, one that is yet in his naturall ſtate, hath no power nor abilitie in it ſelfe and of it ſelfe, to mind, to will, and to affect good things. Or thus briefly conceiue the point.

Doct. 7. The wiſedom of the fleſh hath no power in it ſelfe to be ſubiect to the Law of God.

A man that is in his naturall ſtate and condition, as yet vnregenerate, hath no power nor abilitie in himſelfe nor of himſelfe, to mind, to will, and to affect good things, things concerning pietie towards God, or things concerning equitie, iuſtice, loue, and mercy towards men, commanded in the Law of God; at leaſt to mind, to will, and to affect them, as they ought to be minded, willed, and affected. To this purpoſe that is a plaine text, 1. Corinth. 2. 14. *The naturall man* (ſaith the Apoſtle) *perceiues not the things of the Spirit of God, for they are fooliſhneſſe vnto him.* And he addes further, *Neither can he know them, becauſe they are ſpiritually diſcerned.* He doth not onely not know nor perceiue ſpirituall things, for that might be through neglect or contempt of them; but he cannot know them, he hath no power in himſelfe of himſelfe to know them, though he labour to know them. And 2. Cor. 3. 5. ſaith the Apoſtle, *We are not ſufficient of our ſelues to think any thing* (he meanes any thing that is truly good) *as of our ſelues.* Ioh. 15. 5. ſaith Chriſt, *Without me ye can do nothing.* A man that is out of Chriſt, as yet in his naturall ſtate and condition, can do nothing that is truly good, he cannot mind, will, or affect good things; either things that concerne piety towards God, or loue and mercy towards men, as they ought to be minded, willed, and affected. And not to adde any further euidence and teſtimonie of Scripture, the reaſons and grounds of this truth are theſe.

1. Cor. 2. 14.

2. Cor. 3. 5.

Ioh. 15. 5.

Reaſon. 1. Firſt, man in his naturall ſtate and condition hath no goodneſſe in any power or facultie of his ſoule; there is no part nor portion of any ſpirituall goodneſſe in man being yet in his naturall ſtate: there muſt be a renouation, a new making, and a new birth, before there be any goodneſſe in any power or facultie of the ſoule of man or woman.

Reaſon. 2. Againe ſecondly, man in his naturall ſtate and condition is ſo vnder the power of ſinne, as a dead man is vnder the power of death. He is *dead in ſinne*, Epheſ. 2. 1. He hath neither ſpirituall life, nor the actions, nor the faculties of that life. And therefore on theſe grounds we may reſolue on this as a certaine truth, that a man that is in his naturall ſtate and condi-

Epheſ. 2. 1.

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tion as yet vnregenerate, hath no power nor abilitie iu himselfe and of himselfe, to mind, will, and to affect good things, things that concerne pietie towards God, or loue and mercy towards men, commanded in the Law of God, as they ought to be minded, willed and affected.

Vse. The error of the Pelagians and Papists touching freedome of will, confuted.

This being a truth, it meets with the vaine conceit of all those that magnifie nature, and dreame of some goodnesse in our nature without grace: and especially it meets with the error of the Pelagians and of the Papists, touching freedome of will. They hold and teach, that the will of man is able to loue God, and to be subiect to his Law without grace, or at least (say they) being a little helped by Gods Spirit, can either receiue grace or refuse it, if it list. This is vtterly false, it is as possible for a dead man to wil his owne quickening, and his owne raising vp from the graue, as it is for a man in his naturall state and condition, being dead in sinnes, to mind and to will spirituall good things.

Obiect.

Oh but say the Papists, though a man in sinne be dead in the way of grace, yet he liues naturally, and he hath free-will in naturall and ciuill actions; which will of his being by grace fortified, and as it were lifted vp to an higher degree of perfection, can then concurre and worke with grace to faith, and all good workes necessarie to life euerlasting. Thus they pleade, and those be their owne words. To answer them.

Answ.

First, they speake not to the purpose, for though it be granted that man liues naturally, and hath free-will in morall and ciuill things (which we confesse:) doth it thereupon follow that he hath power by nature to will spirituall good things? No, no, it followes not on that ground.

Againe, in that they say, the naturall will being by grace fortified and lifted vp to an higher degree of perfection, can then concurre and worke with grace to faith, and to all good workes necessarie to saluation, they contradict themselues: for this proues not that the will of man concurres by it owne naturall power, which is the thing in question, but the cleane contrarie, that the will onely by grace is enabled to will that which is truly good: and that is the thing we teach; that the

will of man in the first act of conuersion is meerly passiue, able to do nothing, but being wrought on and renewed by grace, and of vnwilling made willing, then it is able to chuse, to will, and to affect that which is truly good.

Obiect. Haply some will say: hath the will of man being yet in the naturall state and condition, no possibilitie of willing that which is truly good?

Answ. I answer. Though it haue no power in it selfe and of it selfe to will spirituall good things, yet it hath a possibilitie of willing that which is truly good; it is capable of grace, it is fit to be wrought on, and to be made able by grace to will that which is truly good: for the Lord workes not on men as on stockes or on stones, or on vnreasonable creatures; men hauing vnderstanding and will, they are capable of grace, fit to haue their wils made able by grace to will things truly good; there is that possibilitie in the corrupt will of man.

Vse. 2. The wisedom of the flesh being vnable to yeeld subiection to the Law of God, much lesse can it yeeld to the doctrine of the Gospell.

Now further, is it so that a man in his naturall state and condition, as yet vnregenerate, hath no power in himselfe and of himselfe, to mind, to will, and to affect good things concerning pietie towards God, loue and mercy towards men, the good things of Gods Law? surely then much lesse hath any man power in himselfe and of himselfe, to mind, to will, and to affect the good things of the Gospell. The wisedome of the flesh cannot yeeld subiection to the Law of God, much lesse can it yeeld to the doctrine of the Gospell, as to beleeue the sweete promises of it, and to beleeue in Christ: there is some seed of the one in nature, but none of the other. And this is a thing that deceiues many in the world; they fancie to themselues that faith is in their owne power, and that they can at their owne time and pleasure beleeue in Christ. And herein the diuell deludes thousands: yea some are so besotted and blinded by the subtiltie of Satan, as they thinke they haue beleeued in Christ euer since they could remember, and they neuer doubted of Gods mercy. Or if this slight be too palpable and be discerned, yet Satan perswades with them, they may beleeue when they will, and that it is an easie matter to beleeue in Christ, and in their owne

owne power to beleeue when they liſt; yea that they may take hold of the mercy of God and merit of Chriſt at the very laſt houre of their life: and with this pleaſing conceit he carries thouſands to the pit of euerlaſting perdition. We are to take heed of this, and know that true faith in Chriſt is a wonderfull and ſupernaturall gift and grace of God, wrought by the exceeding greatneſſe of Gods power, euen by the *working of his almighty power*, Ehpeſ. 1. 19. and therefore not in any mans power to beleeue when he liſt. *No, no, if true faith in Chriſt were in a mans owne power, then would neuer any man feeling the weight and burden of his ſinnes, and apprehending Gods anger and wrath againſt him for them, deſpaire of Gods mercy, but he would take hold of it to his comfort.* Now wofull experience ſheweth the contrarie; that at ſuch a time as ſome are brought to the ſight of their ſinnes, and haue an apprehenſion and feeling of Gods anger againſt them for the ſame, they cannot take hold of Gods mercy: no, they cannot be perſwaded by any meanes to take hold of it to their comfort; they rather blaſpheme God, and fall to vtter deſperation: and therefore it is not in mans power to beleeue when he liſt, and at his owne time and pleaſure. And if thou whoſoeuer thou art, pleaſe thy ſelfe in that conceit, that it is an eaſie matter to beleeue in Chriſt, and that thou maiſt ſo do when thou wilt, thou maiſt haply when the Lord lets thee ſee the greatneſſe of thy ſinnes, what thou haſt deſerued by them, ſeeke for faith and neuer finde it: yea, it may be, if thou wouldſt giue a thouſand worlds (if they were thine to giue) thou ſhalt not be able to find any comfort in Chriſt. And therefore take heed thou deceiue not thy ſelfe, learne to know, that true faith in Chriſt is not in a mans owne power, but is the onely worke of Gods mighty power: & neuer reſt till thou find that the Lord hath wrought in thee the wonderfull and ſupernaturall worke of faith, euen ſuch a faith as is able to breake thorow the ſenſe and feeling of thine owne ſins and Gods anger, and to take hold of Gods mercie and merit of Chriſt, to thy comfort; and then thou maiſt be ſure that thou haſt ſuch a faith as is wrought in thee by the mightie and powerfull worke of Gods Spirit.

Note.

VERSE

Verse 8.

So then they that are in the flesh, cannot please God.

Come we now to Verse 8. *So then they that are in the flesh, cannot please God.* This verse is a corollarie or conclusion inferred & brought in by the Apostle on the verse foregoing: having said verse before, that the *wisedome of the flesh is enimity against God*, and shewed the ground of that, *Because it neither is nor can be subiect to the Law of God*, thereupon he infers in this verse, that therefore *they that are in the flesh cannot please God.* This verse for the generall matter of it, sets forth how it is with such as are in the flesh, in regard of Gods favour and acceptance, the Apostle affirming this of them, that their case and condition is such as they cannot please God: they are not only out of Gods favour, and displeasing to God, but there is a further matter, *They cannot please God.* The Apostle affirmes it as a thing impossible for them to please God; let them do what they will, or what they can, they cannot possibly please God.

So then they that are in the flesh cannot please God.

Interpretatiõ

To be in the flesh, is sometimes taken in Scripture to be in a good sense: it is all one with this, to be in the body, as Gal. 2:20. *In that I now live in the flesh.* But the phrase is not so to be taken in this place: it was the error of the Maniches, by *flesh* in this place to vnderstand the body. The phrase is here vsed in the euill part, it is opposed to that, to be in the Spirit, as the Apostle saith in the next verse, *Ye are not in the flesh, but in the Spirit:* and it is to be taken in a contrary sence, as namely thus, to be in the dregges and filth of nature, to be vnregenerate, as we may gather from verse 5. of Chapter 7. where the Apostle vseth this phrase, and saith, *When we were in the flesh, the motions of sinnes which were by the Law, had force in our members, to bring forth fruite vnto death.* It was the conceit of a Pope of Rome whom the Papists do magnifie, and say that

Gal. 2. 20.

Rom. 8. 9.

Rom. 7. 5.

men

men are to seeke the sence and meaning of Scripture out of his breast. I say it was the conceit of one, Pope *Syricius* by name, that to be in the flesh, in this place is to be vnderstood of married persons, of such as liue in the married estate, that they are in the flesh, and so cannot please God: directly contrarie to the plaine text of the Apostle, who saith, that the Romanes to whom he writ, among whom were *Aquila* and *Priscilla*, and no doubt many other married persons, that they were not in the flesh, but in the Spirit. It is a strange thing that the Papists should so forget themselues, as sometimes to extoll marriage and to make it an holy Sacrament, and at other times so to debase it, as to make it a state and condition of life carnall, impure, and vncleane. This were strange, but that indeed we are to consider that they are possest with a spirit of blindnesse and giddinesse: but that by the way. The meaning of the phrase is (as before we shewed) to be in the puddle and dregs of nature, to be vnregenerate. *Cannot please God*: that is, cannot thinke, speake, or do any thing that God may like of, and to approue and account as pleasing to him, and as it were take pleasure in, as the Lord saith, Malac. 1. 10. *I haue no pleasure in you, neither will I accept an offering at your hand.* So the meaning of the Apostle in this verse is briefly this, as if he had said: Malac. 1. 10.

Sathen, or so therefore, they that are in their naturall state and condition, in the dregs and filthy puddle of nature, & as yet vnregenerate, they cannot possibly thinke, speake, or do any thing that God may like of, and approue of, and that he may accept as pleasing to his holy Maiestie.

First note we here, that this verse is a conclusion inferred by the Apostle on the verse foregoing, that seeing it is so that the wisedome of the flesh is enimitie against God, and neither is nor can be subiect to the Law of God: therefore saith the Apostle, being guided by the Spirit of God, *They that are in the flesh, they cannot please God.* We see that this verse is Gods truth, Gods owne conclusion, brought in on his owne premises in expresse termes, that they that are in the flesh, they that are vnregenerate, they can do nothing pleasing God. If Note.

this

this had bene our conclusion deduced and drawne by consequent out of some place of Scripture, the Papists might haue had some better colour, though no good ground to except against it; but this we see is Gods owne truth, his owne conclusion grounded on his owne premises: they that are in the flesh, as yet vnregenerate, they cannot please God. This beares strongly against the merit of congruitie: in that the Papists say, a man in his naturall state and condition may prepare himselfe to receiue grace; yea that he may so fit himselfe for grace, as that he merits grace at the hands of God *ex congruo*, by a kind of congruitie, they directly thwart, and crosse, and contradict Gods owne truth, and his own conclusion inferred on his owne premises: namely, that they that are in the flesh are so farre from meriting, as they can do nothing pleasing to God. And no maruell though the Papists seeke to peruert this text, and to thrust on it a misconstruction, and false interpretation, because it makes so directly against them, and in such expresse termes deliuered by the Apostle from the mouth of Gow himselfe, and by the speciall *motion of the holy Ghost*: as 2. Pet. 1. 21. This I thought good to note, to shew by what spirit the Papists are led, euen by a lying spirit, a spirit in flat opposition and contradiction to the Spirit of God.

Gods owne conclusion against the merit of congruitie.

Now in the next place obserue, how the Apostle doth expresse the state and condition of such as are in the dregs of nature, as yet vnregenerate. He saith, they are in the flesh; he saith not there is flesh and corruption in them, for that may be, and is in the best of Gods children so long as they liue in the world: but they are in the flesh; this phrase is verie weightie and verie significant, it imports an vniuersal thraldome vnder sinne and corruption. The point hence is this.

Doct. 1. Vnregenerate persons are altogether fleshly.

That vnregenerate persons, such as are yet in their naturall state and condition, they are altogether fleshly, they are nothing but a lumpe of flesh, a lumpe of sinne and of corruption; they are drenched in sinne, and as it were ouer head and eares, they are in the verie puddle of sinne. And thus the Lord speakes of Ierusalem, Ezech. 16. 6. *When thou wast in thy bloud,*

Ezech. 16. 6.

not

not when bloud was in thee: and Act.8.23. *Peter* saith to *Simon Magus*, *Thou art in the gall of bitternesse*, thou art ouerwhelmed in sinne. Colos. 1.21. the Apostle saith of the Colossians, that before their conuersion *their minds were set in euill workes*. And many other euidences might cleare and confirme this truth; that vnregenerate persons, such as are yet in their naturall state and condition, they are altogether fleshly, they are nothing but a lumpe of flesh, of sinne, and of corruption. And it must needs be so: for as we haue it Ioh. 3. 6. That which is borne of the flesh, is flesh, it is nothing but flesh and a lumpe of corruption: and as *Iob* speakes, Iob 14. 4. *Who can bring a cleane thing out of filthinesse?*

Act.8. 23.

Colos. 1.21.

Reason. Iob.3.6.

And this may serue to pull downe the pride of many in the world that carrie their heads aloft, and shew forth the pride of their hearts, in their speech, in their gesture, in their apparell, and the like. If they well consider it, they being vnregenerate persons, they haue cause to hang downe their heads, and to couer their faces for shame: for what are they? truly nothing but a lumpe of sinne, and a dunghill of corruption. What cause hath the poore Lazer, that is full of botches and soares from top to toe, to set out himselfe in goodly apparell, and in rich aray? Such is thy case, thou that art vnregenerate, and as yet in thy naturall state and condition, thou art full of blaines in all the powers of thy soule, and in all the parts and members of thy body; and therefore thou hast no cause to set out thy selfe in vaine and garish attire. Thou wilt say: I am not vnregenerate. Surely thy vanitie and garishnesse in apparell is an euidence against thee, it tels thee to thy face that thou art carnall, for if thou wert not, thy pride would soone fall of it selfe; then wouldst thou find matter enough in thee to humble thee, and to cause thee to lay aside thy idle vanities and superfluities. And being in thy naturall state and condition, thou art most vile and odious in Gods sight: no stinking carion is so lothsome and offensiue to thee, as thou art to God.

Vse. A iust reproofe of the pride of manie.

Obiect. *Answ.*

I hasten to that which I principally intend in this verse, the thing the Apostle affirmes of them that are in the flesh; namely

ly this, that they cannot pleaſe God: he ſaith, they that are vnregenerate, ſuch as are yet in their naturall ſtate and condition, they cannot pleaſe God. The point hence is the verie propoſition of the Apoſtle, namely this.

Doct. 2. Veregenerate perſons can do nothing pleaſing to God.

They that are in the fleſh, in the dregs of nature, in their naturall ſtate and condition, as yet vnregenerate, they cannot thinke, ſpeake, or do, any thing pleaſing to God, any thing that God may approue and accept of, as pleaſing to his holy Maieſtie. Vnregenerate perſons, ſuch as are yet in the dregs of nature, offend God and diſpleaſe him, not onely in and by their ſinnes, and ſuch things as are directly euill; but alſo in and by their indifferent actions, in and by their eating, drinking, walking, and the like: yea in and by their thinking, ſpeaking, and doing of good things, things that in themſelues are good and commanded of God: in their hearing or reading of the word of God, and their prayers, and the like. An vnregenerate perſon cannot pleaſe God, though he thinke, ſpeake, or do, the beſt thing that may be. *Salomon* ſaith Prou. 15.8. *The ſacrifice of the wicked is an abhomination to the Lord:* all the labour and all the coſt that a wicked perſon beſtowes on the worſhip of God, is not onely vaine, but it is abhominable in Gods ſight. And in the 9. verſe, he ſaith againe, *The way of the wicked, euen his whole courſe is abhominable*: it is odious to God, it prouokes him to anger againſt him. And to this purpoſe is that of the Apoſtle, Tit. 1. 15. *To the pure are all things pure, but vnto them that are defiled and vnbeleeuing is nothing pure*: nothing they thinke, ſpeake, or do, is pure, and ſo nothing they thinke, ſpeake, or do, can be pleaſing to God: and why.

Pro. 15. 8. 9.

Tit. 1. 15.

Reaſon. The reaſon of it is plaine, namely this, the perſon muſt firſt be pleaſing to God before any thing he thinkes, ſpeakes, or doth can be accepted and pleaſing to him. Gen. 4. 4. it is ſaid, *God had reſpect to Abell and to his offering*: firſt to *Abell*, and then to his ſacrifice. Now onely in Chriſt is the perſon accepted of God, in Chriſt onely *is the Father well pleaſed*, Mat. 3. 17. And therefore vnregenerate perſons being out of Chriſt, their perſons are not pleaſing to God: it muſt needs be

be a truth, that let them thinke, speake or do, what they will, euen the best thing that may be, they cannot please God.

Haply some will say: The Lord sometimes rewards the ciuill obedience and outward carriage of vnbeleeuers, and such as are yet in their naturall state and condition. Ezech. 29.20. a gift is promised to *Nebuchadnezzar*, a man without question vnregenerate, for his seruice against Egypt: & therefore it may seeme, that good things done by such as are yet in their naturall state are sometimes pleasing to God. *Obiect.*

Answer. It is true indeed, the Lord doth sometimes reward the ciuill obedience and outward good carriage of vnbeleeuers, and such as are yet in the dregs of nature, not because it is pleasing to him, nor as it is their personall obedience, but meerely of his abundant goodnesse and mercy. Such is the rich goodnesse of our good and gracious God, as that of his abundant mercy he is pleased sometimes to giue outward blessings euen to ciuill obedience, and outward good behauiour of vnbeleeuers, and such as are yet in the state of nature, to incourage his children to yeeld obedience to him with greater chearfulnesse. For in that the eye of his bounty is towards them that are without: his children may be sure that much more will he of his rich mercie reward them being deare to him, the sheepe of his owne pasture. *Answ.*

For vse of the point, is it so that they that are in the flesh, in the dregs of nature, as yet vnregenerate, cannot think, speake, or do, any thing pleasing to God? Surely then we must needs conceiue the state & condition of vnregenerate persons, such as are yet in their naturall state, to be most wretched and miserable. For why, let such persons do what they will, or what they can, they cannot please God: no they offend God, and displease him in the best things they thinke, speake, or do, and that must needs be a most vnhappie & fearfull condition. The chiefe thing that a man should endeuour and seek for, is how to please God, and to be approued of him on whom depends his being, his life, and all his comfort, both in life and death, and for euer. Now this cannot a man do that is yet in his naturall state and condition: no, know it whosoeuer thou art, that *Vse* 1. Vnregenerate persons are in a most miserable state & condition.

that art yet in the dregs of nature, thou canst do nothing pleasing to God, the best thing thou dost is offensiue and displeasing to his holy Maiestie, euen thy *prayer is turned to sinne*, and that prouokes God to anger against thee, Psalme 119.7. and that is a fearefull condition. In the Lords good liking and approbation is life and happinesse, and in his disliking and displeasure; is nothing to be expected but death and damnation. Yea consider with thy selfe, thou that art yet in thy naturall state and condition, and so within compasse of Gods displeasure, thy prosperitie is but thy bane, and to the increase of thy iudgement and condemnation: and when thou art in trouble and distresse, thy trouble is doubled on thee, it is both grieuous and painfull to thee, and it is also mingled with bitternesse of the curse, it is an accursed trouble to thee. And therefore thinke on it whosoeuer thou art that art yet in the dregs of nature, thy case is fearefull, wretched and miserable; and be stirred vp with all speed to hasten out of that state and condition, neuer rest till thou find an alteration and change in thy selfe, and that thou hast some euidence to thy selfe that thou art set out of the state of nature into the state of grace, and that thou hast the life and power of grace in thy soule: that will giue thee comfort, and assure thee that thou art within compasse of Gods speciall loue and fauour.

Vse. 2. Gods approbation of good things done, is not to be measured by the things themselues.

Againe, is it so that vnregenerate persons, such as are yet in the dregs of nature, in their naturall state and condition, they cannot do any thing pleasing to God, any thing that God may like of and approue, and accept, as pleasing to his holy Maiestie? Surely then we must learne not to measure Gods liking and his approbation of good things done by our selues, or by others, by the things themselues, and to thinke that the things that we or others do, are pleasing to God; and that he likes them, and approoues of them, because they are good in themselues, and they are such things as God hath commanded: if we haue no better ground then that, that the things we or others do are pleasing to God because they are good in themselues, and things commanded of God, it will deceiue vs, we must looke to the qualification of the person,

perſon, that the perſon be regenerate and ſanctified, if we would rightly gather and conclude Gods good liking, and his approbation of good things done by the perſon, whether it be our ſelues or others. The Papiſts fooliſhly thinke they do things highly pleaſing to God, yea meriting at the hands of God, and deſeruing heauen, when they do things meerely idolatrous and ſuperſtitious. Yea, to paſſe by them, many amongſt our ſelues deceiue themſelues in this reſpect, they thinke they do things highly well pleaſing to God, & ſuch as he doth greatly like and approue of, when in deed & in truth there is no ſuch matter. For example, do not many imagine and thinke that their true and iuſt dealing with men, their giuing euery man his owne, their hearing the word of God, their praying, and the like things done by them, are things exceeding well pleaſing to the Lord, and that he likes them, and approues of them maruellous well, though thoſe things as they are done by them come not from a ſanctified heart, nor from the roote of a ſound iuſtifying faith, they are yet in the dregs of nature, and as yet in their naturall ſtate and condition: do not many thus thinke? without queſtion they do, and becauſe they do ſuch things, they thinke they are greatly in Gods fauour. Indeed it is true, it cannot be denied, but that ſuch things for the ſubſtance of them, and conſidered in themſelues, and by themſelues, are good things, and ſuch as God hath commanded to be done: but yet know whoſoeuer thou art, if thou be an vnregenerate perſon, and as yet in thy naturall ſtate and condition, euen the beſt things that can be, being done by thee, they are diſpleaſing to God, they come not from the roote of true faith purging thy heart from corruption, without which it is not poſſible to pleaſe God, Hebr. 11. 6. And therefore do not thou gather and conclude, that God is well pleaſed with the good things thou doſt, onely becauſe the things done by thee are good in themſelues: if thou ſo do, thou deceiueſt thy ſelfe, thou gathereſt Gods good liking and his approbation by a falſe ground onely from thine owne fancy: and the diuell and thine owne corrupt heart deceiue thee, thou muſt find thy ſelfe regene-

rate, and got out of thy naturall ſtate and condition, and thy perſon pleaſing to God through Chriſt, before thou canſt thinke, ſpeake, or do, any thing that the Lord may like and approue of, and accept as pleaſing to his holy Maieſtie. Haply ſome will ſay, Gods choſen, his elect, are beloued of God being yet in their naturall ſtate and condition, for Gods loue is eſſentiall in God, and of the ſame nature with himſelfe; and thoſe whom he hath loued from all eternitie, and of his meere loue elected and appointed to life and ſaluation, them he doth embrace in his loue at all times, euen when they are vncalled, and as yet in their naturall ſtate and condition: therefore it may ſeeme that their perſons and their workes are pleaſing to God though they be yet vnregenerate, and as yet in their naturall ſtate and condition.

Obiect.

Anſw.

For anſwer to this, we muſt know, that there be different degrees of Gods loue extended towards his choſen; Gods loue in it ſelfe admits neither more nor leſſe, it is all one, but as it is extended and reached out towards Gods choſen, there be different degrees of it: for Gods elect are loued of God before their calling, as the elect of God onely knowne to God ſo to be, (for he onely knowes them to belong to his election in time to be called) with that degree of loue that is proper to his elect vncalled; but when they are called and iuſtified, then they are loued of God with a further degree of his loue, euen to an actuall acceptation and liking of their perſons, and good things done by them as pleaſing to him in Chriſt. So that ſtill it remaines a truth, that if thou wouldſt be actually accepted of the Lord, thinke, ſpeake, and do, the things pleaſing to his holy Maieſtie, thou muſt find thy ſelfe regenerate, and ſet out of thy naturall ſtate and condition, and that thy perſon is actually accepted of God in Chriſt.

A diſtinction needfull to be knowne and conſidered.

Obſerue yet further, the Apoſtle ſaith, They that are in the fleſh cannot pleaſe God. He ſpeaks here of pleaſing God, not of meriting or deſeruing any good at the hands of God; we find not that affirmed in any place of the booke of God, of the beſt and moſt holy obedience of Gods children, that it merits or deſerues any good at the hands of God. This we

often find affirmed in Scripture of the obedience of Gods children, that it is acceptable to God, & that the good things done by them are accepted and pleasing to God through Christ: but neuer do we find it said of the obedience of Gods children, that it merits or deserues any good at the hands of God. No, it cannot be gathered out of any place of Scripture by any good consequent, that the holy obedience of Gods children and the good things done by them, do merit or deserue any good at Gods hands. So that on this ground, thus comparing this text with other places of Scripture, we may gather and conclude thus much.

That the greatest and highest degree of excellencie that our holy obedience to Gods will can reach vnto, is this, to please God, to be accepted of God as pleasing to his holy Maiesty in and through Christ. We can go no further then to the pleasing of God in and through Christ, by our best obedience, in and by our best thoughts, words, and works; our best and most holy workes merit no good at the hands of God, they onely are pleasing to God through Christ. This is that we find vrged by the Apostle on the beleeuing Thessalonians. 1. Thess. 4. 1. saith he, *We beseech you, brethren, and exhort you in the Lord Iesus, that ye increase more and more, as ye haue receiued of vs, how ye ought to walke, and to please God.* As if he had said, It is the thing we vrge and presse on you, and this ye haue receiued of vs, that ye ought to walke in holinesse and the good wayes of God, to the pleasing of God. Genes. 5. 24. it is said of *Henoch*, that *he walked with God*; he carried himselfe iustly and vnbleameably as in the sight of God continually. And of this the holy Ghost speakes thus, Hebr. 11. 5. *That before he was taken away, he was reported of, that he had pleased God.* His holy life and carriage was accepted of the Lord as pleasing to him: and in carrying himselfe holily as in Gods sight continually, he went no further then to the pleasing of God. Coloss. 1. 9. 10. the Apostle saith, he prayed for the Colossians, *that they might be fulfilled with the knowledge of his will, in all wisedome and spirituall vnderstanding, that they might come to this, that they might walke worthy of the*

Doct. 3. Our obedience to Gods wil, at the best and highest degree, goes no further then to the pleasing of God in and through Christ.

1. Thess. 4. 1.

Gen. 5. 24.

Heb. 11. 5.

Colos. 1. 9. 10.

Lord and please him in all things. Hebr. 13. 16. saith the Author of that Epistle, *To do good and to distribute forget not, for with such sacrifices God is pleased.* It is but an idle and a fooliſh cauill of the Papists on that place, that the word there is *promeretur*, which (say they) signifies, Gods fauour is thereby merited and deserued; for so they make *promeretur* to haue a passiue signification, and so indeed the Latine word is but a barbarous tearme. The word originall is εὐαρεστεῖται ὁ θεὸς, *God is well pleased with such sacrifices:* he is pleased to accept of them in and through Christ, as the Apostle speakes, 1. Pet. 2. 5. *Ye are made an holy Priesthood, to offer vp spirituall sacrifices acceptable to God by Iesus Christ.* And to these we might ioyne many other testimonies of Scripture proouing the point in hand, that the highest degree of excellencie our most holy obedience to Gods will can reach to, is this, to please God, and to be accepted of God, as pleasing to him in and through Christ: and the reason of it is this.

Reason.

Our best obedience, euen our best righteousnesse, is stained with our intermedling corruption, there is such sinfulnesse cleauing to it, as it is not able to stand without reproofe in the sight of God, if he should examine it strictly: but the Lord is pleased to pardon the sinfulnesse of the obedience of true beleeuers, and so to accept of it in Christ, not in it selfe, but in Christ it is pleasing to him. And therefore it must needs be a truth, that the highest degree of excellencie our most holy obedience to Gods will can reach to, is to please God, and to be accepted of as pleasing to him in and through Christ.

Vse 1. An erronious opinion of the Papists ouerthrowne.

Now then this truth makes directly against that erronious opinion of the Papists, in that they hold and teach, that the obedience of true beleeuers doth answer the iustice of God, and makes them more iust in the sight of God. That cannot stand with the truth now deliuered: we are to hold it for a certaine truth, that our most holy obedience is so farre from meriting any good thing at the hands of God, as that it pleaseth not God vnlesse he behold it in mercie, and in the face of Iesus Christ.

And

And so for the vse of the point to our selues, we must learne to take heed that we rest not on any good thing in vs, or in any good done by vs, as meriting and deseruing good at the hands of God. There is a kind of naturall Poperie; we are naturally inclined to rest on some goodnesse in our selues, or in some good done by vs as deseruing good at the hands of God: yea the best of Gods children haue some dregs of this naturall Poperie still abiding in them, they are giuen to ascribe too much to their owne holinesse, and to their owne holy obedience: many times they thinke, if they could attaine to such a measure of holinesse, and such a measure of holie obedience, then they should be well. Indeed it is true, the more holinesse we haue, and the greater that our holy obedience is, the more and the greater will be our comfort: yet we must take heed we ascribe not too much to our holinesse, and that we aduance not our holie obedience to an higher degree then this, to please God, and to be accepted of him, as pleasing to him in and through Christ. That is the highest degree of excellencie our most holy obedience to Gods will can reach to: and as Christ hath taught vs, Luke 17. 10. *When we haue done all those things which are commanded vs, we are to say, we are vnprofitable seruants.* Yea saith the Papist, say so for humilities sake, and out of modestie, though we be not vnprofitable. A poore shift, as if Christ shold teach vs to say for humilities sake, that which is not true. When he bids vs say, we are vnprofitable seruants, doth he bid vs speake an vntruth? No without question, we are to say so, and in so saying we speake the truth; we merit no good at the hands of God by our best and most holy obedience: we are to renounce all merit of any good in our selues, or done by our selues, and to lay claime and title to all good things both of this life, and of the life to come, onely by this, that we are the adopted sonnes of God in Christ, by whose merit we are iustified, and by whose Spirit we are sanctified. And yet we must not hereupon cast off all care of doing of good things, because by doing of them we merit no good at the hands of God: no, we are in way of thankfulnesse to God for his mercie,

Vse. 2. We are to renounce all merit of any good in our selues, or done by our selues. Naturall Poperie abiding in the best of Gods childrē.

Luk. 17. 10.

cie, to yeeld to him all holy obedience, and to be ſtirred vp to do good things, becauſe they are pleaſing to God through Chriſt, though there were no heauen to reward vs. Come we now to Verſe 9.

VERSE 9.

Now ye are not in the fleſh but in the Spirit, becauſe the Spirit of God dwelleth in you: but if any man hath not the Spirit of Chriſt, the ſame is not his.

OVr Apoſtle hauing in the Verſes before, from the firſt Verſe hitherto, made knowne in generall, how it is with ſuch as are after the fleſh and ſuch as are after the Spirit: that the one ſort ſauour the things of the fleſh, and the other the things of the Spirit: and that the wiſedome of the fleſh is death, and the wiſedome of the Spirit is life: and that the wiſedome of the fleſh is enimitie againſt God, becauſe it neither is, nor can be ſubiect to the Law of God; and thereupon brought in this concluſion, that they that are in the fleſh cannot pleaſe God. In this 9. verſe, he makes application of his doctrine to the beleeuing Romans, and he labours to cheare them vp & to comfort them: and leſt they ſhould be diſcouraged, deiected, and caſt downe, and made ſad by that ſentence of his, that they that are in the fleſh cannot pleaſe God, he tels them for their comfort, that they are not in the fleſh: as if he had ſaid, Howſoeuer I thus ſpeake, and affirme this as a certaine truth, that they that are in the fleſh cannot pleaſe God, yet I am perſwaded better things of you, and I dare boldly affirme this of you, and tell you for your comfort, that you are not in the fleſh. *Now ye are not in the fleſh.* And he amplifies that by the contrarie, affirming the contrarie of them, that they were in the Spirit, *Ye are not in the fleſh but in the Spirit.* And againe, he doth not barely affirme this of them, that they were in the Spirit,

Spirit; but he further ſubioynes proofe and confirmation of it, from the inhabitation and dwelling of Gods Spirit in them: he ſaith they were in the Spirit, becauſe the Spirit of God dwelt in them. And leſt any amongſt the Romans ſhould preſume on it, that they were not in the fleſh but in the Spirit and true Chriſtians belonging to Chriſt, on a falſe ground haling comfort to them that did not belong to them, the Apoſtle addes a caueat or a wartch-word, that euery one ſhould looke whether he haue the Spirit of Chriſt or no, affirming this in the laſt words of the verſe, that he that hath not the Spirit of Chriſt is none of his: *But* (ſaith he) *if any man hath not the Spirit of Chriſt the ſame is not his.* And ſo we ſee the generall matter of this verſe, it containing a particular application of the Apoſtles former doctrine made to the beleeuing Romanes; the Apoſtle affirming this of them, that they were not in the fleſh but in the Spirit, confirming that from the dwelling of Gods Spirit in them, and thereunto ſubioyning a caueat to take heed that none of them deceiue themſelues, but that they ſhould looke to it that they had the Spirit of Chriſt; the Apoſtle affirming this, that if any man amongſt them haue not the Spirit of Chriſt, the ſame is none of his.

Now ye are not in the fleſh: that is, ye beleeuing Romans are not in the dregs and filth of nature, you are not vnregenerate and in your naturall ſtate and condition. *But in the Spirit.* The Apoſtle oppoſeth this to that, to be in the fleſh: and ſo the meaning is eaſily gathered, namely this, but ye are regenerate, ſanctified, and ſet into the ſtate of grace. *Becauſe or for the Spirit of God dwelleth in you:* the originall word is the ſame we haue 2. Theſſ. 1. 6. *For it is a righteous thing with God to recompence tribulation to them that trouble you.* By the Spirit of God, we are here to vnderſtand the third perſon in Trinity, the holy Ghoſt: and the word *God*, is here to be taken perſonally for the firſt perſon in Trinitie, God the Father. *Dwelleth in you.* This phraſe is metaphoricall, borrowed and taken from houſeholders, from ſuch as haue their certaine abode and reſidence in a place or houſe, and do there buſie themſelues,

Interpretatiõ.

εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν

2. Theſſe. 1. 6. εἴπερ δίκαιον παρὰ θεῷ.

ſelues, and exerciſe their power and authoritie: and it ſignifies the true and powerfull preſence of Gods Spirit, that the Spirit of God is in the faithfull, not onely in his infinite eſſence, as he is in all other things filling heauen and earth, but by his ſpeciall preſence, by the efficacie and working of his Spirit, enlightning them, quickening them, and ruling and gouerning in them throughout, in all the powers of their ſoules, and in all the parts and members of their bodies, as Satan and ſeuen other ſpirits are ſaid to dwell, Matth. 12. 45. And ſo the Apoſtles meaning is this, becauſe the Spirit of God is in you, not onely as he is in all other things in regard of his infinite eſſence, but in more ſpeciall manner, euen by his true powerfull working preſence, by the efficacie and working of his grace. *But if any man hath not the Spirit of Chriſt.* By the Spirit of Chriſt, we are to vnderſtand as before, the holy Ghoſt, who proceeds both from the Father and from the Sonne. And for a man to haue him, is to be vnderſtood as before, to haue him dwelling and abiding in him, not onely in regard of his eſſence, but alſo by his true and powerfull working preſence, by the efficacie and working of his grace in ſpeciall manner in him. *He is none of his:* that is, none of Chriſts, he belongs not to him, he is not a liuely member of Chriſt. Thus then the meaning of the Apoſtle in the words of this verſe, is thus to be conceiued.

Now ye beleeuing Romans are not in the dregs of nature, ye are not vnregenerate, in your naturall ſtate and condition: but you are regenerate and ſanctified, becauſe the holy Spirit of God, euen the holy Ghoſt, who proceeds from God the Father, is in you; not onely as he is in all other things, in regard of his infinite eſſence, but in more ſpeciall manner, euen by his true powerfull and working preſence, by the efficacie and working of his grace: but take this with you, if any whoſoeuer he be haue not the holy Ghoſt, who proceeds from the Sonne as from the Father, and is alſo the Spirit of Chriſt, abiding in him, not onely in regard of his eſſence, but alſo by his true powerfull working preſence, by the efficacie and working of his grace in ſpeciall manner; he is none of Chriſts, he belongs not to him, he is no liuely member of Chriſt.

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Now first obserue we, that the Apostle hauing before deliuered generall doctrine, here in this verse he comes to apply it, & he doth applie it in particular to the beleeuing Romans; both for the comfort of them that were to be comforted, & for the warning of such as might haply applie & appropriate comfort to themselues which did not belong to them, to looke to the ground of that comfort they tooke to themselues. Herein we may see the heauenly wisedome of the Apostle, and by what Spirit he was guided; but to passe by that. From this method of the Apostle, and from his manner of proceeding, we are giuen to vnderstand thus much:

That the right manner of diuiding the word of God is this: generall doctrines must not onely be propounded and proued, but they must also be particularly applied to the vse of the hearers; euen to profitable vse for their edification. It is not enough in preaching the word of God to deliuer generall doctrines, and to cleare and confirme them by strong euidence of Scripture and reason, but application must also be made of them to the vse of the hearers, for their instruction, for their reproofe, for their comfort, and euery way for their good, as need shall require, and as iust occasion is offered. Doctrine taught must be applied particularly, by instructing, confuting, reprouing, and comforting, as occasion is offered. 2. Timothie 4. 2. the Apostle layes this charge on *Timothie*, *Preach the word*, that is, publish the doctrine of the word: and not onely so, but saith he, *Be instant in improuing, rebuking, and exhorting, with all long suffering and doctrine.* Tit. 2. 15. saith he, *These things speake*, and not onely so, but *exhort, and rebuke with all authoritie.* And this we find to haue bene the practise of holy men in preaching the word of God. *Iohn Baptist* Matth. 3. preaching the word, he applies it home to the hearts of his hearers, euen to the hearts of the Pharises and Sadduces that came to his Baptisme. Verse 7. 8. 9. 10. *O generation of vipers*, (saith he) *who hath forewarned you to flie from the anger to come? Bring forth therefore fruits worthy amendment of life. And thinke not to say with your selues, We haue Abraham to our father: For I say vnto you, that God is able*

Doct. 1. In preaching the word, generall doctrines propounded and proued, must be particularly applied to the vse of the hearers.

2. Tim. 4. 2.

Tit. 2. 15.

Mat 3. 7. 8. 9. 10.

able of these stones to raise vp children vnto Abraham: and now also is the axe put to the roote of the trees, therefore euery tree which bringeth not forth good fruite, is hewen downe and cast into the fire. Thus also *Peter* preaching to the Iewes, Acts 2. he makes application of his doctrine to them in particular, from verse 22. to 37. he discouers to them their particular sinne in crucifying the Lord of life and glorie, and layes before them their sinne, with all necessarie circumstances of aggrauation. And to these we might ioyne the example of Nathan, 2. Sam. 12. and others clearing and confirming this truth, that in preaching the word, doctrine must not onely be taught in generall, but it must also be applied to the vse of the hearers, for their instruction, reproofe, and comfort, and euery way for their good, as need shall require, and as occasion is offered. And why; there is reason for it, as

Act. 2. 22. &c. to 37.

Reason 1.

First, this: The Lord hath ordained the preaching of his word not onely for the edification and the vnderstanding, but also for the information of the iudgement, and for the reformation of the heart and life: euen to *bring into captiuitie euery thought to the obedience of Christ.* 2. Corinth. 10. 5. and that the heart may be stirred vp to a loue of God and good things, and to a true hatred of euill.

Reason 2.

Againe, some hearers of the word are in their naturall blindnesse and hardnesse, some in their carnall securitie, and others shrowd themselues vnder hyprocrisie: and therefore they must be dealt withall not onely with euidence of truth, but also with powerfull application of the truth; that the ignorant may come to the knowledge of the truth; the sensleese & secure be rowsed out of their securitie; and the hypocritical made to see their sinne. And therefore in preaching the word doctrine must not onely be taught in generall, but it must be applied in particular to the vse of the hearers, for their instruction, reproofe, and comfort, as need requires, and euery way for their good as occasion is offered.

Vse. 1. Preaching onely in ge-

And this first meets with that kinde of preaching that is onely in generall termes, and neuer comes neare the heart and conscience; as some preachers there be; that onely de-

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liuer generall things, and neuer come to particular application: if they do, it is but ouerly: they deale with sinne as vnskilfull men vse to meddle with curious workes made by the hand of cunning artificers, nicely for feare of putting some thing out of due place and proportion: or as priuate persons vse to speake of state matters in generall termes, warily and a far off, lest they may be intangled in their speech. Such preaching cannot be iustified as good and profitable.

nerall termes not such as it ought to be.

Againe, is it so that in preaching the word of God, doctrine must not onely be taught in generall, but it must also be applied in particular to the vse of the hearers, for their instruction, reproofe, and comfort, & euery way for their good, as need requires, and as occasion is offered? Surely then hearers of the word must suffer both teaching and instruction, and also the word of reproofe and reprehension, as occasion is offered to the Preacher. Men must not start aside when the word is taught and applied to their iust reproofe, and when their particular sinnes are discouered and laid before them, and the iudgements of God are iustly denounced against them: men must heare with willingnesse and patience the word of iust reproofe, and not quarell with the affection of the speaker, when they are iustly taxed for their sinnes, and say, the Preacher speakes out of splene or malice: if they do, it is not onely an argument that their soules are possessed with a spirituall phrensie, but of Gods iudgement imminent and readie to fall on them. When men cannot abide to be touched, but they fret and chafe, and take on, and will haue the Preacher speake pleasing things to them, this is a signe they are soule sicke, *This iniquitie* saith the Prophet, Isay 30.13.14. *shall be to them as a breach that falleth, both suddenly and remedilesse, like the breaking of a potters pot, which is broken without pitie, and in the breaking thereof is not found a sheard to take fire out of the harth, or water out of the pit.* And consider we that the word of God truly taught and applied to the heart and conscience, to the discouering of sinne particularly, it neuer returnes empty; if it worke not godly sorrow and amendment, certainly it works hardnesse and impenitencie, it is ei-

Vse. 2. Hearers of the word preached must suffer not only teaching & instruction, but also iust reproofe and reprehension.

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ther the ſauour of life to life, or the ſauour of death to death: and remember withall what *Salomon* ſaith, Prou. 28. 9. *He that turneth away his eare from hearing the Law, euen his prayer ſhall be abhominable.* He that refuſeth to heare God ſpeaking in his accuſing, condemning, and threatning Law, the Lord will deale with him proportionably, and will in iuſtice turne away his eare from his prayer. Oh then learne we to ſubmit our ſelues, not onely to be taught the truth, but alſo to be reproued, and to be rebuked for any thing that is amiſſe in vs.

Queſt.

Anſw.

We haue hitherto ſtood on the Apoſtles method and maner of proceeding: come we now to the matter of this verſe. And whereas the Apoſtle here affirmes it of the Romans, to whom he writ, that they were not in the fleſh but in the Spirit, it may be demanded how the Apoſtle knew this? might not he be deceiued, and erre in his iudgement and opinion touching the Romans? did he know it for certaine that they were not in the fleſh but in the Spirit? Anſwer. Doubtleſſe he did, and he was not deceiued in his iudgement; he had the infallible aſſiſtance of Gods Spirit, and he could not erre in that he taught and deliuered; and he knew that the Romans were not in the fleſh but in the Spirit, by the ſpirit of diſcerning that was proper to him and to other Apoſtles.

Doct. 1. The holy Prophets of God and the holy Apoſtles had an extraordinarie ſpirit of diſcerning.

The holy Prophets of God and the holy Apoſtles, had an extraordinarie ſpirit of diſcerning, euen a ſpirit of reuelation, by which they could diſcerne who were regenerate, and who were not: who were Gods children, & who were not. *Paul* was able by the ſpirit of diſcerning to ſee and diſcerne that the ſame faith dwelt in *Timothie that dwelt before in his grandmother Lois, and in his mother Eunice.* 2. Tim. 1. 5. *Peter* knew by the ſpirit of reuelation, that *Simon Magus* was in the gall of bitterneſſe, and in the bond of iniquitie: *I ſee* ſaith he, *I deſcerne it well, that thou art in the gall of bitterneſſe, and in the bond of iniquitie.* Acts 8. 23. And in this reſpect on this ground, the holy Prophets and the holy Apoſtles might lawfully vſe imprecation againſt particular perſons, as *Paul* did againſt *Alexander* the copper Smith, 2. Tim. 4. 14. *Alexander*

Vſe. They might therefore lawfully vſe imprecations againſt particular perſons.

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the copper Smith hath shewed me much euill, the Lord reward him according to his works. Thus I say, the holy Prophets & the holy Apostles might do, because they had an extraordinarie spirit of discerning, and were able to see and discerne who were incurable enemies of God; & because they were carried with a pure zeale of Gods glory, not mixed with hatred or desire of reuenge; but this may not ordinarie men do. Men that are but of ordinarie gifts, whether Ministers or others, they may pray against the bad cause the wicked enemies of God maintaine simply and absolutely; but against their persons they may not pray simply, but only with a condition, if otherwise the good estate of the Church cannot cõtinue, or religion be preserued. And therfore it is a bold and a monstrous presumption in any whatsoeuer they be, that take on them to discerne of some particular persons, that they are reprobates, and such as shall certainly be damned. Indeed we may safely say of wicked and prophane persons, and such as hold on a course in sinne, that they are in a damnable case and state, and that if they go on in that state, they are sure to go to hell: but certainly to determine of their finall state, that is more then any man can do. Some phantasticke spirits take on them by looking on mens faces to diue into their hearts, and then to pronounce them hypocrites and vnregenerate, and such as haue not repented of their sinnes. Though they haue no iust cause otherwise to iudge of them, but that they are religious, and such as feare God, yet they say they can tell by looking on their faces, that they are hypocrites and vnregenerate. An idle, foolish, and wicked conceit; we are but men of ordinarie gifts, we haue not that extraordinarie spirit of discerning that the holy Prophets and Apostles had. And if we see men outwardly reformed and resembling Gods children, that they carrie themselues as the children of God, (they may deceiue vs indeed) but if they so carrie themselues, we are to iudge of them charitably, and in the iudgement of charitie to hold them to be in the number of Christians: and they that otherwise iudge, *they know not of what spirit they are*, as Christ said to *Iames* and *Iohn*, Luke 9. 55. they are carried with a lying and a deceiuing

This may not ordinarie men do.

deceiuing ſpirit.

Now here further obſerue we, that the Apoſtle being guided by the Spirit of God, affirming of the beleeuing Romans that they were not in the fleſh but in the Spirit: that they were in the Spirit: without queſtion the very beſt amongſt the beleeuing Romans had fleſh and corruption ſtill in part abiding in them, and yet the Apoſtle counts them holy and regenerate, and in the Spirit: and his eſtimation and account of them was Gods account, the Lord did ſo eſteeme and account of them; for the Apoſtle ſpake as he was moued by the holy Ghoſt. So the point hence offered is this.

Doct. 2. God accounts true beleeuers holy and ſanctified perſõs though corruption ſtill abides in thẽ in part.

That the Lord accounteth true beleeuers, his children, in whom there is fleſh and corruption ſtill abiding in part, holy and ſanctified perſons, and ſuch as are in the Spirit. Though true beleeuers, Gods children, haue fleſh & corruption ſtill in part abiding in them, and ſhall haue ſo long as they be in this world, and be but in part ſanctified and in part holy, in regard of inherent holineſſe, yet the Lord is pleaſed to eſteeme and to account of them as holy and ſanctified perſons, and ſuch as are regenerate and in the Spirit. And hence it is that the Lord is pleaſed to ſtile true beleeuers with the name and title of his children, of his ſeruants, of his Saints, and holy ones. Iob 1.8. the Lord giues this teſtimonie of *Iob* to the diuell himſelfe, that he was his ſeruant: ſaith he, *Haſt thou not conſidered my ſeruant Iob?* And often we reade of *Dauid*, that he is called the ſeruant of the Lord, as Pſalme 89.20. *I haue found Dauid my ſeruant.* And the Apoſtles vſually ſtile thoſe to whom they writ, by the name and title of Saints. Rom. 1.7. *To all you that be at Rome beloued of God, called to be Saints.* 2. Corinth. 1. 2. *To the Church of God which is at Corinthus, to them that are ſanctified in Chriſt Ieſus, Saints by calling.* Coloſ. 3.12. *Now therefore* (ſaith the Apoſtle) *as the elect of God holy and beloued.* He cals them Saints or holy, that were but in part ſanctified, and in part holy, in regard of inherent holineſſe. Yea we find that ſuch as are ſound and ſincere, and vpright hearted, they are often in Scripture ſaid to be iuſt, and holy, and righteous. Pſal. 32. 11. *Be glad ye righteous, and reioyce*

1. Cor. 1. 2.
2. Cor. 1. 1.

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in the Lord, and be ioyfull all ye that are vpright in heart. Prou. 20.7. *He that walketh in his integritie or vprightneſſe is iuſt:* he is a iuſt and a righteous man. Iob 1.8. *Haſt thou not conſidered my ſeruant Iob, how none is like him in the earth, an vpright and iuſt man, one that feareth God and eſchueth euill?* By theſe and many other places of Scripture, we ſee that though Gods children haue fleſh and corruption ſtill abiding in them, and be but in part ſanctified, and in part holy, in regard of inherent holineſſe, yet the Lord is pleaſed to eſteeme and to account of them as holy and ſanctified perſons, and ſuch as are regenerate and in the Spirit. For why, the reaſon and ground of this truth is this.

Reaſon. The Lord is ſo good and ſo gracious to his children, as that he iudgeth of them according to the better part, euen according to their regenerate part, and according to the beginning of his renewing and ſanctifying graces that are in them: and the leaſt meaſure of true ſanctifying grace in the ſoule of a true beleeuer, makes him moſt precious in the eyes of the Lord: and the Lord is ſo good and ſo indulgent a father to his children, as that he as it were winkes at their infirmities, and takes no notice of them: no though they be great, he is pleaſed to paſſe by them, as Iam. 5.11. *Iob* is accounted patient, *Ye haue heard of the patience of Iob:* though indeed *Iob* had ſore fits of impatiencie, Iob 3.1. And ſo though *Dauid* had many failings, as in his haſtie purpoſing and ſwearing the deſtruction of *Nabal*, and in his raſh ſentence againſt *Mephiboſheth*, yet the Lord paſſeth by them, and giues this teſtimonie of him, 1. King. 15.5. that *he did that which was right in the ſight of the Lord, and turned from nothing that he commanded him all the dayes of his life, ſaue onely in the matter of Vriah the Hittite.* Now the Lord being thus good and gracious, and thus indulgent to his children, he iudging of them according to the better part: on this ground we may reſolue on this as a certaine truth, though Gods children haue fleſh and corruption ſtill abiding in them, and be but in part ſanctified, and in part holy, in regard of inherent holineſſe, yet the Lord is pleaſed to eſteeme and to account of them as holy and ſanctified

ctified persons, such as are regenerate and in the Spirit.

Vse. 1. Comfort to Gods children who are much troubled with their sinfull corruptions & infirmities.

Now then this doctrine may serue as a ground of sweete and excellent comfort to Gods children, euen to such poore beleeuing Christians as find themselues much encountred & much troubled with their sinfull corruptions, and sinfull infirmities. Art thou one that endeuorest to please God? and dost thou make conscience of euery sinne, both in thought, word and deed? and yet thou findest in thy selfe an exceeding measure of rebellious corruption, much ignorance in thy mind, much peruersnesse in thy will, and great disorder in thy affections: thou art troubled and clogged with many sinfull corruptions and infirmities? Be not thereupon vtterly deiected and cast downe, and altogether out of heart and discouraged; but comfort and cheare vp thy selfe with this, that thou being truly sanctified, though but in part, and in a very small measure; yet thou hauing the least measure of true sanctifying grace in thy soule, the Lord of his gracious goodnesse is pleased as it were to ouer-looke thy corruptions and thy sinfull infirmities, and to take no notice of them; and his eye is on that holinesse and on that grace that is in thee: and though it be but in part, and poore, and weake for the measure of it, yet he lookes on that, and in respect of that he is pleased to esteeme and to account of thee, as holy, and sanctified, and regenerate, and as one that art in the Spirit. Indeed thou hast cause to be grieued and humbled for thy rebellious corruptions and sinfull infirmities; and thou art to groane vnder the burden of them, and to labour and striue against them continually: yet take heede thou do not because of them denie the worke of grace, and be a false witnesse against that grace of God that is in thee, and thinke there is nothing in thee that God likes or is pleased withall, because thou hast many sinfull corruptions, and many sinfull infirmities still abiding in thee. No, no, take heed of that, that is the diuels argument, by which he troubles a poore weake Christian; he tels him, thou hast many sinfull corruptions in thee, and thou canst not be freed from them: though thou labour and striue against them, yet they still cleaue to thy soule;

ſoule, and therefore thou haſt nothing in thee that is pleaſing to God; thou art but an hypocrite, there is no goodneſſe in thee, and the like. Oh take heed of yeelding to Satan in this, and ſo denying the worke of grace that is in thee: though thou be but in part ſanctified, and in part holy, and though thou haue as it were but a dram of true holineſſe, and true grace in thy ſoule, yet the Lord is pleaſed in the riches of his mercie, to eſteeme and to account of thee as an holy and ſanctified perſon, as one that art regenerate and in the Spirit.

Obiect. 2.

Yea but thou wilt ſay: I doubt whether I haue any truth of grace in me or no, I find ſuch a meaſure of corruption in my heart and ſoule. How ſhall I know that I haue true grace and true holineſſe in me?

Anſwer.

Anſwer. By this thou ſhalt certainly know it, if thou find in thee a new diſpoſition throughout in thy mind, will, and affections, and in all the powers of thy ſoule, thy mind is not onely enlightened, and made able to ſee and diſcerne what is good and what is euill, but thy heart is alſo changed, and thou doſt now loue and like good things which were formerly diſtaſtfull vnto thee; and thou doſt hate and loath euill and ſinne, becauſe it is ſinne and diſpleaſing to God, and euen that ſinne that in former times was beſt pleaſing to thee: and howſoeuer there be much corruption ſtill abiding in thee, much vnbeleefe, doubting, and deadneſſe of heart, and much vntowardneſſe to good things, and a proneneſſe to euill and ſinne, yet thou art diſpleaſed with thy corruptions, and thou doſt deſire to be purged from them, and thou doſt earneſtly deſire grace and ſanctification: yea thy deſire is ſuch a deſire as is ſeconded with a carefull, and conſcionable, and conſtant vſe of all good meanes that ſerue to purge out corruption, and to worke grace in thee. Comfort thy ſelfe, thou art bleſſed, Chriſt himſelfe hath ſo pronounced thee, Matth. 5. 6. *Bleſſed are ſuch as hunger and thirſt for righteouſneſſe, for they ſhall be filled:* Thou haſt true grace and true holineſſe in thee, and though it be but weake and poore for the meaſure of it; and though thy failings againſt thy purpoſe be ſuch as the world takes notice of, and for them accounts thee an hypocrite and diſſembler, yet

comfort thy ſelfe on this ground, the Lords eye is on the truth of grace and holineſſe that is in thee, he ſees that, and takes notice of it; and of his abundant goodneſſe and mercie, in reſpect of that he eſteemes and he accounts thee as an holy and ſanctified perſon, as one regenerate and in the Spirit; and that may be a great and ſingular comfort to thee: thinke on it to thy comfort.

Come we now to the Apoſtles argument, by which he proues the beleeuing Romans not to be in the fleſh but in the Spirit; in theſe words, *Becauſe the Spirit of God dwelleth in you.* The Apoſtle proues the beleeuing Romans not to be in the fleſh but in the Spirit, from the inhabitation of the Spirit of God in them; he reaſons thus: The Spirit of God dwelleth in you, that is, the holy Spirit of God is in you in ſpeciall manner, by his true powerfull working preſence, by the efficacie, and by the working of his grace: therefore you are not in the fleſh but in the Spirit. Now from this manner of reaſoning onely note we thus much.

Doct. 3. Such as finde Gods Spirit working in them in ſpeciall maner, are certainly regenerate.

That the indwelling of Gods Spirit, the powerfull working of Gods Spirit in men, certainly proues that they are regenerate. Such as find Gods Spirit dwelling in them, and working in them in ſpeciall manner, they may certainly conclude that they are regenerate, and that they are truly ſanctified. And it is a good argument: I find and I feele the efficacie and the power of grace, and the working of Gods Spirit in my heart and ſoule in ſpeciall manner, therefore I am regenerate.

Reaſon.

For why, the ſpeciall worke of Gods Spirit in Gods elect, it is their regeneration and their renouation according to Gods image; and where the Spirit of God dwels and works in ſpeciall manner, he transformes into the ſimilitude of his owne image, and he works a new, holy, and heauenly diſpoſition: and therefore the argument muſt needs be good, I find and feele the power of grace, and the working of Gods Spirit in my heart and in my ſoule in ſpeciall manner, therefore I am regenerate, I am truly ſanctified. If then a man or woman deſire to gather and conclude their owne regeneration

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and true ſanctification on a good ground, let them looke that it be from the indwelling of Gods Spirit in them, and that they find and feele the power of grace, and the working of Gods Spirit in their hearts in ſpeciall manner: thereupon a man may certainly reſolue that he is regenerate. It is not illumination, nor the common gifts of Gods Spirit, though they be in thee in great meaſure, that will certainly proue that thou art regenerate. No, no, thou mayeſt haue the common gifts of Gods Spirit in great meaſure, thou mayeſt haue a great deale of knowledge, and that of heauenly things, and be able to ſpeake and diſcourſe of them to others to good purpoſe, and yet be a man vnſanctified. *Iudas* was a man that had great knowledge, no queſtion Chriſt taught him many good things, and he taught others, yet was he a man vnſanctified: therefore deceiue not thy ſelfe, the diuell will ſuffer any man to ſay, I am regenerate, I am ſanctified. But wouldſt thou proue it, and haue ſuch proofe of it as may comfort thine owne ſoule, and ſilence the diuell though he do oppoſe thee: neuer reſt till thou be able to ſay and that truly, I finde and feele the power of grace, and the working of Gods Spirit in my heart and ſoule in ſpeciall manner, and therefore I am regenerate: that is both an holy and a ſure kind of reaſoning, and that will not deceiue thee.

Vſe. How a man may certainly conclude that he is regenerate.

In the next place, we are to marke how the Apoſtle here expreſſeth the being of Gods Spirit in the beleeuing Romans: he ſaith, the Spirit of God dwelt in them. This phraſe and forme of ſpeech offereth to vs ſeuerall particulars, as firſt this, hence we are giuen to vnderſtand thus much.

That the Spirit of God is in Gods children in ſpeciall manner. The holy Spirit of God is not onely in Gods children as he is in all other men and in all other things, in regard of his infinite eſſence and being, but in more ſpeciall maner, he is in them by his true powerfull working preſence, he as it were buſies himſelfe in them, he is reſident in them, as an houſeholder in his owne familie, as a Lord, and as a commander; and in them he ſhewes forth the efficacie, power, and working of his grace. And hence it is that the Apoſtle

Doct. 4. Gods Spirit is in Gods children in ſpeciall manner.

saith, that true beleeuers, Gods children, are the temples of
1.Cor.6.19. the holy Ghost, 1. Corinth. 6. 19. *Know ye not that your body is the temple of the holy Ghost which is in you, whom ye haue of God?* as if he had said, the holy Ghost is in you that truly beleeue, in your bodies, and in your soules, by his speciall presence, making them fit temples for himselfe; and as in his holy temple he doth more clearly manifest his speciall presence then he doth any where else in the world besides: so is he in you, in your bodies and in your soules in speciall manner. And
1.Cor.3.16. to this purpose speakes the Apostle, 1. Corinth. 3. 16. *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?* and verse 17. the latter end of it, *For the temple of God is holy, which ye are.* And hence also it is that the Apostle *Peter* cals true beleeuers a spirituall house, a mansion, an house or an habitation of the Spirit, an house wherein the
1.Pet.2.5. Spirit of God is resident as an housholder: 1. Pet. 2. 5. *Ye as liuely stones be made a spirituall house.* And to these we might adde many other euidences of Scripture, shewing this to be a truth, that the Spirit of God is resident in Gods children in speciall manner, euen by his true powerfull working presence, shewing forth in them the efficacie, power, and working of his grace. And the reason and ground of this truth is this.

Reason. The Spirit of God is in Gods children as he is in Christ their head, though not in the same measure: he is in Christ in fulnesse, in them in their measure and proportion; yet in them he is as in Christ, for the same Spirit is in Christ and in his
1.Cor.6.17. members; 1. Corinth. 6. 17. *He that is ioyned to the Lord is one spirit.* And therefore it must needs be, that the Spirit of God is in Gods children in their measure in speciall manner, euen by his true powerfull working presence, shewing forth in them the efficacie, power and working of his grace.

Quest. Haply here it will be demanded, wherein the Spirit of God doth shew the efficacie, power, and working of his grace in Gods children?

Answ. To this I answer. He shewes it forth in three things.

1. In three degrees appears

1. In curbing and restraining the flesh and corruption that

that ſtill in part abides in them, from breaking out in the full force and ſtrength of it. Saint *Iohn* ſaith, 1. Ioh. 3. 9. *The ſeed of grace* keepes the regenerate that *they cannot ſinne.*

the power of Gods grace in Gods childrē. 1. Ioh. 3. 9.

2. In putting into their minds a new light of knowledge, and into their wils and affections new motions and new inclinations; and directing them to do things pleaſing to God, according to the meaſure of the Spirit and grace receiued, as the Prophet ſaith, Iſay 30. 21. *Thine eare ſhall heare a word behind thee, euen the voice of the Spirit in thee, ſaying, This is the way, walke ye in it, when thou turneſt to the right hand, and when thou turneſt to the left.*

2.

3. In making the meanes of ſaluation, the word, prayer, and Sacraments, profitable to them, conueying the comfort of them into their hearts, and there ſealing vp the fruite of them: for it is the Spirit of God that makes the word profitable, and prayer effectuall to pierce the heauens, and the Sacraments truly comfortable. Thus then conceiue we the doctrine, that the holy Spirit of God is in Gods children in ſpeciall manner by his true powerfull working preſence, ſhewing forth in them the efficacie, power, and working of his grace, in reſtraining that corruption that ſtill abides in them from breaking out in the full force, and in putting into their minds a new light of knowledge, and into their wils and affections new motions and inclinations; and directing them to do things agreeable to the will of God, according to the meaſure of the Spirit that is in them: and in making the meanes of ſaluation truly profitable & comfortable to them, ſealing vp the fruite of them in their hearts and ſoules.

3.

Vſe 1. How we may trie whether we haue the Spirit of God in vs to our comfort, or no.

Now this being a truth, it may ſerue as a ground of triall to euery one of vs. On this ground we may trie whether we haue the Spirit of God in vs to our comfort or no. Doſt thou find the holy Spirit of God reſident in thee in ſpeciall maner? doſt thou find that he is in thee by his true powerfull, working preſence? doſt thou feele the efficacie, power, and working of his grace in thy ſoule? doth he reſtraine thy corruption from breaking out, that it cannot now breake out as it was wont? doth he inwardly rebuke thee for euery knowne

sinne? Iohn 16. 8. Hath he set vp a new light in thy minde? hath he put new motions and new inclinations into thy will and affections? doth he direct thee to do things agreeable to the will of God? dost thou finde that now thou art enabled fruitfully to partake in the holy ordinances of God? to heare the word of God in some measure to thy profit and comfort; to pray with feruencie of spirit, that thy prayers pierce the heauens? Is it thus with thee? certainly then the Spirit of God is in thee to thy comfort; he dwels in thee as a maister in his owne familie, and as a father with his children: yea he delights in thee as in his owne proper house and mansion. And he being the God of hope, and peace, and true comfort, how canst thou then want true peace or true comfort? assuredly thou shalt neuer want true peace or true comfort either in life or death, and that is an excellent state. But on the other side; art thou one that findest not in thee the true powerfull working presence of Gods Spirit? dost thou not feele the efficacie and power of his grace in thy soule? is thy corruption, and are the vile lusts of thy heart as strong in thee as euer they were? dost thou make no bones of knowne sinnes? dost thou without inward rebuke breake the Sabbath, sell thy commodities on that day whatsoeuer they be? art thou as couetous? and dost thou finde that thou art as blind and as ignorant as euer thou wast? art thou a formall and drowsie hearer of the word of God? hast thou no life nor feruencie in prayer, but thou prayest of forme and custome, and the like? Is it thus with thee? Deceiue not thy selfe, thou canst haue no comfort in this that the Spirit of God is in thee. Alas, the Spirit of God is no otherwise in thee as yet, then he is in the reprobate, or then he is in the oxe or horse: He is in them in regard of his infinite essence, and he sustaines them in their essence and being, and so he is in thee and sustaines thee. And what cõfort canst thou find in it, that the Spirit of God is so in thee? surely no more then the verie oxe, or horse, or reprobate can find that the Spirit of God is in them. Indeed the Spirit of God is the true comforter, but as yet to thee he is no comforter at all. No, know it for truth, whosoeuer thou

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art, if thou find not the Spirit of God dwelling in thee in ſpeciall manner, he will one day be a God of dread and terror to thee; he will one day awaken thy conſcience, and ſet thy ſinnes in order before thee: he will bring to thy remembrance the ſinnes that now thou takeſt no notice of, and ſhew thee what thou haſt deſerued by them, to thy vtter amazement and euerlaſting confuſion.

Vſe. 2. Terror to thoſe who wrong and abuſe the pooreſt of Gods children.

Againe, is it ſo that the holy Spirit of God is in Gods children in ſpeciall manner? is he as it were reſident in them as in his proper houſe and manſion, and as in his temple? Oh then take heed whoſoeuer thou art, how thou doſt the leaſt wrong or the leaſt indignitie to the pooreſt or meaneſt of Gods children. Doſt thou wrong and abuſe a poore child of God, haply a ſilly man or woman? thou knoweſt not what thou doſt; that wrong or that abuſe is done to the houſe and temple of the holy Ghoſt, and aſſure thy ſelfe he will not put it vp at thy hands. Will a Prince ſuffer his pallace where he keeps his reſidence and hath his ſpeciall abode, to be battered, to be digged thorow, or to haue mire, and dirt, and filth caſt on it, if he be able to helpe it? certainly he will not. And doſt thou thinke that the holy Spirit of God, who is of infinite power, will ſuffer thee to bend thy tongue as a bow, and to ſhoot out vile and bitter words as arrowes, againſt the houſe where his holy Maieſtie dwels and delights to dwell? Will he ſuffer thee as it were to batter his houſe, and to caſt dung and filth on it, as thou doſt when thou openeſt thy foule mouth againſt any child of God, and when thou lodeſt the children of God with reproaches, and doſt caſt contempt and diſgrace on them: and eſpecially when thou doſt reuile them for their holineſſe; as when thou ſaiſt to them as ſome wicked and graceleſſe wretches ſhame not to ſay tauntingly and ſcoffingly: Oh you are full of the ſpirit, you are full of the holy Ghoſt, the diuell is within you? Will the holy Spirit of God, who is a God of infinite power, and hath the command of heauen and earth, and all the hoaſts of them, will he ſuffer thee thus to do, and to eſcape vnpuniſhed? No, no, aſſure thy ſelfe he will not, his hand ſhall one day take hold of ven-

geance, and his reuenging hand shall at one time or other reach thee, and light on thee. Thorow the sides of Gods children thou dost cast contempt and disgrace on the Spirit of glorie, that rests on them and dwels in them. 1. Pet. 4. 14. and for that thou shalt not escape his punishing hand. And it were good for them to consider this, whosoeuer they be, that seeke to impose on poore weake Christians, and seeke to seduce them, and to draw them into any error be it neuer so small: and vnder a colour of edification in holinesse and building on the foundation Christ Iesus, they wrong such as are the temples of the holy Ghost. It is the drift of the Apostles speech, 1. Corinth. 3. from verse 11. to 18. to shew, that such as build on the true foundation stubble and straw, that their building shall be destroyed, though they holding the head and the foundation shall be saued, yet as it were thorow the fire. And let them consider what the Apostle there saith, verse 17. *If any man destroy the temple of God him shall, God destroy.* They that seduce poore weake Christians, and impose on them, they as much as in them is destroy the temples of the holy Ghost, and he will not suffer it vnpunished.

1. Pet. 4. 14.

1. Cor. 3. 11. 12. 13. 14. 15. 16. 17. 18.

In the next place, in that the Apostle vseth this phrase, Because the Spirit of God dwelleth in you: he saith not barely, the Spirit of God is in you, but the Spirit of God dwelleth in you: we are further giuen to vnderstand thus much.

Doct. 5. Gods Spirit hath a setled abode and residence in Gods childrē.

That the holy Spirit of God is in Gods children, not as a soiourner, or a stranger, or as a lodger, for a night, or for a short time; but as a continuall indweller, he hath in them a setled abode and residence, he dwels in them at all times, and shall dwell in them for euer. The holy Spirit of God once hauing taken possession of the soule of a true belecuer, and taken vp that for his dwelling house and mansion, and being in it in speciall manner, euen by his true powerfull working presence; by the efficacie and power of his grace, he is in that soule for euer, and shall neuer wholly depart from it. The Spirit of grace and holinesse being once in the soule of a true beleeuer, it abides and it remaines in that soule for euer, it dwels in it, and it shall neuer vtterly forsake it. Ioh. 14. 16. saith

Ioh. 14. 16. 17.

saith Christ, *I will pray the Father, and he shall giue you another comforter, that he may abide with you for euer*: and then he subioynes verse 17. *Euen the Spirit of truth, whom the world cannot receiue, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you.* 1. Ioh. 3. 9. Saint Iohn saith, *The seed of God*, that is, the Spirit of grace and sanctification, *it remaines in them that are borne anew.* It is not onely in them, but it abides and it remaines in them. Rom. 11. 29. *The gifts of God* (saith the Apostle) *are without repentance.* He meanes not outward gifts of body or state, nor naturall gifts of mind, as wit, memorie, or the like, nor common spirituall good things, as knowledge, the gift of preaching, and such like: but the gifts of Gods speciall loue bestowed on his children, as remission of sinnes, iustification, sanctification, and amongst the rest, the Spirit of grace and holinesse; euen the Spirit of God in regard of his true powerfull working presence. And the efficacie and power of grace bestowed on Gods children, euen that gift is without repentance, the Lord neuer repents him of that gift; he neuer cals it backe, but being once had it abides for euer, and can neuer be vtterly lost. We see then that this is a truth grounded on the word of God, that the holy Spirit of God is in Gods children, not as a stranger, or soiourner, or lodger, but as a continuall indweller, and hath in them a setled abode; and the Spirit of God taking vp the soule for his house and mansion, and being in the soule of a true beleeuer, by his true powerfull working presence, and by the efficacie and power of grace, he is in that soule for euer, and the Spirit of grace and holinesse is neuer vtterly out of that soule. And the reasons of it are these.

1. Ioh. 3. 9.

Rom. 11. 29.

First, none is able to dispossesse the holy Spirit of God, and to throw him out of his house and home; where he dwels he hath delight to dwell, he will dwell for euer: he is of infinite wisedome, he knowes what he doth when he takes possession of the soule of a true beleeuer: and he is of infinite power, none is able to ouermatch him. Satan may be dispossessed of his house and mansion, a *stronger then he may come vpon him, and*

Reason 1.

and ouercome him, and take from him all his armour wherein he trusteth, and diuide his spoiles. Luk. 11.22. but none is able to ouercome the power of the holy Ghost, and cast him out of his house and dwelling.

Reason 2. Againe, the holy Spirit of God being in the soule of a true beleeuer, by his true powerfull working presence, by the efficacie of his grace,

Note. *that grace of his is the life of that soule, euen the spirituall and heauenly life of it, which being here begun, must continue for euer: for the life of grace in Gods children must be the life of glory, it comes from the eternall Spirit of God, and it is bred in them by an immortall seed:* 1. Pet. 1.23. *We are borne a new, not of mortall, seed but of immortall, by the word of God, who liueth and endureth for euer.* It must needs be immortall and endure for euer: and for the continuance of that life the Spirit of God is continually resident in them. And therefore on these grounds we may set downe this as a certaine truth, That the holy Spirit of God is in Gods children, not as a soiourner, or stranger, or lodger, for a time, but as a continuall indweller, and he hath in them a setled abode and residence. And the Spirit of God once taking vp the soule of a man or woman for his house and mansion, and being in it by his true powerfull working presence, and by the efficacie of his grace, he is in that soule for euer: the Spirit of grace and holinesse is neuer vtterly out of that soule. An housholder being but a man, is sometimes out of his house, and from home, but it is not so with the holy Spirit of God.

Now before we come to the vse of this point, some things brought against this truth are to be answered: as first it is obiected.

Obiect. 1. That grace and holinesse in Gods children is a thing changeable, for nothing is vnchangeable but God: and being changeable it may be lost; and the Spirit of grace and holinesse that is now in the soule, may hereafter be out of the soule. To this I answer.

Answ. That grace truly wrought, it is preserued of God by a second grace, and by a continuall supplie of grace and strength from God, and so made durable and lasting. And this is that

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the Lord promiseth to his people, Ierem. 32. 40. That *he will put his feare in their hearts, that they shall not depart from him*: they shall haue no will to depart from him.

It is obiected againe, that some that are partakers of the holy Ghost may fall away, Heb 6. 4. and therefore the holy Spirit of God may now be in men, and hereafter out of them. *Obiect. 2.*

For answer to this, first marke the text it selfe, it puts down nothing positiuely, but onely by way of condition or supposition, verse 6. *If they fall away*. Againe, for further answer to this, we must know that there be two degrees of partaking of the holy Ghost: one an inferiour or lower degree; when men are onely enlightened and made partakers of the common gifts of Gods Spirit, they haue knowledge, and they haue ioy, and a kinde of tickling delight in the knowledge of new and strange things, which is that Christ speakes of, Matth. 13. 20. And this is that partaking of the holy Ghost that is meant in the place alledged; and this is but temporary and may be lost. But there is another, an higher and more effectuall partaking of the holy Ghost, which is when men are enlightened to a certaine and sufficient knowledge of Gods will, and to a reioycing in the sweete comforts of the word *vnder the hope of glory*: and they are throughly wrought on, and throughly changed into the image of God; and there is grace in them in power and practise. And this partaking of the holy Ghost is permanent, this is lasting and durable, and can neuer vtterly be extinct and lost. And so it still remaines a truth, that the holy Spirit is in Gods children, not as a stranger, or soiourner, or lodger for a time, but as a continuall dweller: and he being in them by the efficacie of his grace, he hath in them a setled abode and residence, and he is in them for euer.

Answer.

Two degrees of partaking of Gods Spirit.

Now then to apply this, it may serue as a ground of sweet and excellent comfort to all such as find and feele the power of grace in themselues, and find and feele the Spirit of God dwelling in them in speciall manner. Dost thou whosoeuer thou art, find and feele the Spirit of God dwelling in thee by his true powerfull working presence? is the Spirit of God in

Vse.

Comfort to all such as find and feele the power of grace in themselues.

in thee by the efficacie and power of his grace? Then assure thy selfe of this to thy comfort, that selfe same holy and blessed Spirit of God will neuer forsake thee, he is in thee now, and he will be in thee for euer: he hath taken vp thy soule as his owne proper house and mansion, and he will dwell in it for euer; he will neuer be (as men sometimes are) from home and altogether absent from thy soule, he will be thy guide, thy sweete companion and comforter, both in life and death, yea and after death most of all. Sometimes poore tender hearted Christians cast out these or the like complaints: I feare I shall not be able to hold out to the end, I feele such weakenesse of grace in me, as I doubt when the time of triall comes I shall faint, and giue ouer, and euen fall away. Oh what dost thou thus troubling thy poore soule? why dost thou cast these needlesse doubts aforehand? hast thou true grace in thy soule? be it neuer so poore and weake for the measure, yet hast thou good euidence that there is truth of grace in thee? Comfort thy selfe, the holy Spirit of God dwels in thee, and he will dwell in thee for euer; he will neuer forsake thee: thou standest not by any power of thine owne, but by the power of the Spirit of God, and he is able to vphold thee, and he will; thou hast his faithfull promise, 1. Corinth. 10. 13. that *he will not suffer thee to be* {*tried or tempted,*} *aboue thy strength:* and he will be as good as his word, he will quicken thee, and comfort thee, and vphold thee in thy greatest trials: the holy Spirit of God dwelling in thy soule, he will abide in it for euer. All the power of hell is not able to thrust him out of his house and mansion, he is stronger then all; and he hauing begun the life of grace in thee, assure thy selfe nothing shall hinder him but he will bring it to the life of glory hereafter; and therefore comfort thy selfe.

1. Cor. 10. 13.

Obiect. Oh but thou wilt say, I feele not that gracious working of Gods Spirit in me, that I was wont to find and feele.

Answ. It may be so. It is no otherwise with thee in this regard, then with the deerest of Gods children in all ages, they haue their *turbida interualla*, their troubled fits, sometimes gracious feelings,

feelings, and ſometimes faintings: ſometimes forwardneſſe in good things, and ſometimes heauineſſe and deadneſſe of heart. And remember withall, that thou art not ſo to conclude, I feele not the gracious working in me I was wont to feele, and therefore the Spirit of God is gone from me, and hath vtterly forſaken me: that is no good concluſion, *There is a ſubſtance in the oke or in the elme when they caſt their leaues:* Iſay 6. 13. and ſo there may be the ſap of grace and the Spirit of grace in thee, though for the preſent thou feeleſt not the gracious working of it: and if once thou feeleſt the power of grace in thy ſoule, aſſure thy ſelfe that gracious working will come againe in time. The holy Spirit of God being in thee by the efficacie and power of grace, he dwels in thee, and will neuer leaue thee, but will dwell in thee for euer. Yet take heed thou be not ſecure and careleſſe, that thou neglect not the good meanes that ſerue to cheriſh the Spirit of grace and holineſſe in thee: it is the Apoſtles exhortation, 1. Theſſ. 5.19. *Quench not the Spirit.* Through thy careleſneſſe and ſecuritie thou maiſt in ſome ſort and degree quench the Spirit: and howſoeuer the Spirit of God once dwelling in thee, will dwell in thee for euer, yet if thou grow careleſſe and ſecure, and either neglect holy duties, or through thy ſecuritie ſuffer thy ſelfe to be ouertaken with ſome foule ſinne, the Spirit of God may ſo farre forſake thee, as that he may ſeeme in thine owne iudgement to be cleane gone, and quite quenched and put out; and thou maiſt loſe the tokens and gifts of grace, as feeling of comfort and ſpirituall ioy, clearneſſe of vnderſtanding, feeling and affection to goodneſſe, feruencie of loue, holy boldneſſe, and the like: and theſe things being gone, oh what tugging and what wreſtling will there be before thou canſt recouer them againe? And the peace of thy conſcience being wounded by ſome foule ſinne, and thy ſpirituall ioy being gone, thou ſhalt neuer recouer it in that meaſure thou hadſt it in former times: though thy wound be healed, yet there will remaine a ſcarre and marke in thy ſoule ſo long as thou liueſt. Therefore take heed of ſecuritie, be carefull to vſe all good meanes that ſerue to nouriſh and cheriſh

Iſai. 6. 13.

1. Theſſ. 5. 19.

riſh the Spirit of grace in thee, as diligent hearing, reading, meditating in the word of God, and prayer, holy conference, and ſuch like.

There is yet one thing further offered from this phraſe and forme of ſpeech, *dwelleth*: this metaphoricall and borrowed word *dwelleth*, giues vs further to vnderſtand thus much.

Doct. 7. Though the holy Spirit of God be truly and really in Gods childrē, yet he is not ſo in them as that they partake of the diuine eſſence of his Godhead.

That howſoeuer the holy Spirit of God be in Gods children in ſpeciall manner, yet he is not in them ſo as that they partake of the diuine eſſence of his Godhead, and ſo as that he doth communicate his diuine nature to them, and deifie them, and make them one nature with himſelfe: no, but he is in them as an indweller, and as an houſholder; and their hearts and ſoules are as the houſes where he dwels; and there is a reall diſtinction betweene him and them, they are really diſtinguiſhed one from another, as the dweller and the houſe where one dwels. Indeed the holy Spirit of God is truly and really in Gods children: the gifts and effects of the Spirit preſuppoſe the true preſence of the Spirit, but yet he is not in them by communicating of his eſſence and nature to them, but by his gifts, and by his effectuall and ſpeciall operation, and working by the power of his grace. It is the conceit of ſome idle, fooliſh, and phantaſticke ſpirits, againſt whom I note this.

A fooliſh conceit of ſome phantaſticke ſpirits confuted.

That the ſpirit of grace and holineſſe in Gods children, is a participation of the verie nature of Gods Spirit: and they ſay, that ſuch as are regenerate are partakers of the diuine eſſence of his Godhead, and ſo are deified. Thus they ſpeake blaſphemouſly. This is a blind and fooliſh conceit; and they that hold this are poſſeſſed with a ſpirit of giddineſſe, and they are ſtrongly deluded of Satan: and this conceit of theirs cannot ſtand with this truth, that the Spirit of God dwelleth in Gods children, and is in them as an indweller.

Obiect. Oh but (ſay they) holineſſe is eſſentiall in the Spirit of God, and is part of his eſſence and nature, as his other attributes be, his power, his wiſedome, iuſtice, mercie, and the like: there is nothing in him accidentall; and the holineſſe that is in Gods children, it comes from the holineſſe of

Gods

Gods Spirit, and therefore it is part of his diuine essence and nature. I answer. It followes not, that because the holinesse that is in Gods children comes frō the holinesse of Gods Spirit, therefore it is part of his diuine essence: that is no good consequence. The strength that is in any creature, in man, in bruite beasts, yea in the diuell himselfe, it comes from the power of God; they haue no power nor strength, but it is as they haue it from the power of God: and shall we therefore say, that the strength that is in the creatures is part of Gods diuine essence and nature? surely that were to make bruite beasts and the diuell also partakers of Gods essence and deified, which once to thinke, is more then impious blasphemie. Power and strength in God are essentiall of his nature, but power and strength in the creatures is a qualitie, and accidentall: and so holinesse is essentiall in the Spirit of God, but in Gods children it is accidentall: and it is in them a created gift and qualitie, and yet a most excellent and precious gift, and it doth resemble the diuine vncreated holinesse of Gods Spirit: therefore Gods children are said to be *partakers of the godly nature*. 2. Pet. 1. 4. The word there vsed, is not θεότητος, but θείας φύσεως, and it signifies such a precious gift of holinesse, as doth resemble the holinesse of God. And so the holy Spirit of God is in Gods children, not by communicating to them his diuine essence and nature, but by his gifts, by his effectuall and speciall working, euen by the power of his grace. We haue now heard of the cōfort the Apostle yeelded to the beleeuing Romans, he telling them to their comfort, that they were not in the flesh but in the Spirit: and confirming that from the indwelling of Gods Spirit in them: we are now to come to his caueat or watch-word that he giues them in the words following: *But* (saith he) *if any man haue not the Spirit of Christ, the same is not his.*

Answ.

διὰ τὴν γενομένην θείας κατὰ φύσιν.

In these words the Apostle giues them a watch-word, to looke to it that none of them did assume and take that comfort to them that did not belong to them, but that they should see to it that they haue the Spirit of God dwelling in them indeed: affirming this, that *if any man haue not the Spirit*

of

of Christ, the same is none of his. And herein appeares the heauenly wisedome of the Apostle; he so applies the word of comfort to the Romans, to whom he writ, as withall he giues them a caueat and watch-word, to take heed they did not hale comfort to them which did not belong to them, but that they should looke to the ground of their comfort. And this ought to be the wisedome of all good Ministers, especially when they speake to a mixt companie: they are then so to order and to temper their words of comfort, as that none may abuse them, or misapplie them. In speaking and deliuering the word of comfort to Gods children, which properly belongs to them, they are to take heed they lift not vp the hearts of the wicked and prophane, but withall they are to giue them an item and a watch-word, that they presume not to lay foule and theeuish hands on that comfort, and hale and pull that vnto them which they haue no right to. But to passe by this, come we to the caueat or watch-word it selfe: *But if any man haue not the Spirit of Christ, the same is not his.* And here first marke and obserue we the generalitie of the Apostles speech: he saith, If any man whatsoeuer he be, he speakes without exception, if any man, as if he had said, Let a man be what he will, or be a man what he may be, rich or poore, high or low, noble or base, learned or vnlearned, and let him haue neuer so excellent gifts and endowments of body or mind, inward or outward, it skils not, it is nothing to his comfort, he cannot thereupon conclude that his state is good if he want grace and holinesse. *If any man haue not the Spirit of Christ, the same is not his:* he belongs not to him, he is not in the comfortable state of a true Christian. Hence then we may gather and conclude thus much.

Doct. 8. Nothing without true grace and holinesse yeelds to any man or woman true comfort touching their

That nothing without true grace and holinesse can yeeld to man or woman true comfort in regard of their spirituall and Christian state: it is not any excellencie of body or mind, inward or outward, nor any priuiledge whatsoeuer, be it neuer so great, can yeeld true comfort to a man that wants the Spirit of grace and holinesse: such a man cannot truly gather and conclude, that he is in the comfortable state of a true Christian,

Christian, though he be rich, or noble, or learned, or the like. And to make this further manifest, was it not an excellent priuiledge to be of the kindred of Christ in respect of bloud? doubtlesse it was, more then to be of the bloud-royall of the greatest Monarch or Emperour in the world; yet marke what Christ himselfe accounts of that, Matth. 12. 47. when one came to him and told him that his mother and his brethren stood without desiring to speake with him, (saith he) verse 48. *Who is my mother? and who are my brethren?* as if he had said, what is it to be of my kindred? do you thinke that such a thing as may yeeld a man or woman true cõfort? No, no, I tell you *they are my brethren and my mother, that do the will of my Father which is in heauen*: so he speakes in the last verse of the Chapter. Though a man or woman be allied to Christ and be of his kindred, yet if he want grace and holinesse, that is nothing, that will yeeld him no true comfort. Who euer had greater honour then was vouchsafed to the Virgin *Marie*, euen to beare in her wombe the Lord Iesus, and to be the mother of the Sauiour of all Gods chosen; and yet that was nothing to yeeld her true comfort. Luk. 11. 27. 28. When a certaine woman lift vp her voice and said vnto him, *Blessed is the wombe that bare thee, and the pappes which thou hast sucked: Nay rather* (saith Christ) *blessed are they that heare the word of God and keepe it*: blessed are they that haue grace in their hearts to profit by the word of God. And as one saith well, if the Virgin *Marie* had not borne Christ in her heart as she bore him in her wombe, she had not bene the better, it had bene nothing to her comfort. I might instance in many other particulars shewing the truth of this, ỳ it is not any excellencie of body or mind, inward or outward, nor any priuiledge whatsoeuer, that can yeeld true comfort to a man that wants the Spirit of grace and holinesse; & such a man cannot truly conclude, that he is in the comfortable state of a Christian. For why, the reason and ground of it is this.

spirituall and Christian estate.

Mat. 12. 47. 48

Luk. 11. 27. 28.

Reason.

The excellencies of body or minde, inward or outward priuiledges whatsoeuer, that are bestowed on a man that wants the Spirit of grace and holinesse, they are of no recke-

ning or account with the Lord; they being but carnall and temporall, as they be where grace and holineſſe is wanting, the Lord eſteemes them but as vanitie and nothing worth. It is worth our marking to this purpoſe, that we find Act. 25. 23. it is there ſaid, that *Agrippa and Bernice came with great pompe.* The originall words are μετὰ πολλῆς φαντασίας, they ſignifie with great phantaſie or vaine ſhew: ſo doth the Lord account of the great glorie and pompe of the world, euen as a phantaſie or ſhadow. And therefore this we may hold as a certaine truth, that it is not any excellencie of body or mind, inward or outward, nor any priuiledge whatſoeuer it be, can yeeld true comfort to a man that wants the Spirit of grace and holineſſe: ſuch a man cannot truly conclude, that he is in the comfortable ſtate of a true Chriſtian.

Vſe. A common ſwelling and proud conceit of men and women met withall.

Oh then take heed, whoſoeuer thou art, thou deceiue not thy ſelfe, thinke not that any excellencie thou haſt, either of bodie or minde, inward or outward, or any priuiledge thou enioyeſt aboue others, will yeeld thee true comfort, thou being a man or woman that wanteſt the Spirit of grace and holineſſe, and the Spirit of ſanctification. It is a common thing for men to pride themſelues in their excellencies, and in their priuiledges aboue others, and in regard of them to lift vp themſelues aboue their brethren; yea not onely ſo, but ſometimes through the pride of their hearts, to lift vp themſelues in the preſence of the Lord, and to thinke that they are highly in Gods fauour, and that they haue ground of comfort in his preſence, euen becauſe of thoſe excellencies and priuiledges they do enioy. Is it not a common thing, for men that are growne rich and increaſed in wealth, or honoured in the world, to thinke that therefore they are highly in the fauour of God, and that God loues them, though they be men vtterly void of grace and true holineſſe; nay haply ſuch as ſcorne and deſpiſe it in others? Poore ſoules, they deceiue themſelues exceedingly, they meaſure the fauour of God by a leaden rule, and know it whoſoeuer thou art, though thou hadſt the wiſedome of *Salomon*, the beautie of *Abſolom*, the ſtrength of *Sampſon*, the riches of *Cræſus*, the greatneſſe and power of

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Alexander, yet if thou wanteſt the Spirit of grace and holineſſe, all thoſe things can yeeld thee no true comfort: they are to thee but accurſed vanities and bitter vexations of Spirit; ſo the holy Ghoſt ſpeakes of them. Yea know yet further, thou maiſt enioy priuiledges of an higher nature, euen the good things of God, his word, Sacraments, and the like, (which is all that ſome haue to brag and boaſt of, that they liue in the boſome of the Church, they haue bene baptized, and they are made partakers of the word and Sacraments, they liue in a place where the word is truly and powerfully tanght) thou maiſt enioy theſe things in a plentifull meaſure which others want, and yet be neuer the better, and be yet farre from the comfortable ſtate of a true Chriſtian; yea thou wanting grace to make a right and good vſe of theſe things, they are to thee but ſeales of deeper condemnation: & therefore deceiue not thy ſelfe; pride not thy ſelf in any excellencie thou enioyeſt whatſoeuer it be, if thou be a man or woman wanting the Spirit of grace and holineſſe. Labour thou to get that euidence of true comfort that will neuer deceiue thee, euen true grace and holineſſe, that indeed will aſſure thee that thou art in the comfortable ſtate of a true Chriſtian. But if any man whatſoeuer he be, be he rich, or noble, or learned, be he what he will or may be, it is the eternall truth of God: if he haue not the Spirit of Chriſt he is none of his, he is not in the comfortable ſtate of a true Chriſtian.

Let vs now go on in further handling of this caueat of the Apoſtle: *But if any man haue not the Spirit of Chriſt, the ſame is not his.* To haue the Spirit of Chriſt, is (as before I ſhewed) to haue him dwell in vs by his true powerfull working preſence, by the efficacie and power of his grace. Now in that the Apoſtle ſaith, If any man haue not the Spirit thus dwelling in him, the ſame is none of his, we are further giuen to vnderſtand thus much.

Doct. 9. Onely the being of the Spirite of Chriſt in a man by his true powerful working preſence, giues him true cõfort.

That it is onely the Spirit of grace and holineſſe, euen the being of the Spirit of Chriſt in a man by his true powerfull working preſence, by the efficacie and power of his grace, that giues him true comfort, & yeelds him this comfort, that

he belongs to Christ, that he is a member of Christ, & a true Christian. Euery man or womā whosoeuer the person be, that would haue this comfort that he belongs to Christ, and that Christ doth acknowledge him for one of his, must find that he hath the Spirit of Christ, that the holy Spirit of Christ is in him as he is in Gods children, by his true powerfull working presence, and by the efficacie of his grace. And this truth hath footing and ground not onely in this text, but in other places of Scripture. To cite one or two to this purpose, 1. Ioh. 4. 13. *Hereby* (saith Saint *Iohn*) *we know that we dwell in him and he in vs, because he hath giuen vs of his Spirit*: that we dwell in God, and God in vs, that we belong to Christ, and through Christ haue fellowship and communion with God: for thorough Christ alone men come to haue fellowship with God, and are his children; because he hath giuen vs of his Spirit, because we haue the gifts of his Spirit, and do find and feele the efficacie and power of his grace in our hearts. Galat. 4. 6. saith the Apostle, *Because ye are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, which crieth Abba, Father.* Euen the Spirit of Christ giuen to you, and being in you by the power of his grace, doth giue you euidence that you belong to Christ, and that you are the children of God. And hence it is that the holy Spirit of Christ is called a *seale* and *an earnest*: 2. Corinth. 1. 22. *God* (saith the Apostle) *hath sealed vs, and hath giuen the earnest of his Spirit in our hearts.* And Ephes. 4. 30. *Grieue not the holy Spirit of God, by whom ye are sealed vnto the day of redemption*: because the Spirit of Christ doth seale vp to Gods children their being in Christ, and is as an earnest pennie to them to assure them of their comfort in him, both in this life and for euer. And therefore this is a truth grounded on the word of God, that it is onely the Spirit of grace and holinesse, euen the being of the Spirit of Christ in a man, by his true powerfull working presence, by the efficacie of his grace, that yeelds him this comfort, that he belongs to Christ, and that he is a member of Christ, and a true Christian, and that Christ doth acknowledge him for one of his. Now the reasons and grounds of this truth are these.

1. Ioh. 4. 13.

Galat. 4. 6.

2. Cor. 1. 22.

First,

First, Christ and his Spirit are neuer found asunder in respect of the effectuall presence of his Spirit. Indeed the holy Spirit of Christ may worke and doth worke in the very reprobate generall and common gifts; and he working in them, he is present in them by his infinite essence and being, and so Christ and the holy Spirit of Christ are not together: but where the Spirit of Christ is by his effectuall powerfull presence, there Christ is, and it is he that works by his Spirit in all true beleeuers. *Reason* 1.

Againe secondly, to whomsoeuer Christ is a Sauiour, to him he is a Sauiour not onely by the merit of his death and obedience, procuring the pardon of sinne and right to life and saluation, but also by his efficacie, by his effectuall working in him by his Spirit, working faith in him to apprehend his merit, and purging his heart from the corruption of sinne, and turning it from sinne to good; thus is Christ a Sauiour to euery one of his members. And therefore on these grounds we may resolue on this as a certaine truth, that it is onely the Spirit of grace and holinesse, onely the being of the Spirit of Christ in a man by his true powerfull working presence, by the efficacie of his grace, that yeelds him this comfort, that he belongs to Christ, and is a member of Christ, and a true Christian. And whatsoeuer he be that would haue this comfort, that he belongs to Christ, and that Christ doth acknowledge him for one of his, must find that he hath the Spirit of Christ, that the holy Spirit of Christ is in him by his true powerfull working presence, by the efficacie of his grace. Come we to the vse of this. *Reason.* 2.

First, this truth serues to discouer to vs an erronious conceit of the Papists: they restraine the Spirit of Christ onely to their Cleargie; and they haue this conceit, that onely their Cleargie are spirituall men: and it is the Popish conceit of some ignorant persons amongst vs, that onely Ministers of the word are spirituall men. Yea the Papists withhold the holy Scripture from their people, and suffer not them to meddle with reading the Scriptures, on this pretence, that (forsooth) they haue not Gods Spirit. Oh say they, they haue not *Vse* 1. An erronious Popish conceit discouered.

Gods Spirit, and therefore it is not for them to looke into the Scriptures. Surely they might as well say, that their people are no true Christians, and that they haue nothing in them that may yeeld them this comfort that they belong to Christ. It is the being of the Spirit of Christ in a man or woman that yeelds him or her this comfort, that they belong to Christ, and are members of Christ, and true Christians: therefore it is an erronious conceit of the Papists, that Gods Spirit is onely in their Cleargie, and that the people are not to reade the Scriptures, because they want Gods Spirit. I leaue them.

Vse. 2. A common deceiuing cõceit of many in the world discouered.

Is it so, that the being of the Spirit of Christ in a man by his true powerfull working presence, by the efficacie of his grace, is that onely that yeelds him this comfort, that he belongs to Christ, and is a member of Christ, and a true Christian? Oh then consider it I beseech you: this discouers that many in the world deceiue themselues: Euery one accounts himselfe a Christian, and that he belongs to Christ; and euerie one will be so held and so reputed: but alas where is almost the man or woman that is able to conclude from the being of the Spirit of Christ in them, euen from the true powerfull working presence of his Spirit in their hearts and soules, that they belong to Christ, and are members of Christ, and true Christians? Alas, many are so far from this, as that they haue in them a contrarie spirit, euen the spirit of the diuell strongly working. To instance in one particular: hath that man or that woman whosoeuer they be, the Spirit of Christ, that breake out into blasphemous speeches against the workmanship of God, and sticke not to say, against the plaine euidence of the word of God, that women haue no soules; and breake out into other vile and blasphemous speeches not fit to be named, touching the making of women; haue such persons the Spirit of Christ? surely no, but the Spirit of the diuell. And how many be there that shew forth the strong working of Sathan in their hearts, in setting their tongues on fire to belch out blasphemous oathes, cursings, and raylings, euen to breake out into most bitter, venemous, and galling termes against their neighbours and brethren? haue such persons the Spirit

of

of Christ? No,no, they haue in them the Spirit of the diuell, and their tongues *are set on fire of hell*, Iam. 3. 6. Oh, but they say, we are prouoked, and we are so stirred vp by the euill words and euill deeds of others, as we cannot endure it, flesh and bloud cannot endure it. Yea, but thou art more then flesh and bloud, thou hast the Spirit of Christ in thee, euen by his true powerfull working presence, or else thou hast no part in Christ, thou belongest not to him, thou art no true Christian. Yea let such as are not thus exorbitant, and thus vile, but more ciuill and orderly in their carriage, euen ciuill honest persons, know that they deceiue themselues, if they thinke that they haue ground of comfort that they belong to Christ. Dost thou that art onely a ciuill honest person, and hast no more but ciuill honestie, perswade thy selfe that thou hast that, that will yeeld thee this comfort, that thou belongest to Christ, that thou art a member of Christ, and a true Christian? Poore soule, thou deceiuest thy selfe, that will not serue the turne: no, no, know it whosoeuer thou art, it is onely the being of the Spirit of Christ in thee, euen his being in thee by his true powerfull working presence, by the efficacie and power of his grace, that will yeeld thee this comfort, that thou belongest to Christ, and art a member of Christ, and a true Christian: thy ciuill honestie and thy ciuill vertues, though neuer so many and excellent, cannot possibly yeeld thee this comfort: for they may be in a man or woman that is onely endued with reason and the light of nature; and therefore rest not on thy ciuill honesty, as sufficient to yeeld thee this comfort, that thou belongest to Christ, and art a member of Christ, and a true Christian; if thou do, it will deceiue thee. Haply here some will say, How shall I know that I haue the Spirit of Christ, and that he is in me by his true powerfull working presence, and by the efficacie of his grace? I answer, Thou shalt know it by the notes before deliuered. If thou find grace curbing and keeping in thy corruption, the lusts of thy heart, that now they cannot breake out as they were wont; and if thou find the Spirit of Christ checking thee for euery knowne sinne, and working in thee a new, holy, and

Iam. 3. 6.

Quest.

Answ.

heauenly disposition, and enabling thee to profit by the meanes of saluation. And to adde a little further, if thou find that thou hast in thee *the mind of Christ Iesus*, as the Apostle exhorts, Philip. 2.5. that thou art minded in some measure as Christ was, that thou hast a mind to know the will of God, that thou maist do it; and it is meate and drinke to thee to do it, as it was in Christ, thou art meeke, and lowly, and humble minded; thou sufferest as Christ suffered, in silence, contentation, obedience, subiecting thy selfe to the will of God, and thou hast the spirit of prayer in some measure, yea thou art able to pray for thine enemies as Christ did. If it be thus with thee, certainly then thou hast the Spirit of Christ, and he is in thee by his true powerfull working presence, and by the efficacie of his grace; and that is the onely thing that will yeeld thee this comfort, that thou belongest to Christ, and art a member of Christ, and a true Christian: and if thou want this, if the Spirit of Christ be not thus in thee by his true powerfull working presence, and by the efficacie of his grace, assuredly thou art none of Christs, thou belongest not to him, and then thy case is fearefull; thou art then a vassall of the diuell, thou belongest to him. And if thou liue and die in that state, Christ will neuer owne thee for one of his, either in life or death, or at the day of iudgement: no, then he will vtterly disclaime thee, and say to thee, depart from me thou cursed one into euerlasting fire, prepared for the diuell and his Angels. Therefore rest not thou in any thing but onely in this, that thou hast the Spirit of Christ, and that the Spirit of Christ is in thee by his true powerfull working presence, and by the efficacie and power of his grace; that indeed will yeeld thee this comfort, that thou belongest to Christ, and art a member of Christ, and a true Christian.

There is yet one thing further to be noted from this verse. The Apostle here (as we see) cals the holy Ghost the holy Spirit of God the Spirit of Christ also: because (saith he) *the Spirit of God dwelleth in you*: and then he subioynes, *But if any man hath not the Spirit of Christ*. Now in that he cals the Spirit of God the Spirit of Christ, it proues clearly and strongly,

that

that Christ is God; it is a plaine euidence and proofe of Christ his Godhead, but I will not stand on that. This also is a plaine euidence and proofe, that the holy Ghost proceeds no lesse from the Sonne of God then he doth from God the Father: the holy Ghost hath his personall being from the Father and from the Sonne, and he proceeds by communication of substance or Godhead, not onely from the Father, but also from the Sonne from all eternitie: and in this respect he is said to be the Spirit of Christ and the Spirit of the Sonne. Galat. 4.6. *Because ye are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, which cryeth Abba, Father.* And not onely in this respect is the holy Ghost said to be the Spirit of Christ, or the Spirit of the Sonne, but also in two other respects.

Doct. 10. The holy Ghost is the Spirite of Christ, and proceeds no lesse from the Sonne of God then he doth from God the Father.

In two respects is the holy Ghost the Spirit of Christ.

1.

2.

As namely, because Christ in his manhood was filled with the holy Ghost, and *receiued not the Spirit by measure*, Ioh. 3.34. but *in fulnesse*. Ioh. 1.16. and likewise, Because by his death he merited the sending and giuing of the holy Ghost to his members. In these respects is the holy Ghost called the Spirit of Christ.

Now this, that the holy Ghost proceeds from the Sonne as from the Father, and is the Spirit of Christ as of God the Father, may serue not onely to informe vs in this high mysterie, that God is one in essence, euen one simple vndiuided essence, and distinguished into three persons, *Father, Sonne, and holy Ghost*: but we may further profit by it to this purpose, it may further teach vs, that whatsoeuer the Spirit of God teacheth men, it is the same that Christ hath taught and reuealed, and nothing else but that he hath taught and reuealed by his Spirit: For the Spirit of God is also the Spirit of Christ. And what is it that Christ hath taught vs by his Spirit? Surely nothing but that which is recorded in the written word of God, and made knowne by the ministerie of the Prophets and Apostles. And all doctrines concerning saluation that are besides or contrarie to the written word of God, as most Popish doctrines be; they are not reuealed by the Spirit of God, but are meere fictions and deuices of the diuell. And it is an idle

Vse. 1. Information in that high mysterie of the vnitie of essence and trinitie of persons in the Godhead.

Vse. 2. The Spirit of God teacheth men that which Christ hath taught and reuealed, and nothing else. A foolish cõceit of Anabaptists and Familists met withall.

idle and fooliſh thing of the Anabaptiſts and of the Familiſts to depend on reuelations of the Spirit beſides the written word of God, they bragging much of the illumination of the Spirit. Surely thoſe reuelations they brag of beſides the written word of God, are not ſuggeſted to them by the Spirit of Chriſt, but by the ſpirit of error, euen by the diuell. That which Chriſt doth ſuggeſt by his Spitit to Gods children, it is that doctrine that is either expreſſed in the written word of God, or that which is agreeable to it. Ioh. 14. 26. Chriſt promiſeth that his Spirit ſhould *ſuggeſt and bring all things to the minds of his diſciples:* and he addes, *which he had told them,* and taught them, and not any new doctrines and reuelations.

Againe, he ſaith Ioh. 16. 14. *He ſhall receiue of mine, and ſhall ſhew it to you.* And hence it is that the Apoſtle cals his preaching *the miniſtration of the Spirit*, 2. Corinth. 3. 8. teaching vs that the word and Spirit euer go together, the Spirit ſhineth in the word, and the word is powerfull by the Spirit: and therefore it is an idle and vaine thing to depend on reuelations of the Spirit beſides the written word of God. The Spirit of God is alſo the Spirit of Chriſt, and that Spirit reueales nothing but that which Chriſt hath reuealed and made knowne by the miniſterie of the Prophets and Apoſtles. And therefore they that ſay they are enlightened by the Spirit, and haue reuelations from the Spirit of God beſides the written word, are exceedingly deceiued, and they are deluded by Sathan. Come we now to the 10. verſe.

VERSE 10.

And if Christ be in you, the bodie is dead because of sinne: but the Spirit is life for righteousnesse sake.

IF *Christ be in you* (saith the Apostle) *the bodie is dead because of sinne.* Our Apostle hauing in the second Verse of this Chapter deliuered this, that the Law of the Spirit of life which is in Christ Iesus had freed him, and not onely him but all true beleeuers from the Law of sinne, and from the Law of death: and hauing hitherto confirmed the first branch of that position, touching freedome from the Law of sinne, and confirmed the beleeuing Romans against the remnants of sinne still abiding in them; in this 10. Verse he comes to make knowne to them the other part of their freedome, that is, from death: and in the 10. and 11. verses, he shewes them to their comfort how farre they were freed from death. In this 10. verse, that they were freed from death so farre as that they were subiect to it but in part, onely in respect of the bodie, not in respect of the soule. Then verse 11. that they were subiect to death in their bodies but for a time, that their bodies being mortall, yea being dead, they should not euer remaine vnder the power of death, but they should in time be quickened and raised vp againe from death to life. That is the summe and substance of these two verses: containing in them this ground of comfort, that true beleeuers are not subiect to death, either wholly or perpetually.

Now in this 10. verse, the Apostle speakes to the comfort of the beleeuing Romans by way of preuention of a secret obiection For, haply they might obiect and say to him, You tell vs that we are not in the flesh but in the Spirit, and that the Spirit of God dwels in vs, and that so we are in Christ, but yet you see it, and we find it, that we are subiect to death as well as others, and death is the fruite and effect of sinne,

and

and therefore what may we thinke of our ſelues: haue we ſuch ground of comfort in our ſelues as you ſeeme to yeeld to vs? To this the Apoſtle anſwers, granting to them in part that they were ſubiect to death as well as others in reſpect of the body by reaſon of ſinne; but yet Chriſt being in them, he tels them, that they were not wholly ſubiect to death as others that are out of Chriſt, but that the Spirit was life for righteouſneſſe ſake, that their ſoules were not ſubiect to death as the ſoules of others are.

So then in this verſe we haue theſe two things laid before vs, firſt a conceſſion, a granting to the beleeuing Romans by way of anſwer to a ſecret obiection, that they were ſubiect to death in the body becauſe of ſinne, in theſe words, *The bodie is dead becauſe of ſinne.* And ſecondly, a chearing them vp, and comforting of them in this reſpect, that their ſoules were free from death, yea that Chriſt being in them, their ſoules were partakers of life becauſe of righteouſneſſe, laying the beginning and ending together: *If Chriſt be in you the bodie is dead becauſe of ſinne, but the Spirit is life for righteouſneſſe ſake.* And ſo we ſee the generall drift and purpoſe of the Apoſtle in this verſe.

Interpretatiõ. *If Chriſt be in you.* This phraſe is all one in ſence with that verſe 1. *In Chriſt Ieſus*, and the meaning is this, if you be ioyned and knit to Chriſt, and one with him by ſpirituall vnion and conjunction, by the bond of his Spirit, and by true faith, as his members. *The bodie is dead.* By the *bodie* ſome would haue the vnregenerate part of man to be meant, but indeed in that ſenſe the Apoſtle vſeth to oppoſe fleſh and ſpirit, and not bodie and ſpirit. And againe the bodie is neuer put for ſinne without ſome addition, as the bodie of ſinne, the bodie of death, and the like. The word *bodie* (as I conceiue) is here to be taken in the proper ſence and ſignification, euen for that part of man which is called the bodie, the mortall part of man, and that is moſt agreeable to the purpoſe of the Apoſtle, and to the context, euen to that which the Apoſtle ſubioynes in the next verſe touching quickening and raiſing vp of the bodie from the dead. *Is dead*, that is, is fraile,

corrup-

corruptible, and mortall, or subiect to death, as 1. Corinth. 15. 53. *For this corruptible must put on incorruption, and this mortall must put on immortalitie. Because of sinne:* that is, because of the remainder of sinne, or by reason of sinne still abiding in you in part though you be in Christ; euen the remainder of sinne that still abides in you, makes you liable to death of bodie, though the venome and sting of death be remoued from you by the death of Christ. *But the Spirit is life.* Some here againe would haue the word *Spirit*, to signifie the holy Ghost, but that is not answerable to the other member of the opposition (the body.) By *spirit* we are to vnderstand, as an opposite mēber of the bodie, the soule of man; and yet not the soule simply, but the soule renewed, the soule sanctified, the spirituall part of man, namely, the soule being renewed by the Spirit of God, and therefore called Spirit. Hebr. 12.23. The holy Ghost cals the holy soules of the Saints in heauen, *spirits of iust and perfect men. Is life*, that is, aliue, or liuely now by grace, (as *the iust* is said *to liue by faith*, Rom. 1.17.) and shal hereafter liue the life of glorie in heauen. *For righteousnesse sake*, or *because of righteousnesse*: that is, because of the righteousnesse of Christ imputed, which giues right and title to life and saluation. Rom. 5.18. *As by the offence of one, the fault came on all men to condemnation, so by the iustice of one, the benefite abounded towards all men to the iustification of life.* And in regard also of righteousnesse inherent, not as a meritorious cause, but because it is a certain infallible signe of imputed righteousnesse to which eternall life and saluation belongs. Now then thus conceiue we the meaning of the Apostle in the words of this verse, as if he had said.

If you be ioyned and knit to Christ, and one with him by the bond of his Spirit, and by faith; your bodies indeed are fraile, corruptible, and mortall, and subiect to death by reason of sinne still abiding in you in part, though the venome and sting of sinne be remoued from you by Christ; but yet your renewed and sanctified soules, your soules renewed by the Spirit of God, are aliue, and they liue now the life of grace, and shall hereafter liue the life of glorie in heauen, because of the righteousnesse of Christ imputed to you,

which

which giues you right and title to life and ſaluation: and in regard of righteouſneſſe inherent in you, not as a meritorious cauſe, but becauſe that is a ſure and infallible ſigne of imputed righteouſneſſe, to which eternall life and ſaluation belongs.

The Apoſtle here ſaith, If Chriſt be in you; and in the next verſe, If the Spirit of him that raiſed vp Ieſus Chriſt from the dead dwell in you. He ſpeaks conditionally, being to deliuer matter of comfort, he propounds it with a condition, thereby teaching vs thus much.

Doct. 1. Promiſes of comfort & of good things are in Gods booke propounded with a condition.

That the promiſes of comfort and of good things in the booke of God, they are propounded with a condition, they are not generall and indifferently belonging to all, but there is a condition annexed or implied in euery promiſe of God touching good things of this life or the life to come. In the couenant of workes the Lord ſaith, Do this and thou ſhalt liue; in the couenant of grace propounded in the Goſpell, Beleeue and repent, and thou ſhalt be ſaued. Matth. 10. 12. ſaith Chriſt to his Apoſtles ſending them abroad, *When you come into an houſe, ſalute the ſame*: and then verſe 13. *And if the houſe be worthy let your peace come vpon it, if not, let it returne to you againe.* Matth. 5. 4. to whom doth Chriſt promiſe comfort? onely to ſuch as *mourne*: and verſe 6. whom doth he promiſe to ſatisfie? ſurely onely thoſe that *hunger and thirſt after righteouſneſſe.* Throughout the booke of God we find that euery promiſe of mercie, or of any good thing, it is conditionall: for

Reaſon.

why, though the Lord be rich in mercie, in goodneſſe, and bountie, and be moſt free in beſtowing his gifts and good things, yet he will haue on our parts a recognition and an acknowledgement of his ſoueraigntie ouer vs, and that we owe homage and honour to his Maieſtie: and therefore he is pleaſed ſo to propound his promiſes of good things, as that he doth annex a condition to them: and he propounds them conditionally, that if we be ſuch and ſuch perſons, if thus and thus qualified, then ſuch and ſuch good things ſhall be giuen vnto vs. Oh then deceiue not thy ſelfe whoſoeuer thou art, thinke not that any comfort from God belongs to thee, vnleſſe thou be qualified as one of thoſe to whom God hath

Vſe. To whom comfort from

made

made promise of that comfort. If thou be not a child of God and one truly fearing God, thou hast no title to any comfort from God belonging to this life: no, not to a bit of bread to put into thy mouth, nor a ragge to put on thy backe, much lesse to the comforts of a better life. Alas, many deceiue themselues, they thinke that Gods mercy and sweete comforts in Christ belong to them, and that Christ is their Sauiour, and died for them, and that they shall be saued by him howsoeuer they liue, though they be drunkards, common swearers, filthy adulterers, and make no conscience of any sinne. Poore soules, they deceiue themselues exceedingly, we find not in all the Bible from the beginning to the end, any one promise but with a condition: and therefore they that would haue title to any comfort from God either belonging to this life or the life to come, must looke that they performe the condition required of such as may chalenge right to that promise.

God belongs, and who they be that haue iust title to it.

The Apostle saith, *If Christ be in you*, which as I shewed is all one as if he had said, If thou be in Christ, if thou be ioyned and knit to Christ by the bond of his Spirit, and by faith. I might here stand to shew the neareneſse of that vnion that is betwixt Christ and his members, that they are so nearely knit together, as that Christ is in them and they in Christ; but that we stood on verse 1. and therefore I passe by it: onely here obserue we, that the Apostle hauing said verse before, that the Spirit of God which he also cals the Spirit of Christ, dwelt in the beleeuing Romans: here he saith, If Christ be in you, if you belong to Christ, and one with Christ. Now from this context we may note the manner of Christ his dwelling in Gods children, that it is by his Spirit. The point hence is this.

That Christ is one with true beleeuers and with his members, by the bond of his Spirit. The vnion by which Christ and his members are conioyned, though it be a true reall vnion, and a most neare vnion, so as they are of his flesh and of his bone, Ephesians 5. 30. yet it is not naturall, as when two things are ioyned in one nature, nor corporall, by touching, mixture, or the like, nor personall, as the soule and bodie are vnited, nor politicall or ciuill, as the Prince and his subiects are

Doct. 2. The vnion of Christ and his members is mysticall and spirituall. Ephes. 5. 30. 1. Cor. 6. 17.

Vse 1. Confutation of Vbiquitaries.

Vse. 2. Of Popish transubstantiation and reall presence of Christ his bodie in the Sacramẽt of the Lords supper.

are conioyned; but it is mysticall and spirituall, by the bond of the same Spirit, and by true faith. 1. Corinth. 6. 17. saith the Apostle, *He that is ioyned to the Lord is one Spirit.* And this I note in a word, to shew that it is a needlesse thing that the bodie of Christ should be euery where present, as the Vbiquitaries do affirme, that we may be ioyned to Christ and one with him. And to shew vs also that it is as needlesse that in the Sacrament of the bodie and bloud of Christ, the bread should be really turned and changed into the very bodie of Christ, that so we may be partakers of his flesh and of his bodie, as the Papists do imagine, and as they hold and teach. Indeed it is true that Christ saith, Ioh. 6. 53. that we *must eate his flesh and drinke his blond, or else we haue no life in vs*: we must be as nearely knit and ioyned to Christ, euen to his bodie and to his flesh, and by his flesh to his Godhead and diuine nature, as our meate and drinke which nourish our bodies, are ioyned to our bodies, which are turned into the verie substance of our bodies; there must be so neare a vnion betwixt Christ and vs: but yet our vnion with Christ is not a corporall vnion, but a spirituall vnion, as Christ saith, Ioh. 6. 63. *It is the Spirit that quickeneth, the flesh profiteth nothing.* And though the bodie of Christ be truly receiued of vs in the Sacrament, yet it is not receiued corporally, but spiritually and sacramentally: the bodie of Christ is truly present in the Sacrament to the soule and to the spirit, and truly apprehended and receiued by faith. Christ saith, Ioh. 6. 35. *He is the bread of life, and he that comes to him shall neuer hunger:* and then he subioynes, *He that beleeueth in me shall neuer thirst.* Our vnion with Christ is spirituall by the bond of his Spirit, and our partaking of the bodie of Christ in the Sacrament is spirituall, and there needs no carnall presence to make our vnion with him. And therefore it is a grosse imagination and conceit of the Papists, that in the Sacrament the bread must be turned into the very body of Christ, that so we may be partakers of his body and of his flesh.

I proceed to further matter. *And if Christ be in you, the bodie is dead because of sinne.* We see here that the Apostle grants this,

this, that Christ being in the beleeuing Romans, and they being one with Christ, yet their bodies were fraile, and corruptible, and mortall. And so the point hence arising is this.

That all men, euen the godly and deareſt of the Saints and ſeruants of God, in reſpect of their bodies, are fraile, and corruptible, and mortall, and ſubiect to death. All men both good and bad, are liable and ſubiect to frailties, and infirmities, and to ſickneſſes, and diſeaſes of the body, yea to death it ſelfe: and the godly and true beleeuers muſt die as well as the wicked and vnbeleeuers. And to this purpoſe we haue plaine euidence of Scripture. Pſal. 49. 19 ſaith the Pſalmiſt, *Men ſhall enter into the generation of their fathers, and they ſhall not liue for euer:* they ſhall not for euer continue in this life, but they ſhall certainly die at length. And againe, Pſal. 89. 48. *What man liueth and ſhall not ſee death? & ſhall he deliuer his ſoule from the hand of the graue?* As if he had ſaid, Certainly there is no man liuing good or bad, but he ſhall die, and he ſhall not deliuer himſelfe from the power of the graue. Eccleſ. 2. 16. ſaith the Preacher in the end of that verſe, *How dyeth the wiſe man as doth the foole?* they are both ſubiect to death. Eccleſ. 3. 2. *There is a time for euery one to be borne, and a time to dye.* The Scripture is plentifull in this point. Deuter. 31. 14. the Lord tels his deare and holy ſeruant *Moſes*, that he muſt dye. And to this purpoſe we might bring the examples of all the Saints and ſeruants of God in all ages, to ſhew that they as well as others haue bene ſubiect to frailties, infirmities, and to griefe of bodie, and to mortalitie, and death it ſelfe: yea we ſee it ſo to be in common and daily experience. And the reaſon and ground of this, (beſides that we haue here rendred by the Apoſtle, namely, ſinne ſtill abiding in them, in the beſt and deareſt of Gods children, that the bodie is fraile *becauſe of ſinne*,) beſides this, is that we find put downe Geneſ. 3. 19. *Duſt thou art, and to duſt thou ſhalt returne.* The body of euery man, whether good or bad, godly or wicked, is fraile, brittle, and corruptible: euery mans bodie is a compound of corruptible matter, and therefore as the Author to the Hebrewes ſaith, Hebr. 9. 27. *It is appointed to men that they ſhall once dye:*

Doct. 3. All men both good and bad are ſubiect to frailties, infirmities, and diſeaſes, & to death of body.

Pſal. 49. 19.

Pſal. 89. 48.

Eccleſ. 2. 16.

Eccleſ. 3. 2.

Reaſon.

It is a law, or as it were a ſtatute enacted in the high Court of heauen; it is the common law of nature, that euery man ſhall once dye. And it is as naturall for mans bodie to be weake, and ſicke, and diſeaſed, and to die, as it is for the graſſe, and flowers, and leaues, to fade, and to wither, and to fall. It is the compariſon of the holy Ghoſt, Iſay 40. 6. 7. *All fleſh is graſſe, and all the grace thereof is as the flower of the field. The graſſe withereth, the flower fadeth, becauſe the Spirit of the Lord bloweth vpon it: ſurely the people is graſſe.* If any here obiect the example of *Henoch* and *Eliah*, that they were taken away and ſaw not death, as Hebr. 11. 5. *By faith Henoch was taken away, and he ſaw not death.* And the Apoſtle ſaith, 1. Cor. 15. 51. *That we ſhall not all ſleepe, but we ſhall all be changed.* I anſwer. The taking away of *Henoch* was miraculous and extraordinarie, it was to ſhew that God hath power ouer the order of nature, and that he is not tyed to the order of nature, but can and doth ſometimes cauſe things to come to paſſe aboue nature, and contrarie to the order of nature: as the fire not to burne, Dan. 3. 27. and the waters that are heauie and fall downeward, *to riſe vp on an heape*, Exod. 14. 21. 22. Againe, that of the Apoſtle alledged 1. Corinth. 15. 51. is to be vnderſtood of ſuch as ſhall be found aliue at the comming of Chriſt to iudgement, to them a change ſhall be in ſtead of death. So that this we are to hold for a certaine truth, that all men, euen the godly and deareſt of the Saints, as well as others, in reſpect of their bodies, are fraile, and corruptible and mortall, and all men both good and bad, are liable and ſubiect to frailties and infirmities, to ſickneſſes and diſeaſes of the body, yea to death it ſelfe.

Vſe 1. Men are not to be iudged of by things that befall their bodies.

And this truth in the firſt place, ſerues to teach vs not to iudge of men by things that befall their bodies. We are not to iudge men to be none of Gods children, becauſe they haue many weakneſſes and infirmities in their bodies, or becauſe haply their bodies are vnder ſore and grieuous paines and diſeaſes, or their bodies are vexed with ſtrange and violent diſeaſes. No, no, the bodies of the deareſt of Gods children are fraile and corruptible, and ſubiect to like infirmities that the

the bodies of other men are: and as Eccles. 9. 1. 2. *No man knoweth either loue or hatred of all that is before them: all* (outward) *things come alike to all: and the same condition is to the iust and to the wicked, to the good and to the pure, and to the polluted: and to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner; he that sweareth, as he that feareth an oath.* And further, we are not to iudge of men by the effects of those strong and violent diseases that are in their bodies. *A deare child of God in time of some strong and violent disease, may be stirred vp to impatience, and through the violence of the disease, not onely tormenting his body, but bereauing his mind of present vse of reason, may shew forth strange behauiour: yea he may dye shewing forth strange behauiour, and yet are not we to iudge him an hypocrite, or forsaken of God, and out of his fauour. No, a child of God may dye shewing forth strange behauiour, and a wicked man may dye (as we vse to say) like a lambe, and as a bird in a shell, and as he hath had no knot in his life, his life hath bene drawn out with an euen threed, so there may be no bands in his death:* as Psalme 73. 4. And it is an ill signe when a wicked man dyes a quiet death, and therefore iudge not of any mans state before God, by the things that befall his bodie, or by his behauiour at or about the houre of his death; but rather iudge of him by the course of his life: and know that though it may sometimes come to passe, that a violent death may depriue a repentant sinner, a child of God, of the right vse of reason for a time, yet it cannot depriue him of Gods fauour in Christ, nor his soule of eternall life.

Note.

Againe, is it so that all men, euen the godly and deerest of Gods children as well as others, in respect of their bodies, are fraile, corruptible, and mortall: and all men both good and bad, are liable and subiect to frailties and infirmities of bodie, and to death it selfe? Surely then this must teach vs to take heed that we be not proud of any excellencie of bodie, as beautie, strength, or any other good thing the body is endowed withall. Alas we must consider that the foundation of that excellencie is but dust, the Lord can soone crush our bodies to powder, they are but houses of clay, earthly

Vse. 2. We are not to be proud of any excellencie of our bodies.

tabernacles, fraile and brittle, and soone ouerturned. Yea this must teach vs to take heed, that we suffer not our selues to be intangled in the pleasures of the flesh, in the sensuall pleasures or in the profits of this world; we may suddenly be taken from them, our breath is in our nostrils. *Moses* might haue enioyed all the pleasures *Pharaohs* Court could haue affoorded him, with honour and wealth, yet he refused them, knowing well he should enioy them but for a season, Hebr. 11. 25. The pleasures of the flesh are but for a season, short and momentanie: and what follie is it for a man to giue himselfe ouer to such pleasures as are shut vp in a vapour, a shadow, a bubble, a puffe of wind, which when they continue longest, are but as a *a spanne long*, and cut off by death? Admit a man should liue *Methushelahs* dayes, and all those dayes enioy all the pleasures that the flesh could yeeld, without interruption, yet his pleasures must haue an end, they are but for terme of life, death puts an end to them. And if the end of a wicked mans pleasure were the end of his being, it were something, but alas it is but the beginning of his endlesse torment: and what is the longest life to eternitie, and to euerlasting torments? As *the afflictions Gods children endure in this life, are not worthy the glory which shall be shewed vnto them*, Rom. 8. 18. so the pleasures that wicked men enioy in this world, are not comparable to the torments they shall vndergo in hell. *One houres torment in hell is of greater weight then all their pleasures, and will swallow vp the pleasures of a thousand yeares.* Oh therefore remember thou that giuest thy selfe ouer to the pleasures of the flesh, that thy flesh is corruptible, thy bodie is mortall, and subiect to death and dissolution: and suffer not the diuell to befot thee with a conceit of long life, and that thou hast yet many dayes and yeares to spend: thou mayest haply recken without thine host, as the saying is: and though thou be lusty and strong, yet thou seest some as lustie and as strong as thy selfe suddenly brought to the graue: and though thou be sicke of no disease, yet thy life it selfe is a sickenesse, and thou art sicke of a consumption, thy life is wasting, consuming, and wearing away continually. Think

Nor to be intangled in the pleasures of the flesh, or the profits of this world.

Gen. 5. 27.

Rom. 8. 18.

Note.

on this, and let this sway with thee, not to giue thy selfe ouer to thy pleasures, and sinfull delights of the flesh, but labour thou for the true treasure, and to haue thy part in those pleasures that are at the right hand of God in heauen.

The Apostle saith, *The bodie is dead:* the bodie is fraile, brittle, and mortall, subiect to death; and he giues this reason of it, *because of sinne.* He tels the beleeuing Romans, that their bodies were fraile, and mortall by reason of sinne still abiding in them in part. Whence we are further giuen to vnderstand thus much.

That all men, euen the deareſt of the Saints and seruants of God, in respect of their bodies, are fraile, and mortall, and that because of sinne. It is sinne that makes all men both good and bad, both godly and wicked, liable and subiect to frailties, and to infirmities, and to sicknesses and diseases of the bodie, yea to mortalitie and death it selfe; euen the best of Gods children, so long as they liue in this world, haue sinne still in part cleauing to them, and the corruption of their hearts many times breakes out into actuall sinnes: and it is that sinne of theirs that makes them obnoxious and lyable to frailties and infirmities, yea to death it selfe. And it is by reason of sinne, that all men whatsoeuer they be are subiect to frailties and infirmities, and to death of body: and to this purpose we haue further plaine euidence of Scripture. Lamen. 3.39. it is said, *Wherefore is the liuing man sorrowfull? man suffereth for his sinne:* and verse 42.43. *We haue sinned, and haue rebelled, therefore thou hast not spared, thou hast couered vs with wrath, and persecuted vs, thou hast slaine and not spared.* Rom.6. 23. saith the Apostle, *The wages of sinne is death:* death of bodie and death of soule is the due debt to sinne. 1. Corinth. 11. the Apostle reprouing the Corinthians for some abuses that were crept into the Church, especially for their vnreuerent and vnworthy partaking in the Sacrament of the Lords supper, he tels them verse 30. *For this cause*, euen by reason of your prophaning of the Lords supper, because of your vnworthy receiuing of that holy Sacrament, *many are weake and sicke among you, and many sleepe:* many of you are taken away by death.

Doct. 4. It is sinne that makes all me both good & bad subiect tc frailties, infirmities, diseases, and death it selfe.

Rom. 6. 23.

1. Cor. 11. 30.

Gen.20.3. death. Geneſ. 20. 3. the Lord ſaid to *Abimelech* when he had taken away *Sarah* from *Abraham*, *Thou art but dead*, thou art but a dead man, *becauſe of the woman which thou haſt taken, for ſhe is a mans wife.* Pſal. 32. 4. *Dauid* ſaith, that *when he kept cloſe his ſinne*, and did not acknowledge it to the Lord, the hand of God was heauie on him, and *his moiſture was turned into the drought of Sommer.* So againe, Pſal. 38. 3. (ſaith he) *There is nothing ſound in my fleſh becauſe of thine anger, neither is there reſt in my bones becauſe of my ſinne.* And verſe 5. *My wounds are putrified and corrupt becauſe of my fooliſhneſſe.* And many other prooſes might be brought to this purpoſe, clearing and confirming this truth; that it is ſinne that makes all men both good and bad, both godly and wicked, lyable and ſubiect to frailties and infirmities, and to ſickneſſes and diſeaſes of bodie, yea to death it ſelfe.

Pſal.32.4.

Pſal.38.3.

Verſe 5.

Reaſon. And the reaſon and ground of this, is that threatning of the Lord, Geneſes 2.17. when he ſaith to *Adam*, *In the day that thou eateſt of the fruite of the tree of knowledge of good and euill, thou ſhalt dye the death:* death of bodie and death of ſoule. *Adam* eating of the forbidden fruite, made himſelfe and all mankind ſubiect to death of bodie and death of ſoule, and ſo to all the meſſengers and forerunners of death and diſſolution of the bodie, to hunger, thirſt, heate, cold, ſickneſſes, diſeaſes, and ſuch like. And hence it is that the Apoſtle ſaith, Rom. 5. 12. that *by ſinne death entred into the world, and went ouer all men:* and ſo by reaſon of ſinne it is that all men whatſoeuer they be, are ſubiect to frailties and infirmities, and to death of bodie.

Obiect. But haply here it will be ſaid, that the infirmities of the bodie, ſickneſſes and diſeaſes, come not alwayes for ſinne, ſometimes they are ſent on men for trials of their faith, or of their hope, or for the exerciſe of their patience, or for ſtirring them vp to a more carefull obedience to the will of God, and the like: Yea Chriſt ſaith, Ioh. 9. 3. that the man that was borne blind, was not ſo borne either for his owne ſinne, or for the ſinne of his parents, *but that the workes of God ſhould be ſhewed on him.* And therefore it may ſeeme not to be generally true,

Ioh.9.3.

that

that all men whatsoeuer they be, are subiect to frailties, and to sicknesses, and diseases of bodie, by reason of sinne.

Answ. To this I answer. It is true indeed, I grant it, that the Lord layes infirmities, sicknesses, and diseases on the bodies of his children, not onely as corrections of their sinnes, but sometimes in other respects, for triall of their faith, or hope, or for exercise of their patience, and the like: but yet originally they come because of sinne, and by reason of sinne it is, that euen Gods children are subiect to frailties and infirmities, and so to sicknesses and diseases of bodie. And were it not for sinne, had they no sinne in them, their bodies should not be subiect to any infirmitie, or to any sickness or disease at all, but should be as the bodie of *Adam* was before his fall.

Obiect. Why but will some say, All sinnes are forgiuen to Gods children, they are iustified in Christ, and so freed from all their sinnes: how then is it that they are subiect to death of bodie?

Answ. I answer: The Lord in his wise dispensation will haue his children subiect to death of bodie, not as a curse, or punishment of sinne, for that is remoued from them by the death of Christ, but for the accomplishment of his truth: Gen. 3.19. *Dust thou art, and to dust thou shalt returne*: and for their conformitie to Christ their head, and also for the vtter abolishment of sinne in them: for the best of Gods children haue sin abiding in them in part, so long as they liue in the world; and death doth vtterly destroy and abolish that sinne: and so the Lord doth wonderfully manifest his power in the death of his children, both in changing the nature of death, and making it a blessing in stead of a curse, and also in destroying and abolishing sinne by death, which brought death into the world. So then this still remaines a truth, that all men, euen the deerest of Gods children, in respect of their bodies, are fraile, and mortall, and that because of sinne: and it is by reason of sinne that all men whatsoeuer they be, are subiect to frailties and infirmities, and to death of bodie.

Vse 1. The opinion of the Papists

And this truth may serue as a ground of confutation, first, of that opinion of the Papists, that originall sinne is quite ta-

touching the taking away of originall sinne by baptisme, confuted.

ken away by Baptisme, not onely in regard of guilt and punishment, but of being. If it were so, then should not infants die in their infancie, as we see many times they do: their dying in their infancie before they come to yeares, is a plaine euidence and proofe that they haue that in them which is properly sinne, for otherwise they should not dye. It is by reason of sinne still abiding in infants baptized, though the guilt of sinne be remoued, that they are subiect to death of body, and that they do dye indeed.

The opinion of the Anabaptists touching infants confuted.

And againe, the truth now deliuered makes against the opinion of the Anabaptists, that infants are not conceiued and borne in originall sinne: their dying in their infancie is a plaine proofe to the contrarie, for otherwise they should not dye in their infancie.

Vse. 2. What ought to be done in time of sickneſſe.

Now for further vse, is it so that all men, euen the deareſt of the Saints and seruants of God in respect of their bodies, are fraile and mortall, and that because of sinne? Is it by reason of sinne, that all men whatsoeuer they be are subiect to frailties and infirmities, and to death of bodie? Surely then it concernes euery one of vs, in time of sickneſſe, when the hand of God is on vs in any sickneſſe or any diseaſe of bodie, to examine our selues, and to labour to find out the cause of that sickneſſe, and of that diseaſe. And though we be such as haue assurance of Gods loue, and of the pardon of our sinnes, yet we must consider that sickneſſes and diseaſes come because of sinne originally, and the bodie is sicke because of sinne: and we are thus to thinke with our selues, Surely this sickneſſe and this diseaſe that is now on my bodie, it is sent to me for a good purpose, there is some sinne in me for which I haue not bene thorowly humbled; and therefore the Lord of his mercie would by this meanes driue me to a sound and thorow humiliation for it: though I daily make confession of my sinnes to God, yet there is some sinne in me for which I ought to be more deeply humbled, and to this end hath he sent this sickneſſe; for certainly if I had iudged my selfe, the Lord would not thus iudge me. 1. Corinth. 11. 31. And the Lord doth thus *iudge* and chaſten me, *that I should not be con-*

1. Cor. 11. 31. 32.

demned

demned with the world, verſe 32. and therefore now it behoues me to call my ſelfe to a more ſtrict account, to be more thorowly humbled for my ſinnes. Thus are we, though aſſured of Gods loue, and the pardon of our ſinnes, yet thus are we to carrie our ſelues in time of ſickneſſe. And howſoeuer we may lawfully take phyſicke, good diet, and the like, yea we are bound ſo to do; yet we are eſpecially to ſeeke for the pardon of our ſinnes: yea we are rather to deſire the pardon of our ſinnes, then releaſe of our paine, and deliuerance out of our ſickneſſe; and we are rather to deſire that the hand of God on vs may be ſanctified to vs, then that it may be remoued from vs, that we may be truly humbled, and that ſinne may be more lothſome to vs: and if we be reſtored to health againe, that we may come out of that ſickneſſe purged and made more carefull to walke humbly before the Lord, and more carefull to pleaſe him in all things. And remember we that ſpeech of Chriſt to the man healed of his diſeaſe, Ioh. 5. 14. *Thou art made whole, ſinne no more leſt a worſe thing come vnto thee.* If men and women be not bettered by their ſickneſſe and diſeaſes, certainly they are made worſe by them, and then their ſickneſſe is but a *præludium*, but a fore-runner of greater euils.

Vſe 3. We are to make account of death euerie moment.

One other vſe I will adde: is it ſo that all men, euen the deareſt of Gods children, in reſpect of ſinne, are fraile and mortall, and that becauſe of ſinne: and is it by reaſon of ſinne that all men whatſoeuer they be, are ſubiect to frailties and infirmities, and to death of body? Who then is it that can promiſe to himſelfe continuance of his life one minute of an houre? Euery one of vs is to make account of death euery moment; euen before we go out of this place, the Lord may ſtrike vs ſuddenly dead: we carrie about with vs matter and meanes of death continually; the arrow of death, namely, ſinne, it ſticks as it were in our bodies, yea it ſticks in our very bowels: And how ought this to ſtirre vs vp to prepare for death euery moment, yea ſo to carrie our ſelues, as euery moment readie to yeeld vp the ghoſt, euen to our power to be doing of good while we haue time, that our maiſter when

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he comes to vs by death or iudgement may find vs so doing: yea to do it as heartily and as sincerely, as if presently we were to giue an account for the doing of it, that is the *right numbring of our dayes*, Psal. 90. 12. And thinke on this all you that are now to come to the table of the Lord; consider with thy selfe if thou come vnreuerently, vnpreparedly, and for forme and fashion, the Lord may iustly for that sinne strike thee with sickneſſe or with death, as the Apostle saith, 1. Cor. 11. 30. *For this cause many are weake and sicke among you, and many sleepe*: and many are taken away by death. And if the Lord so do, and if the Lord strike thee with sickneſſe or with death, vpon thy vnworthy receiuing of the Sacrament, thy case is fearefull, thou art guiltie of prophaning the holy ordinance of God, and of taking his name in vaine: and the Lord himselfe hath said, *He will not hold thee guiltleſſe if thou take his name in vaine.* And if he that should acquit thee from thy sinnes, will not hold thee guiltleſſe, who then shall pleade for thee?

Doct. 4. It is no wonder that the Lord doth sometimes strike wicked persons with sore diseases, & sometimes with sudden and strange kinds of death

Againe, is it so, that all men, euen the deareſt of Gods children, in respect of their bodies, are fraile and mortall, because of sinne? and is it by reason of sinne that all both good and bad are lyable to frailties and infirmities, to sickneſſes, diseases, and death? then we are not to wonder at it though the Lord do sometimes strike wicked persons, such as go on in their sinnes without repentance, with sore and grieuous diseases: and no maruell though the Lord do sometimes bring on wicked and vile persons sudden and strange kinds of death. We see sometimes the Lord leaues not himselfe without witneſſe that he is a iuſt God; we see it (I say) that sometimes the Lord doth suddenly strike wicked persons in the verie act of sinning, sometimes the drunkard together with his wine and vomit, doth euen belch out his owne soule, or he is suddenly ouertaken by death, sometimes drowned in a ditch, or the like: sometimes the Lord strikes the blaſphemous swearer, that together with his blaſphemie he breaths out his laſt breath. Instance might be giuen in diuers other particulars: *yea the Lord doth vsually proportion out* Note. *sickneſſes and*

and diseases answerable and proportionable to the sinnes of men: he sends on filthie adulterers and fornicators, filthie, rotten, and lothsome diseases, and causeth rottennesse to enter into their bones, and to wast and consume their bodies; and on beastly drunkards that haue bene inflamed with wine and strong drinke, he sends hot burning feuers, & inflammations, and *rednesse of eyes*, and such like, Prou. 23. 29. And in this respect we are not to maruell that the Lord sends amongst vs many times new and strange diseases; we see there is euery yeare amongst vs new agues, and new feuers, and they hold men and women in a strange fashion: yea sometimes such diseases are sent amongst vs as puzzell the Physitians, they know not what to thinke of them, or how to cure them: and what is the reason of this? Surely our new and strange sinnes; and amongst the rest, our new and strange fashions in apparell, our new tricks to cozen men, and the fearefull height of sinne that men are growne to. It is no maruell though the Lords wrath increase against men, seeing sinne increaseth and abounds among men that deserues Gods wrath. Leuit. 26. 16. the Lord threatens, that *if men will not obey him, but sinne against him, he will appoint ouer them fearefulnesse, a consumption, and a burning ague to consume the eyes out of the head.* Deut. 28. 27. he threatens that if his people would not obey his voice, he would *smite them with the botch of Egypt, and with the Emerods, and with the scab, and with the itch*, yea *so as they should not be healed.* It is by reason of sin that mens bodies lye vnder sicknesses and diseases; and because of strange sinnes come strange iudgements, and new and strange diseases. The Lord sometimes brings strange iudgements, and strange diseases on the bodies of wicked and vile persons, to verifie the truth of his word that we find Psal. 58. 11. that *there is a God that iudgeth the earth.*

Leuit. 26. 16.

Deut. 28. 27.

Psal. 58. 11.

And againe, the Lord sometimes in his wise prouidence and dispensation spares others as vile and as wicked as they, to assure vs that there is a iudgement to come, and that they are but reserued *to the day of iudgement to be punished*, 2. Pet. 2. 9. And know it whosoeuer thou art, that goest on in sinne with-

2. Pet. 2. 9.

without repentance in thy drunkenneſſe, in thy whoredome, and the like, and addeſt one ſinne to another, thou lyeſt open to ſtrange iudgements, and to new and ſtrange ſickneſſes and diſeaſes: and if the Lord do not ſpeedily execute his iudgements on thee, and thereupon thine heart is *fully ſet in thee to do euill*, Eccleſ. 8. 11. that is the moſt fearefull plague and iudgement of God that can befall thee. Oh it was a moſt heauie iudgement that the Lord threatned by his Propher, Hozea 4. 14. *I will not viſit your daughters when they are harlots, nor your ſpouſes when they are whores: for they themſelues are ſeparated with harlots, and ſacrifice with whores.* Aſſuredly God is moſt angrie with wicked perſons when he ſpares them, and ſeemes not to be angrie with them at all; and then their caſe and condition is moſt fearefull, when they thriue and proſper in ſinne, and the hand of the Lord is not on them, they are neither ſicke nor ſore, nor any way diſeaſed.

Eccleſ. 8. 11.

Hoze. 4. 14.

Our Apoſtle granting this to the beleeuing Romans, that Chriſt being in them their bodies were fraile, and brittle, and mortall, becauſe of ſinne; he ſubioynes yet to their comfort, that their ſoules being ſanctified and renewed by grace, they were aliue, and did liue by the life of grace here, and ſhould liue the life of glorie hereafter. *The bodie* (ſaith he) *is dead becauſe of ſinne: but the Spirit is life for righteouſneſſe ſake.* Whence in the firſt place we are giuen to vnderſtand thus much.

Doct. 5. The ſanctified ſoules of Gods children now liue the life of grace, and being looſed from their bodies, they liue the life of glorie.

That howſoeuer the bodies of Gods children be fraile and mortall, and ſubiect to death and diſſolution; yet their ſoules be immortall, and death cannot touch them, nor preuaile ouer them: the ſanctified ſoules of Gods children now liue the life of grace, and ſo ſoone as they are looſed and diſioyned from their bodies, they liue the life of glorie, and death hath no power ouer them at all. And this truth hath not onely ground on this text, but in many other places of Scripture. Eccleſ. 12. 7. ſaith the Preacher, *Duſt returnes to the earth, and the Spirit returns to God that gaue it.* Luk. 16. 22. *Lazarus* was immediatly in his death carried to *Abrahams* boſome. Luk. 22. 43. Chriſt ſaid to the thiefe on the croſſe, *To day ſhalt thou be with me in Paradiſe.* 2. Corinth. 5. 1. *We*

know

know (saith the Apostle) *if our earthly house of this tabernacle be destroyed, we haue a building giuen of God, not made with hands, but eternall in the heauens*: and verse 8. *Neuertheleſſe* (saith he) *we are bold, and loue rather to remoue out of the bodie, and to dwell with the Lord.* Philip. 1. 23. the Apostle saith, he desired *to be loosed, and to be with Christ.* And to this purpose many other places might be brought, clearing and confirming this truth; that though the bodies of Gods children, because of sinne, be fraile and mortall, and subiect to death, yet their soules are immortall, and death cannot touch them: their sanctified soules now liue the life of grace, and so soone as they are loosed from their bodies, they liue the life of glorie.

And the reason and ground of this, besides that which is here giuen by the Apostle, namely, the righteousnesse of Christ imputed to Gods children, which giues them right and title to life and saluation; besides this, the reason and ground of this is the nature of the soule: the soule of man is for the nature of it spirituall, it is a spirituall substance, of the same nature with the Angels, and so it cannot dye, it is immortall, it is eternall, though not absolutely, but by participation: and though it had a beginning, yet it shall neuer dye, but shall continue for euer. And therefore this must needs be a firme and certaine truth, that the sanctified soules of Gods children they are immortall, and death cannot touch them, they liue now the life of grace, and so soone as they are loosed from their bodies, they liue the life of glorie. *Reason.*

Haply some will say, Are not the soules of wicked men & women immortall also, do they dye together with their bodies? *Obiect.*

Answer. No, they do not dye together with their bodies, but they are immortall: but yet we must know, there is great difference betweene the soules of Gods children and the soules of the wicked being seuered and disioyned from their bodies; the soules of Gods children do then liue an immortall and happie life, and they liue for euer in happinesse, but the soules of the wicked seuered from their bodies liue an immortall miserable life, yea such a life as the holy Ghost cals an euerlasting death, and *euerlasting perdition.* 2. Thess. 1. 9. *Answ.* 2. Thess. 1. 9.

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They shall be punished with euerlasting perdition from the presence of the Lord, and from the glorie of his power. The wicked they are dead while they liue, as the Apostle saith of the widow liuing in pleasure, *is dead while she liueth:* 1. Tim. 5. 6. but Gods children liue when they are dead, their soules liue an euerlasting happie life, they are freed from the sting of the first death, and the second death hath no power ouer them. Reuel. 20. 6.

1. Tim. 4. 6.

Apocal. 20. 6.

Vse. 1. The soules of men being loosed from their bodies, wander not vp and downe nor lye boyling in the fire of Purgatory, as Papists teach.

Come we to make vse of this. As this truth may serue to teach vs, that the soules of men being loosed from their bodies, wander not vp and downe, that it need be said, God rest their soules, or Gods peace be with them, as idle superstitious people vse to speake, neither are they boyling in the fire of Purgatorie as the Papists teach, and so need the prayers and almes deeds of the liuing to helpe them out: that opinion cannot stand with this truth, and it doth derogate from the sufficiencie of the bloud of Christ, and comfort of Gods children; as if the death of Christ were not sufficient fully to abolish sinne, but that his true members which liue and die in him, and whether they liue or dye are his, must be cast into a fire to purge them: a most grosse and sensleſse conceit, I will not stand on it.

Vse. 2. Comfort to Gods children against the feare of death.

But for a second vse of the point, the truth now deliuered; that the sanctified soules of Gods children now liue the life of grace, and so soone as they are loosed from their bodies they liue the life of glorie, may serue as a ground of sweete and of excellent comfort to Gods children; and the consideration of it may much strengthen them against the feare of death. For why should a child of God feare death? death strikes onely on his bodie, it cannot touch his soule, it onely hits on his worst part the bodie, his better part his soule, is free from it. Death onely seuers the soule of a child of God from his bodie, and then his soule liues an immortall and a happie life; and death is so far from depriuing a child of God of the comfort of his hope, as it sends him to the present possession of that happinesse which he hath long hoped for; and his soule being loosed from his bodie, it is freed from sorrow and

and paine: yea from sinne, which is the greatest euill of all to a child of God, and it hath full fruition of that it most desireth, euen of perfect holinesse and righteousnesse, and enioyes fulnesse of ioy in the presence of the Lord. What cause then hath a child of God to feare death? Yea the truth now deliuered may strengthen Gods children against the feare of their enemies and persecutors: for why, their persecuting enemies can go no further then their bodies, they cannot come to their soules, those be out of their reach, they cannot hurt them. The soules of Gods children are free from the rage and violence of all Satans instruments, therefore Christ saith, Matth. 10. 28. *Feare not them which kill the bodie, but are not able to kill the soule.* And for further encouragement herein, consider but this one thing: Thou that art a child of God, the Lord hath freed thee from the power of sinne and Satan, and from the rage and violence of thine owne vnruly passions and lusts, which are enemies to thy soule and saluation; and will he then leaue thee in the hands of persecuting men malicious and strong? no, no, assuredly he will not, if it stand with his glorie and thy good to deliuer thee: and if he see it good to leaue thee in their hands, what can they do? surely nothing but touch thy bodie and thy outside, and onely take away the life of thy bodie, not the life of thy soule, that is out of their reach, that is immortall: and they taking away the life of thy bodie, they but send thy soule into present possession of that inheritance that thy heauenly father hath prouided for thee, euen that inheritance that is *immortall and vndefiled, that fadeth not away, reserued for thee in the heauens.* Now before I leaue this point, an obiection is to be answered.

Vse 3. Comfort to Gods children against their persecuting enemies.

Obiect.

Some may haply say, Cannot the persecuting enemies of the Church hurt the soules of Gods children? they can make them sometimes to abiure and to renounce Christ and Christianitie, as at this day the Turkes do those Christians that are taken by them, they make some of them to abiure and renounce Christ and Christianitie: is that no hurt to the soules of Christians being the children of God?

Answ.

I answer: That abiuration, that renouncing of Christ and Christi-

Christianitie is but like the raving of a child of God in some extremitie of sickneſſe: a child of God may raue and shew forth strange behauiour in time of some violent diſeaſe that is on his bodie, and yet still be deare and precious to the Lord: so a true Christian may be forced through great extremitie and violence done to him, though it be a foule and fearefull fayling in him so to do; yet (I say) a true Christian may through such violence abiure Christianitie, and yet still remaine a true Christian: and that abiuration that is so forced, may be when the seed of grace remaines still in the heart. And therefore all the tyrants in the world, all cruell persecutors whatsoeuer they be, are not able to hurt the soule of the child of God. The Apostle here affirming that the Spirit is life, and telling the beleeuing Romans, that though their bodies were fraile and mortall because of sinne, yet their sanctified soules were aliue, and did liue the life of grace here in this world, and should liue the life of glorie hereafter: he giues this reason of it, *Because of righteousneſſe. The Spirit* (saith he) *is life for righteousneſſe sake, or because of righteousneſſe:* that is, as we shewed, because of the righteousneſſe of Christ imputed to you, which giues you right and title to life and saluation, and also in regard of righteousneſſe inherent in you, not as a meritorious cause, but because it is a sure and infallible signe of imputed righteousneſſe, to which belongs life and saluation. Here note we, I will but touch it in a word, because we spoke of it verse 4. here I say note.

How it may be truly said that Gods children merit saluation.

That Gods children, true beleeuers, haue right and title to life and saluation for righteousneſſe sake, or because of righteousneſſe. It may be truly said, that euen by holineſſe and righteousneſſe Gods children do merit eternall life and saluation: but vnderstand that aright, not by any holineſſe or righteousneſſe inherent in themselues, or wrought by themselues for the best thing in them, or done by them, if the Lord should examine it by the strict rule of his Law, deserues the curse of God, and wrath of God, but by Christ his righteousneſſe imputed to them, by his holineſſe, and by his righteousneſſe

ouſneſſe imputed to them, they are accounted worthy of eternal life and ſaluation. And they want not any merit to their eternall ſaluation, for the merit of Chriſt, his holineſſe and righteouſneſſe is infinite, and that is imputed to them; and they need not doubt of the ſufficiencie of that. Indeed, if it were as the Papiſts teach, that the righteouſneſſe ſeruing to iuſtification in Gods ſight, were that which is inherent in Gods children, or the good workes done by themſelues, they might iuſtly doubt of the ſufficiencie of it: but being the righteouſneſſe of Chriſt imputed, they haue no cauſe of any ſuch doubt, they want no righteouſneſſe to their iuſtification in the ſight of God, nor any merit to their eternall ſaluation.

Let that be thought on to the comfort of all Gods children; and ſo I paſſe from that.

Vſe. Comfort to Gods children.

Now in that the Apoſtle here ſaith, *The Spirit is life for righteouſneſſe ſake:* meaning by righteouſneſſe, not onely the righteouſneſſe of Chriſt imputed to the beleeuing Romans, but alſo righteouſneſſe inherent in them, not as a meritorious cauſe, but as an infallible ſigne of imputed righteouſneſſe, to which eternall life and ſaluation belongs: hence we may further gather and conclude thus much.

Doct. 6. The ſanctified ſoule of a child of God is ſure to liue the life of glorie.

That the ſanctified ſoule of a child of God is ſure to liue the life of glorie, and to liue eternally with God in heauen. The life of grace and holineſſe in the heart and ſoule of a child of God, is an infallible euidence to him that his ſoule ſhall hereafter liue the life of glorie in heauen. And whoſoeuer he be that finds true and ſound holineſſe in his owne heart and ſoule, may vndoubtedly aſſure himſelfe that he ſhall liue for euer with God in heauen. Philip. 3. 20. ſaith the Apoſtle, *Our conuerſation is in heauen:* we are truly ſanctified, the life of grace is in our hearts and ſoules, and we expreſſe it in our liues and conuerſations: and then he ſubioynes, *From whence we looke for the Sauiour, euen the Lord Ieſus Chriſt, who ſhall change our vile bodie, that it may be faſhioned like vnto his glorious bodie, according to the working whereby he is able euen to ſubdue all things vnto himſelfe.* 2. Theſſ. 2. 13. 14. the Apoſtle

saith to them of that Church, *God hath chosen you to saluation through sanctification of the Spirit, and faith of truth, whereunto he called you by our Gospell, to obtaine the glorie of our Lord Iesus Christ.* 1. Ioh. 3.14. *We know* (saith Saint *Iohn*) *that we are translated from death vnto life, because we loue the brethren:* we shew forth the life of grace and holinesse that is in vs by loue to our brethren, and by that we know it, and are assured that we are translated, that we are set out of the state of nature into the state of grace; and shall vndoubtedly be saued, and liue for euer with God in heauen.

The reasons of this truth are these.

Reason 1. First, he that finds the life of grace and holinesse in his owne heart and soule, may assure himselfe that Christ dwels in him by his Spirit; and being assured of that, it giues him certaine and infallible assurance that he shall be saued, and come to eternall life: for Christ is not in the reprobate and such as shall be damned. 2. Corinth. 13.5. *Examine your selues* (saith the Apostle) *know ye not your owne selues, how that Iesus Christ is in you except ye be reprobates?* thereby implying, that if Christ were in them they might be sure that they were not reprobates, but in the state of grace. And indeed in whomsoeuer Christ is, he is *their hope*: 1. Tim. 1. 1. yea their *hope of glorie*. Colos. 1.27. they haue an assured hope of glorie in heauen through him.

Reason 2. Againe, the life of grace and holinesse in the heart and soule of a child of God, is an infallible euidence and proofe of the remission of his sinnes, and a fruite euer following a liuely, sound, and sauing faith, and it is an antecedent of the promised reward of eternall glorie: yea it is a beginning of eternall life, euen of that life that shall last for euer in heauen. And therefore this we may resolue on as a certaine truth, that the life of grace and holinesse in the heart and soule of a child of God, is an infallible euidence to him, that his soule shall hereafter liue the life of glorie in heauen: and he that finds true and sound holinesse in his owne heart, may vndoubtedly assure himselfe that he shal liue for euer with God in heauen.

And

And let this in the first place serue to discouer to wicked persons, such as liue in their ignorance and sinnes, their follie; this may let them see that they deceiue thẽselues. They commonly promise to themselues happinesse, life, and saluation, and they say, they hope to be saued and come to heauen as well and as soone as the best: but poore soules they deceiue themselues. Art thou an ignorant person? dost thou go on in thy blindnesse wilfully as many do? they are blind and ignorant, and they will not learne to know God and the good wayes of God, though meanes of knowledge be offered to them, art thou such an one? art thou euen a sottish, blind, and ignorant person? Surely then thou art a graceless person, thou hast no grace in thine heart: for illumination is the first worke of Gods Spirit in those that belong to Gods election: and sooth not thy selfe with a conceit that thou hast a good heart to God-ward, and a good mind, and a good meaning: the holy Ghost tels thee plainly and expresly, Prou. 19.2. *Without knowledge the mind is not good.* Thou being void of knowledge, thou hast no good mind in thee, thy heart is not good, there is no true grace in thy soule: and thou being void of grace, what hope canst thou haue to be saued? No, no, so long as thou continuest in thy ignorance, thy case is desperate and hopelesse.

Vse 1. The follie of such as liue in their ignorance and sins discouered.

Againe, art thou a wicked and prophane person? dost thou liue in thy sinnes, and follow after thy sensuall pleasures? and dost thou promise to thy selfe life and saluation in heauen? Alas poore soule, thou hast no euidence to shew for it: no, no, thou art alreadie marked out for the diuell, thy prophane heart and life is the brand of the diuell; and thy going on in thy sinfull course, it may certainly assure thee that thou shalt liue for euer with the diuell and his Angels in the bottomlesse pit of hell, thou hast infallible euidence of thine owne euerlasting perditiõ. Consider it but in reason: dost thou thinke that thou shalt step out of a wicked & prophane life in this world into a blessed and happie life in heauen? if thou so thinke, thou deceiuest thy selfe, and the diuell blinds thee, it is but a dreame: whosoeuer saith he shall hereafter liue happily,

pily, and yet hath now no care to liue holily, he doth but deceiue himselfe, he deales not truly with his owne soule: and take heed of that deceit; yea take heed of deceiuing thy selfe in another respect, in respect of thy ciuill honestie. Thousands deceiue themselues in that respect, they thinke because they are ciuilly honest, that they shall certainly go to heauen, they are right honest men, and right honest women, and therefore they are sure to go to heauen. Poore soules, they deceiue themselues, it is not thy ciuill honestie that can giue thee assurance that thou art in the comfortable state of a Christian, and that thy soule shall be saued: it is onely the power and life of grace in thy heart and soule that can giue that assurance.

Obiect. Thou wilt say, I too much disparage ciuill honestie.

Answ. No, I do not any thing disparage it at all, I acknowledge it to be the good gift of God, but yet not sufficient to giue infallible euidence that the soule shall be saued; for many heathen men that neuer heard of Christ were ciuilly honest, they went so farre by the light of nature: & dost thou thinke that thou hast sufficient euidence that thy soule shall be saued, and yet hast no more in thee then a Pagan may haue? And consider with thy selfe what Christ saith, Mat. 5. 20. *Except your righteousnesse exceed the righteousnesse of the Scribes and Pharises ye shall not be saued.* And ioyne to that the speech of the Apostle, Philip. 3. 6. He there saith he was a Pharisie, and *touching the righteousnesse of the Law vnreprouable:* he was before his conuersion a right honest man, and went as farre as any ciuill honest man can go, and yet in that Chapter he accounted that righteousnesse of his but as drosse and dung, that he might winne Christ, and that he might haue his righteousnesse imputed to him: and not onely so, but that he might feele the power of Christ his death mortifying sinne in him, and the power of his resurrection quickening him to newnesse of life: and therefore deceiue not thy selfe in resting on thy ciuill honestie.

Vse. 2. How a man may certainly conclude that he shall be saued.

Now for further vse. is it so that the life of grace and holinesse in the heart and soule of a child of God, is an infallible euidence

euidence to him that his ſoule ſhall hereafter liue with God in heauen? Then if thou whoſoeuer thou art, wouldſt know it, and be ſure of it that thou ſhalt be ſaued, thou needeſt not as it were to climbe vp into heauen to ſearch the Court rolles there, whether thy name be there written, thou needeſt not to fetch ſuch a farre compaſſe: but looke into thine owne heart and ſoule, and if there thou find the life and power of grace, if thou find the luſts of thine owne heart mortified, and thine heart and ſoule truly ſanctified, and that now *Chriſt liues in thee*, as the Apoſtle ſpeaks, Gal. 2.20. thereupon thou maiſt certainly conclude, to the comfort of thine owne ſoule, that thou ſhalt liue with Chriſt in glory, and that thy ſoule ſhall hereafter liue the life of glorie in heauen; and that is an excellent comfort. To ſpeake ſomething to the comfort of ſuch as are truly ſanctified; an holy ſanctified life is held a melancholicke life, and a life moſt vncomfortable, but indeed it is not ſo, it is the onely true comfortable life that can be. Is there not wonderfull comfort in aſſurance of Gods ſpeciall loue and fauour, and of right to all the comforts of the Saints of God in this life & in the life to come? Can there be greater comfort then this, to haue peace with God and with a mans owne conſcience in this world, and aſſurance of euerlaſting happineſſe, ioy, and glorie, hereafter in heauen? Certainly there can be no ioy nor comfort equall and matchable to it. And doubtleſſe a child of God hath moſt comfort of his holineſſe when he draweth neare his end. Pro. 14. 32. *The righteous hath hope in his death.* And let this be thought on to the comfort of all ſuch as are truly ſanctified.

Comfort to ſuch as are truly ſanctified.

VERSE 11.

But if the Spirit of him that raised vp Iesus from the dead dwell in you, he that raised vp Christ from the dead, shall also quicken your mortall bodies, because that his Spirit dwelleth in you.

COme we now to the 11. Verse: *But if the Spirit of him, &c.* Our Apostle goes further to cheare vp the beleeuing Romans, and he here makes knowne to them to their further comfort, that though their bodies were subiect to death by reason of sinne still abiding in them, and should dye, yet their bodies being dead, should not remaine perpetually and for euer vnder the power of death, but should in time be quickened and raised vp againe from death to life, euen to a glorious life together with their soules. And this comfort the Apostle propounds not barely, but in the proofe of it he proues it by an argument taken from the effect of Gods Spirit dwelling in them, on this mamanner, If the Spirit of God dwell in you, he will certainly quicken your mortall bodies, he will not suffer your dead bodies alwayes to abide vnder the power of death; it is his office to quicken, and to giue life, and he will performe his office: he will one day put life into your bodies though they be dead, and he will raise them vp againe to an heauenly and glorious life, that the whole man may liue and be blessed for euer.

Now this proofe of the quickening and raising vp of the dead bodies of the true beleeuing Romans, from the indwelling of Gods Spirit in them, is amplified and enlarged by the worke of Gods Spirit in raising vp Christ from the dead, *à paribus*, namely thus, God raised vp Christ from the dead by his Spirit, aud therefore by the same Spirit he will likewise or in like manner quicken and raise vp your mortall bodies, you being mebers of Christ: he raised vp Christ the head, he will likewise raise vp the members. *If the Spirit of him that raised vp Iesus from the dead dwell in you, he that raised vp*

Christ

Christ from the dead, shall also quicken your mortall bodies, because that his Spirit dwelleth in you, by his *Spirit* dwelling in you. We see then that in this verse is laid before vs a proofe of the resurrection of the bodies of Gods children, from the indwelling of Gods Spirit in them, amplified by the worke of Gods Spirit in raising vp Christ from the dead, with relation to that which went before verse 10. That howsoeuer death preuaile ouer the bodies of Gods children, yet they are to know to their comfort, that the Spirit of God dwelling in them, they shall not alwayes abide vnder death.

Interpretatiõ.

If the Spirit of him. By the word *him*, is here meant God the Father, from whom the holy Ghost proceeds, and therefore he is called his Spirit, as verse 9. *That raised vp Iesus from the dead*: that is, the bodie of Iesus, by a synecdoche the whole being put for the part, raised vp the bodie of Iesus which was crucified and dead, from death to life. *Dwell in you.* That phrase we haue formerly opened, and the meaning of it here is this, Be in you by his true powerfull working presence, by the efficacie and power of his grace. *He*, namely, the same God *that raised vp Christ*: that is, the bodie of Christ, from death to life, shall also or in like manner quicken your mortall bodies. Some thinke that the Apostle here speaketh of the continuall working of Gods Spirit in mortifying the reliques of sinne in true beleeuers, but indeed that is not agreable to the context, neither will the word beare that construction: for the Apostle speaking of the time to come, *Shall quicken your mortall bodies*, he pointeth at the resurrection that shall be, and not at that which is present in rising to newnesse of life. And the word *mortall*, doth giue vs to vnderstand so much, that he intends the last and finall resurrection of the bodie, which is mortall and subiect to death and dissolution. Now the word *quicken* here vsed, is verie emphaticall and weightie, it signifies thus much, Shall not onely raise from death to life, nor yet to an immortall life onely, for so the bodies of the wicked shall be, they shall be raised from the dead, and they shall be made immortall, and able to abide for euer in the state whereto they shall be iudged: but to a fur-

ther matter, shall raise the bodies of Gods children to an immortall happie life, to a life perfectly glorious, and shall make their bodies *like the glorious bodie of Christ*, as Philip. 3. 21. and shall make them *spirituall bodies*, as 1. Corinth. 15. 44. that is, bodies not onely quickened by a liuing soule, but with a farre more excellent vertue, namely, the vertue of the Spirit descending from Christ their head: so much is comprised and signified by the word *quicken. Because*, or rather *by, that his Spirit dwelleth in you*, as it is in the originall: that is, by the power & vertue of that Spirit of God being in you by his true powerfull working presence, and by the efficacie of his grace in them. The meaning then of the Apostle in the words of this verse is thus to be conceiued, as if the Apostle had said:

But if the holy Spirit of God the Father, who raised vp the body of Iesus when it was crucified and dead, from death to life, be in you by his true powerfull working presence, and by the efficacie of his grace, euen the same God that did raise vp the body of Christ from death to life, shall also, and in like manner, raise your bodies that are mortall and subiect to death, euen when they are dead, from death to life, yea to an immortall happie life, and to a life perfectly glorious: and shall make your bodies spirituall, and like to the glorious body of Christ, by the power and vertue of that Spirit of his, being in you by his true powerfull working presence, and by the efficacie of his grace.

First obserue we, that the Apostle here chearing vp the beleeuing Romans, with this comfort, that though their bodies were mortall, and though they were dead, yet they should not alwayes abide vnder the power of death, but should be quickened and raised vp againe from death to life; he puts downe this comfort in the proofe of it, that Gods Spirit dwelling in them, he would not suffer their bodies to abide vnder the power of death, but would one day raise them vp againe from death to life. Hence we are giuen to vnderstand thus much.

Doct. 1. The holy Spirit of God ne-

That the holy Spirit of God neuer forsakes the bodies of Gods children, though the bodies of Gods children be dead

and

and buried: and though they be turned into dust and ashes, yet they are still deare and precious to the Lord, and he still watcheth ouer the very dust of them, and his hand doth still hold and keepe them, in time to quicken them, and to restore them to life againe: the Lord hath regard to the bodies of his children, and hath a care ouer them, though they be dead and rotten in their graues: for why.

ner forsakes the bodies of Gods children though they be dead and buried.

The dead bodies of Gods children are still members of Christ, and they are still knit to him, and being dead, they rest and sleepe in him, as the Apostle saith, 1. Thess. 4. 14. *If we beleeue that Iesus is dead and is risen, euen so them which sleepe in Iesus will God bring with him.* Rom. 14. 8. the Apostle saith, *Whether we liue or dye we are the Lords.* There is an inseparable and perpetuall vnion betweene Christ and euery true beleeuer, not onely in regard of the soule, but of the bodie also. 1. Cor. 6. 15. *Know ye not that your bodies are the members of Christ?* and the bodie being once knit to Christ, it so continues for euer; though death seuer the soule from the bodie, yet it seuers not the bodie from Christ.

Reason. 1.

1. Thes. 4. 14.

Rom. 14. 8.

1. Cor. 6. 15.

Againe, the Lord hath made an euerlasting couenant of grace with his children, that he will be their God for euer; and that couenant is not made onely in regard of their soules, but of their bodies also, euen in regard of the whole man: and when the Lord saith, *I am the God of Abraham*, his meaning is not that he is the God of *Abrahams* soule onely, but also of his bodie; and therefore doubtlesse the Lord hath regard to the bodies of his children, and hath a care ouer them though they be dead and rotten in their graues, and he still watcheth ouer the very dust of them, and his hand doth still hold and keepe them, in time to quicken them, and to restore them to life againe.

Reason 2.

Haply some may say, Christ saith Mat. 22. 32. *God is not the God of the dead, but of the liuing.*

Obiect.

I answer. God is not the God of the dead, according to the iudgement and opinion of the Sadduces, and as they conceiued of the dead: that is, as of those who were altogether dead both in bodie and soule, and neuer to rise againe; for that

Answ.

that was the opinion of the Sadducees, they denied the resurrection, and according to that opinion of theirs Christ there speakes, that God is not the God of the dead in that sort, for God cannot suffer such a death to preuaile ouer his, he is a God of mercie and of life it selfe, and therefore will in time restore the dead bodies of his children to life againe. So that this we may set downe as a certaine truth, that the Lord hath regard to the bodies of his children, and hath a care ouer them though they be dead and rotten in their graues: yea though they be in the bottome of the sea, or whereseoeuer they be, yet they are deare and precious to the Lord, his hand doth hold and keepe them, in time to quicken them, and to restore them to life againe.

Vse. Comfort to Gods children in time of trouble, and when the pangs of death are vpon thē.

And this is a ground of sweete and of excellent comfort to all Gods children: this may serue to arme and strengthen them against the feare of any trouble whatsoeuer; yea to hold vp their hearts with comfort when the pangs of death are vpon them. For what though the world tell them of perils and dangers, and threaten much euill and mischiefe against them, yet let them remember not onely this, that the disposing of all euents is in the hand of the Lord, but that themselues are alwayes his both aliue and dead, and that euen their dead bodies are deare and precious to him; and that will stay them, and hold them vp with comfort and assurance, that come what can come to them, yet they shall be safe, and wel, and in good case, they are the Lords, and the Lord is all-sufficient to keepe his owne, and will assuredly keepe his owne: and though death separate bodie and soule asunder, yet remember thou being a child of God, it cannot diuide thee from thy God: no, no, it is a meanes to bring thy soule nearer to God, and thy bodie laid vp in the earth and there turned to dust, is still within the couenant, and knit to *Iesus Christ*; and thou art still deare and precious to the Lord both in thy soule and bodie: and why then shouldst thou feare the stroke of death, or the horror of the graue? It was an excellent comfort the Lord gaue *Iacob* when he was to go downe into Egypt, Gen. 46. 4. *I will go downe with thee into Egypt,*

and

and I will also bring thee vp againe. *Iacob* died in Egypt, and his bodie when it was dead was brought backe againe into Canaan, and yet the Lord saith, that he would bring him backe againe, and that he would still be with his bodie though it were dead, and bring that againe into Canaan. And thus is the Lord with the dead bodies of all his children, and that is to be thought on to their comfort.

In the next place obserue, that the Apostle here saith, that the Spirit of God, or God by his Spirit, *raised vp Iesus from the dead:* and againe; *he that raised vp Christ from the dead.* Whence note we.

That Christ in respect of the bodie was once among the dead, and he descended into the state of the dead, and his bodie lay downe amongst the dead, yea the bodie of Christ was for a time vnder the power of death: death had power and dominion ouer Christ for a time, therefore the Apostle saith, Rom. 6.9. *Christ being raised from the dead dyeth no more, death hath no more dominion ouer him.* Thereby implying and giuing vs to vnderstand, that death had once power ouer Christ for a time, yet that is not to be vnderstood as if Christ had bene forced to yeeld to death, as if death had bene stronger then he, and ỳ by the power of it, it had ouercome Christ, he being not able to stand against the force and power of it: no, but that Christ willingly and of his owne accord did submit himselfe to death for the sinnes of Gods chosen, he by voluntarie dispensation taking on him their sinnes, otherwise death had no power ouer him, but as he voluntarily tooke on him the sinnes of Gods chosen, and did willingly submit himselfe to death: so indeed death had power ouer Christ for a time, and he was amongst the dead in respect of his bodie, and he descended into the state of the dead. And this truth is euident and cleare from the buriall of Christ, in that he was buried by *Ioseph* of *Arimathea*, as appeares Mat. 27.59. 60. the text saith, *Ioseph tooke the body of Iesus, and wrapped it in a cleane linnen cloth, and put it into his new tombe which he had hewed out in a rocke, and rolled a great stone to the dore of the sepulcher.* And with him ioyned *Nicodemus* that came to Iesus by

Doct. 2. Christ in respect of his bodie was once in the state of the dead, & death had power ouer him for a time.

How that is to be vnderstood.

by night, Ioh. 19. 40. 41. 42. The buriall of Christ shewes the certaintie and truth of his death, that his death was not a phantasticall death, a death onely in shew, a seeming death, but that he was truly and certainly dead, that his bodie was truly dead and buried, and descended into the state of the dead, and lay amongst the dead for a time. And one speciall reason and ground of this truth is this.

Reason 1. The manifestation of the mightie power of Christ, euen to shew that he not onely vanquished death on the crosse, and *on the crosse triumphed ouer the diuell*, and ouer all the powers of hell; as Colos. 2. 15. the Apostle saith, *He spoiled the principalities and powers, and hath made a shew of them openly, and hath triumphed ouer them in the same crosse*: but that he also as a most valiant and mighty conqueror, vanquished death as it were at his owne home, and pluckt him out of his owne cabbin and den. And therefore doubtlesse did Christ put himselfe vnder the power of death for a time, and was amongst the dead in respect of his bodie, that he might get the greater victorie and conquest ouer death, and that he might more manifest his power in subduing death, and triumphing ouer death more gloriously.

Vse. And this may serue as a ground of further comfort to Gods children, & to such as truly beleeue in Christ: Death in it selfe is the *king of feare*, it is dreadfull and terrible to nature; and the graue in it selfe is vgly and lothsome, and the house of perdition, if a man looke at it with the eye of nature: but to Gods children, the nature both of death and of the graue is changed, and they are made to them sweet and comfortable: and that on this ground the blessed and glorious bodie of *Christ Iesus* was once amongst the dead, and lay downe amongst the dead for a time; and that holy and blessed bodie hath sanctified and sweetened death, and as it were perfumed the graue to all Gods children, and made the graue to them but as a bed of downe, and a place of sweet repose and comfortable rest, wherein their bodies rest from all their paines and labours, and rest in hope of glorie hereafter to be giuen to them. And that is an excellent comfort to all the children

מלך בלהות
Iob 18. 14.

of

of God, and to all ſuch as rruly beleeue in Chriſt. It is but a poore and ſilly comfort that ſome baſtard Chriſtians cheare vp themſelues withall, as that they hope to be fairely and well buried, to haue a faire and goodly tombe or ſepulcher, to leaue abundance of wealth behind them to their children. Alas, as one ſaith well, if men haue no better comfort then this, this is but comfortleſſe comfort: here is the ſound comfort of a true beleeuing Chriſtian againſt the feare of death, and againſt the terror of the graue, that the bleſſed bodie of the Lord Ieſus was once amongſt the dead, and lay in the graue vnder the power of death for a time, and that bleſſed bodie hath ſanctified death, and ſweetened the graue to all his members. And therefore thou that art a child of God, conſider this to thy comfort, when death hath done as it were the worſt, when it hath preuailed ouer thee, & brought thine head as low as thy feete, yea lower, thy bodie is now encloſed in the bowels of the earth, it is ſwallowed vp of the graue, the graue hath ſhut her mouth on thee, yet the graue ſhall not alwayes hold thy bodie: and though it do hold it for a time, yet thou belonging to Chriſt, thy bodie is in the ſame condition that once the bodie of the Lord Ieſus was for a time; and therefore thou haſt no cauſe to be abaſhed, and to be too much troubled with the feare of death, with the horror or lothſomneſſe of the graue. Thinke on that to thy comfort.

But if the Spirit of him that raiſed vp Ieſus from the dead dwell in you, he that raiſed vp Chriſt. We ſee here, I will but point at it in a word, that the Apoſtle cals the Saints departed this life dead men. The Papiſts take exception againſt vs, that forſooth we call the Saints departed dead men, when we reaſon againſt their inuocation of Saints departed, and tell them that they pray to the dead, Oh (ſay they) you diſdainfully call the triumphant Saints in heauen dead men, as if they had no credit with God, nor any care or compaſſion of men. A fooliſh cauill and an idle exception: we ſpeake no otherwiſe then the holy Ghoſt hath taught vs, we call the Saints departed this life dead men, not in diſdaine as they charge vs, but as the holy

A fooliſh exception of the Papiſts touching the Saints departed met withall.

holy Ghost doth in this and in many other places of Scripture: as for their credit with God, and their care of men, we doubt not of it, but yet we cannot thereupon yeeld to this, that they be mediators betweene God and vs, that is dishonourable and derogatorie to the perfect mediation of *Christ Iesus*. Let it suffice to haue touched that in a word.

Obserue we further, the Apostle here saith, that God by the power of his holy Spirit raised vp the bodie of the Lord Iesus, crucified, dead, and buried, from the dead, from death to life againe.

Quest. Ioh. 10. 18. Now here growes a question; how this can agree with that speech of Christ, Ioh. 10. 18. *No man taketh my life from me, but I lay it downe of my selfe, I haue power to lay it downe, and haue power to take it againe*: whence it is cleare that Christ raised vp himselfe?

Answ. I answer. These two may well stand together, God by the power of his Spirit raised vp Christ from the dead, and Christ also raised vp himselfe. For we must know, that the raising vp of Christ from the dead was a worke of the whole Trinitie, all the externall workes of the Trinitie being vndiuided, and so God the Father raised vp Christ from the dead, and Christ as God raised vp himselfe, and God the holy Ghost also raised him vp. Now then hence we are giuen to vnderstand thus much.

Opera Trinitatis ad extra sunt indiuisa.

Doct. 3. **The raising vp of Christ from the dead was a worke wherein God did manifest the greatnesse of his power.**

That the raising vp of Christ from the dead was a wonderfull worke, it was a worke of the whole Trinitie; yea not onely so, for so is the raising of our bodies, but a worke as it were of the whole hand of God, we find it so set forth to vs in the booke of God, as a worke wherein the Lord did manifest the greatnesse of his power. Ephes. 1. 19. 20. the Apostle speakes plainly to this purpose, *That the eyes of your vnderstanding may be lightened, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints: and what is the exceeding greatnesse of his power towards vs, which beleeue according to the working of his mighty power, which he wrought in Christ when he raised him from the dead.* Rom. 1. 4. the Apostle saith, *Christ was declared mightily to*

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be the Sonne of God, touching the Spirit of sanctification by the resurrection from the dead. Christ by raising himselfe from the dead, declared the greatnesse of his power, euen the power of his Godhead: for why, the humiliation of Christ by death was maruellous great, neuer was any, neither could anie be bound with such strong bonds of death, nor held with such *sorrowes of death*, as they are called Act. 2. 24. as Christ was for a time. And therefore it must needs be, that in dissoluing and loosing those bonds and those sorrowes, the Lod did manifest the greatnesse of his power.

Reason.

And this is of vse, to this purpose we are to call to minde and to remember this truth; when we are plonged into the greatest distresse either of bodie or mind, the due consideration of this truth will be a meanes to hold vp our fainting hearts in our greatest extremities. For why, consider with thy selfe, did the Lord manifest the greatnesse of his power in raising vp Christ from the dead? did he then loose the bonds and sorrowes of death, when death had as it were drawne Christ into his cabbin & den, and there held him in bondage for a time, yea in such bondage as neuer was anie, neither could be? and will he suffer anie of the members of Christ to be held vnder the bands and sorrowes of death, not so strong, and not loose them? No, doubtlesse he will not, he is the same mightie and powerfull God, he loosed the bonds of death, when death seemed to triumph ouer Christ, and all hope seemed to be gone, he then put to his whole hand to the loosing of those bonds, and he as it were with his little finger will loose the bonds of thy sorrow and of thy distresse, either of bodie or mind: euen then when in mans iudgement thy distresse is hopelesse and remedilesse. And assure thy selfe thou being a member of Christ, he will loose the bonds of thy distresse, if it may stand with the glorie of his name and with thy good. And indeed a child of God is vpheld by the hand and power of God in time of his great distresse, otherwise he would vtterly faile, sinke, and fall downe flat vnder the burden. *But alas, a child of God cannot then so well discerne the working power of the Lord, and his hand supporting of him, nor*

Vse.
A meanes to hold vp the fainting hearts of Gods children in their greatest extremities.

Note.

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so well take notice of it, because his iudgement is then ouershadowed with the feeling of his present distresse, and with the greatnesse of it. And therefore in time of our greatest extremities we are to call to mind and to remember the mighty power of God, manifested in loosing the bonds and sorrowes with which Christ was held and bound, and in raising vp Christ from the dead; and that will be a meanes to confirme and strengthen vs in our hope and dependance on the Lord at all times. The raising vp of Christ from the dead, was a worke of the whole hand of God, and the loosing of thy sorrowes and of the bonds of thy distresse, is but a worke as it were of his little finger: and therefore be not discouraged in thy greatest distresse; thou being a child of God, he will set thee free from it in his due time, if it may be for his owne glorie and thy good. Thinke on that to thy comfort.

The Apostle here saith, that *he that raised vp Christ from the dead, shall also quicken your mortall bodies.* He ascribes to God the raising vp of the dead bodie of the Lord Iesus, and also the quickening and raising vp of the bodies of the true beleeuing Romans. Whence note we.

Doct. 4. The raising vp of the dead is a worke of Gods owne mighty hand alone. Deut. 32. 39. 1. Sam. 2. 6.

That the raising vp of the dead is a worke of diuine power, a worke of God onely: it is a worke farre aboue the strength of all creatures, men, or Angels; all men and Angels in heauen or earth are not able to put life into a dead bodie, and to raise it vp from the dead, that is a worke of Gods owne mightie hand alone. Deut. 32. 39. the Lord takes it as proper to himselfe, *Behold I kill, and I giue life*: which is againe remembred by *Hannah* in her song, 1. Sam. 2. 6. *The Lord killeth and maketh aliue, bringeth downe to the graue and raiseth vp.* And this may serue as a speciall euidence and proofe of the Godhead of Christ, in that he raised vp himselfe from the dead, and shall also raise vp others at the day of iudgement. And indeed it is true, that the holy Prophets and Apostles sometimes raised the dead, as *Eliah* did, 1. King. 17. 22. and *Elisha*, 2. King. 4. 35. and *Peter*, Act. 9. 40. but that was by a borrowed power, by power from God, and in the name of Christ, and not by any power of their owne: but Christ raised

A proofe of the Godhead of Christ. 1. King. 17. 22. 2. King. 4. 35. Act. 9. 40.

vp

vp himselfe, and shall raise vp others from the dead, not as an instrument, but as a principall efficient, and by his owne proper power. And that strength proues the Godhead of Christ, it is an infallible argument that Christ is truly God. I forbeare further to speake of it.

Now in that the Apostle here saith, that God that raised vp Christ should also quicken the mortall bodies of the beleeuing Romans, we are giuen to vnderstand thus much.

Doct. 5. The dead bodies of Gods children shall one day be quickened & raised vp frō death to life againe.

That the dead bodies of Gods children, & true beleeuers, shall not alwayes abide vnder the power of death, but shall one day be quickened and raised vp from death to life againe. It is a fundamentall truth, an article of our faith, we beleeue or at least ought to beleeue the resurrectiō of the body, which being seuered from the soule & so dead, shall one day be reuiued and quickened, and haue life put into it againe. The Scripture is plentifull in the proofe of this truth, Iob 19. 25. 26. 27. *I am sure* (saith *Iob*) *that my Redeemer liueth, and he shall stand the last on the earth. And though after my skinne wormes destroy this bodie, yet shall I see God in my flesh. Whom I my selfe shall see, and mine eyes shall behold, and none other for me, though my reines are consumed within me.* Isay 26. 19. the Lord saith by the Prophet, *Thy dead men shall rise, euen with my bodie shall they rise: awake and sing, ye that dwell in the dust.* 1. Corin. 15. the Apostle proues the resurrection of the dead bodies of true beleeuers by many strong and vnanswerable arguments, I will not stand to repeate them particularly, onely marke what he saith from verse 13. to 18. *If there be no resurrection of the dead,* if the dead shall neuer rise againe, *then is Christ not risen, then the faith of Christians is vaine, the preaching of the Gospell vaine:* and the godly departed this life are perished. All which are foule and grosse absurdities, therefore doubtlesse the bodies of Gods children and true beleeuers shal not alwayes abide vnder the power of death, but shall one day be raised from death to life againe.

Grounds of the resurrection of the body.

There be many grounds of this truth, it is built on many strong grounds, as on the truth of the word of God, wherein reward is promised to the good and godly, and the iustice of

God which goes hand in hand with this truth, that whatsoeuer is promised in the word of God, the equitie of his iustice requires the accomplishment of it. On his mercie promised in the couenant of grace, and on his almightie power: yea on the ground the Apostle here speakes of, namely, the being of the Spirit of Christ in all true beleeuers. The same Spirit that raised the bodie of Christ being dead, shall also raise the dead bodies of his members: for the same working cause will certainly bring forth the same effect, hauing nothing more to hinder it in the one then in the other. And therefore it must needs be, that the dead bodies of Gods children and true beleeuers shall not alwayes abide vnder the power of death, but shall one day be raised vp from death to life.

Obiect. Haply some may say, Shall not the dead bodies of the wicked be one day raised from death to life? shall they alwayes abide vnder the power of death?

Answ. I answer. No, they shall not, they also shall one day be raised, and haue life put into them againe, but it shall not be by the same power by which the dead bodies of Gods children shall be raised: the dead bodies of Gods children shall be raised by vertue from Christ as their head, by the power of his Spirit, and by vertue of his resurrection: but the wicked and reprobate shall be raised by the power of Christ as he is God, euen by his powerfull voice, which shall be vttered by the blast of the last trumpet, as 1. Cor. 15. 52. citing them to appeare in a moment, which they shall not be able to auoid.

Quest. It may be further demanded, whether the same bodies that now Gods children and others haue, shall be raised vp and resumed, or any new bodies giuen vnto them?

Answ. I answer. Euen the self same bodies that now both the godly and the wicked are clothed withall, and euery part & parcel of those bodies, shall be raised vp, and none other for them. *Iob* saith, Iob 19. 27. *I my selfe shall see God, and mine eyes shall behold, and none other for me, though my reines are consumed within me:* euen these very eyes. And the Apostle speakes ἀνίστασις, 1. Cor. 15. 52. *This corruptible must put on incorruption, and this mortall must put on immortalitie:* as it were pointing

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at his owne bodie. This then we may reſolue on as a truth of God, that the dead bodies of Gods children, yea the dead bodies of all both good and bad, ſhall one day be raiſed from death to life, and ſhall haue life put into them againe: yea euen the ſelfe ſame bodies that now both the godly and the wicked are clothed withall, and euery part and parcell of thoſe bodies, ſhall be reſtored, and none other for them.

Vſe 1. Confirmatiõ of that article of faith, the reſurrectiõ of the bodie

And this truth in the firſt place is to be thought on for our further ſtrengthening in that article of our faith, *The reſurrection of the body*. On this ground we are to be further ſtrengthened in that article; it is an article aboue the reach of naturall reaſon: it hath bene ſtrongly oppugned; the heathen Phyloſophers made a mocke at it, yea they ſaid Act. 17. 18. that *Paul* was *a babler and a ſetter forth of ſtrange Gods, when he preached to them of the reſurrection.* Yea howſoeuer many amongſt vs are able to repeate that article of faith, and ſome do repeate it as a prayer (which is groſſe ignorance) yet they hardly beleeue the truth of this article, it will hardly ſinke into their heads and hearts, that the dead bodies of good and bad ſhall one day be raiſed, or at leaſt that the ſelfe ſame bodies ſhall be reſtored and no other for them, that they can hardly beleeue: yea ſome ſticke not to ſpeake it in expreſſe words, that they cannot be perſwaded of it, you ſhall not make them beleeue that the ſelfe ſame eyes that now they carrie in their heads, and now ſee withall, ſhall be reſtored againe. Why, theſe eyes ſay they, ſhall be putrified and conſumed, and can they be reſtored againe? Ah poore ignorant ſot, whoſoeuer thou art, thou ſpeakeſt ignorantly, thou knoweſt not *the Scriptures nor the power of God*, as Chriſt ſaid to the Sadduces, Mat. 22.29. yea thou ſpeakeſt as an Atheiſt; and herein thou ſheweſt thy ſelfe no better then a vile wicked Atheiſt, for herein thou denieſt the truth of God, the power of God, the iuſtice of God, the mercie of God: and in ſo doing thou denieſt God himſelfe, and thou art no better then a monſtrous Atheiſt: for on all theſe grounds ſtandeth the reſurrection of the bodie, yea the reſtoring of the ſelfe ſame

bodies that now we haue, with euery part and parcell of them. God who is truth it ſelfe and cannot lye, hath ſaid it ſhall be ſo: we find it on record as part of Gods eternall truth reuealed in his word.

And againe, God who was able to make all things of nothing, is much more able to make euery mans bodie at the reſurrection of his owne matter, yea to diſtinguiſh the duſt of one mans bodie from the duſt of another. Thou ſayeſt, thou canſt not beleeue that the ſelfe ſame eyes that are in thy head ſhall be reſtored againe. I pray thee who made the eyes? did not God? and whereof did he make them? was it not of nothing? where were thine eyes an hundred yeares ago? And is not he that made thine eyes of nothing, able to reſtore them being diſſolued and turned to duſt? *The Lord*, ſaith the Prophet Iſay 40. 12. *hath the waters in his fiſt, and he comprehendeth the duſt of the earth in a meaſure*: and it is more eaſie for him to diſcerne the duſt of one mans bodie from another, then it is for a man that hath his hand full of ſeuerall ſeeds, to open his hand, and to ſeuer one kind of ſeed from another, and to put euery ſort of ſeed by it ſelfe.

And further, the iuſtice of God requires that the ſelfe ſame bodies ſhould be reſtored, and no other for them: for as the Apoſtle ſaith, 2. Corinth. 5. 10. *Euery one muſt receiue the things done in his bodie according to that he hath done, whether it be good or euill.* And it ſtands not with the iuſtice of God that one bodie ſhould do good things, or ſuffer for well doing, and another bodie ſhould receiue the crowne. Shall the bodies of the Saints in this world endure bonds, impriſonment, racking and rending, whipping and ſcourging, and the ſcorching heate of the fire till they be turned to aſhes, and ſhall other bodies for them be glorified? And ſhall the wicked in their bodies worke wickedneſſe, and practiſe filthineſſe, and ſhall other bodies for them receiue the wages of their iniquitie? No, no, it cannot be, the iuſtice of God will not ſuffer it. And laſtly, the glorie of Gods mercie requires that the ſelfe ſame body ſhould be raiſed. For ſhall the malice of Satan and ſinne bring that on the bodie which the mercie of God

cannot

cannot remedie? it is not possible: and therefore on these grounds learne we to be strengthened in that article of our Christian faith, that the dead bodies of all, good and bad, shal one day be raised vp, and haue life put into them againe, yea euen the selfe same bodies that men, both the godly and wicked, are clothed withall, shall be restored, and euery part and parcell of those bodies, and none other for them. And let vs not hearken to any motions of infidelitie, and of our owne vnbeleeuing hearts in this point, mouing and stirring vs vp to call this truth into question: if we do, we call into question Gods truth, power, iustice and mercie; and that is a dangerous thing, we rush on a dangerous rocke, it will crush vs to dust and powder: take we heed of it, and withall consider, that this truth is a ground of speciall comfort to Gods children; take away this, and ye take away the chiefe pillar and ground of comfort from a true beleeuing Christian. *Iob* in his greatest extremitie made this the comfort of his soule, that one day he should rise againe, and in his bodie enioy the glorious presence of his Creator and Redeemer, Iob 19. 25. And therefore labour we to be resolued and setled in the truth of this article, and to be perswaded of it, that the dead bodies of all shall one day be raised, and haue life put into them againe. Iob. 19. 25.

Vse. 2. How carefull we ought to be in well vsing of our bodies.

Yet further, is it so that the dead bodies of all, both good and bad, shall one day be raised vp from the dead, and haue life put into them againe, shall euen the selfe same bodies that now we carrie about, and euery part and parcel of them, be restored, and no other for them? Oh then I beseech you consider it, how carefull ought we to be in well vsing of our bodies, and of euery part and member of them. We should hereupon take notice of it, that we are to *possesse our vessels in holinesse and in honour*, as the Apostle speakes, 1. Thessal. 4. 4. that we are to vse our bodies and euery part and member of them, as instruments of holinesse, of Gods glorie, and of doing good, and to take heed we defile not our bodies, or any part or member of them with any knowne sinne. 1. Thess. 4. 4.

For why, we must one day see the Lord with these verie

eyes that now we carrie about vs: and how ſhall we be able to looke on him with defiled eyes? how ſhall the adulterous eye, the haughty, proud, and ſcornefull eye, the couetous eye, and the like, be able to looke God in the face? We commonly ſay of a man that hath done ſome vile notorious wicked act, that men take notice of, and crie ſhame vpon, he will neuer be able to ſhew his face amongſt honeſt men againe; and how do we thinke that a wicked debauſhed wretch, a filthie adulterer, a common blaſphemer, a beaſtly drunkard, an vſurer, or the like, ſhall be able to ſhew his face before the moſt great and glorious holy maieſtie of God? Euery one be he neuer ſo wicked and vile, will he, nil he, muſt one day appeare before the Lord face to face, euen theſe verie eyes of thine, that now it may be are *full of adulterie, and cannot ceaſſe to ſinne*, 2. Pet. 2. 14. euen thoſe luſtfull eyes of thine, and that bodie of thine that now thou abuſeſt to filthineſſe, that body of thine that now thou doſt diſguiſe, and make euen a monſter by thy new fangled attire, muſt one day come before the glorious preſence of the Lord: and that verie mouth of thine that is now foule and filthie, and powers out curſing, ſwearing, rotten and filthie ſpeeches, ſhall one day be preſented before the Iudge of all the world; and thoſe hands of thine that now are defiled with filching, with fraud, yea with telling and taking thy curſed intereſt money, thou being a curſed vſurer, muſt one day be held vp at the barre of Gods iudgement ſeate. Oh that adulterers, proud perſons, blaſphemers, vſurers, and ſuch like, had but hearts to conſider this. Well, let vs thinke on it, & remember it, that theſe verie eyes that now we carrie about, and no other, ſhall one day ſee the Lord. And howſoeuer it is ſaid, Hebr. 12. 14. *That without holineſſe no man ſhall ſee the Lord*: the meaning is, without holineſſe no man ſhall ſee the Lord to his comfort. The moſt vile and wicked caitiffe that is ſhall ſee the Lord, and that with his owne eyes, and none other but he ſhall ſee him to his terror, and to his vtter amazement and confuſion, and he ſhall wiſh that the hils and mountaines would fall on him and couer him from the glorious preſence of the Lord.

Hebr. 12. 14.

Then

Then learne we to take heed that we do not pollute and defile our bodies, or any part or member of them with any knowne sinne; and let vs on the ground of comfort now deliuered, learne to possesse our vessels in holinesse, and to vse our bodies, and euerie part and member of them, as instruments of Gods glorie, and of holinesse, and of doing good: and then doubtlesse we shall be able to looke on the Lord, euen with these eyes that now we carrie about, with comfort, yea to stand before the Lord with ioy, and with much reioycing.

Now further obserue we the word the Apostle here vseth, *quickened*, shall quicken your mortal bodies. He saith, He that raised vp Christ from the dead shall also *quicken*. The word *quicken* is verie emphaticall and weightie (as I shewed:) it signifies not onely a raising vp from death to life, no, nor yet to an immortall life onely, but to an immortall happie life, to a spirituall glorious life. So much is compriſed vnder the word *quicken*: and hence this conclusion ariseth.

Doct. 6. Though the selfe same bodies that Gods children carry about shall be raised from death to life at the day of resurrection, yet they shall be altered & changed in qualitie.

That though the selfe same bodies that now Gods children carrie about, shall be raised vp from death to life at the day of resurrection, and the verie same bodies for substance shall be restored to them that now they are clothed withall; yet those bodies shall be altered and changed in qualitie, they shall then be endued with such excellent and heauenly qualities as now they haue not; as first, the bodies of Gods children shall then be made immortall, and incorruptible, powerfull, and free from all passion and suffering, as the Apostle saith, 1. Corinth. 15. 42. 43. *The bodie is sowen in corruption, it is raised in incorruption, it is sowen in weakenesse, it is raised in power.* And verse 53. *This corruptible must put on incorruption, and this mortall must put on immortalitie.* And the bodies of Gods children shall not then be subiect to weakenesse, infirmities, sicknesses, diseases, miseries, and to death, neither shall they stand in need of meate, drinke, apparell, sleepe, and the like, by which our naturall life and our mortall bodies are now preserued: but the bodies of Gods children raised vp from the dead, shall be made perfect bodies, perfect both

in beautie and comelineſſe, and alſo in reſpect of parts, euery blemiſh and euerie deformitie that is now in the bodie of a child of God, ſhall then be remoued, and the bodies of Gods children ſhall then be moſt beautifull and comely, yea euerie defect in the bodie of a child of God, as lameneſſe, blindneſſe, and the like, ſhall then be remoued: *and if any member of the bodie be loſt or wanting, as an arme, a legge, a finger, and ſuch like, it ſhall then be reſtored and ſupplied: for the periſhing of a member is nothing elſe but the death of that member, and the Lord reſtoring other parts and members of the bodie, he is able, and he doubtleſſe will alſo reſtore that loſt member againe. The Lord Ieſus who when he was on the face of the earth, gaue ſight to the blind, and ſtrength to the lame, is able and will without queſtion giue health and ſoundneſſe to the limbes that are lame, and will reſtore and ſupplie euerie part and member that is wanting.* Yea it is the iudgement of ſome Diuines, that the bodies of Gods children ſhall be raiſed vp in perfect ſtature, euen the bodies of infants dying in their infancie, for they ſhall be like the bodies of our firſt parents before the fall, yea like to the glorious bodie of the *Lord Ieſus:* and therefore the bodies of Gods children raiſed from the dead ſhall be made ſpirituall bodies. 1. Cor. 15.44. *It is ſowen a naturall bodie, and is raiſed a ſpirituall bodie:* not ſpiritual in regard of ſubſtance but ſpirituall in reſpect of qualitie, they ſhall then be of ſuch a ſpirituall temper, as they ſhall be acted and moued whither their ſoules will without reſiſtance; yea they ſhall then be ſo lightſome, quicke, and nimble, as without any difficultie they ſhall be able to moue any way, euen vpwards, and *to meet the Lord in the ayre.* 1. Theſſal. 4.17. Yea the bodies of Gods children ſhall then be fully acted, and moued, and gouerned by the Spirit of God, and ſhall readily yeeld to the motion and guidance of the Spirit in euerie part and member of them: they ſhall then be fully and perfectly quickened with the life of the holy Spirit of God deſcending from Chriſt their head, and ſo ſpirituall: for the bodies of Gods children raiſed from the dead ſhall be made glorious bodies. 1. Corinth. 15. 43. *It is ſowen in diſhonour, and is raiſed in glorie:* yea they ſhall be made *like to*

Note.

the

the glorious bodie of the Lord Ieſus, Philip. 3. 21. they ſhall be like to his bodie in brightneſſe and glorie, yet in different degrees, ſome ſhall be clothed with a greater meaſure of glorie, and ſome with a leſſe, Dan. 12. 3. *They that be wiſe ſhall ſhine as the brightneſſe of the firmament, and they that turne many to righteouſneſſe ſhall ſhine as the ſtarres for euer and euer.* Mat. 13.43. Chriſt ſaith, *The iuſt ſhall ſhine as the Sonne in the kingdome of their father.* And 1. Cor. 15.41.42. the Apoſtle ſaith, *There is one glorie of the Sunne, another of the Moone, and another glorie of the ſtarres, for one ſtarre differeth from another ſtarre in glorie: and ſo is the reſurrection of the dead.* Thus then are we to conceiue of the change that ſhall be of the bodies of Gods children at the day of reſurrection, that they ſhall be raiſed vp, changed, not in ſubſtance but in qualirie, and ſhall then be made immortall, and incorruptible, powerfull and free from all miſerie, perfect in beautie and comelineſſe: and in reſpect of parts, ſpirituall and glorious, euen like to the glorious bodie of Chriſt in brightneſſe and glorie.

Queſt. It may be demanded, whether the bodies of the wicked raiſed from the dead ſhall thus be changed, or no?

Anſw. I anſwer. In part they ſhall, they ſhall be made immortall and incorruptible, and able to abide for euer in that ſtate whereto they ſhall be iudged, and that without meate, drinke, or the like: but yet they ſhall be bodies moſt foule and vgly to looke on, anſwerable to the guiltineſſe of their conſciences, for *their worme ſhall not dye, neither ſhall their fire be quenched, and they ſhall be abhorring vnto all fleſh*, Iſay 66. 24. *They ſhall be as dogs*, Reuel. 22.15. how great, or how honorable, or beautifull ſoeuer they haue bene in the world; and their bodies ſhall be paſſible and liable to ſuffer extreme torments into which they ſhall be ſent. Mat. 21. 46.

Iſay 66.24. Apoc.22.15.

Mat.21.46.

Vſe. Now then this truth may ſerue as a ground of ſweet and excellent comfort to all Gods children; let vs further meditate and thinke on it, and conſider it ſeriouſly: Thou that art a child of God, thy bodie is now weake and fraile, and ſubiect to aches and paines, to ſickneſſes, to diſeaſes, and to death it ſelfe; the time ſhall come when that verie bodie of thine that

Sweet comfort for all Gods children against the weakneſſes & frailties, they are now ſubiect vnto.

that is now full of aches and paines, and haply now lyes vnder sore and grieuous diseases, shall be free from ach and paine, and from all manner of infirmities: and not onely so, for that is the condition of beasts when they are dead, but the bodie being dead shall one day haue life put into it againe, and be made strong and powerfull, and shall feele vnspeakeable ioy and delight, and most sweete ease and contentment in euerie part and member of it. Thy bodie is now tumbled and tossed vp and downe, and many wayes turmoiled, and thou hast cause of griefe and sorrow, weeping and mourning for thine owne sinnes and for the sinnes of others, but *the time of refreshing will come from the presence of the Lord*, as *Peter* cals the day of resurrection. Act. 3.19. *When all teares shall be wiped away from their eyes, and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine.* Apoc.21.4. Reuel. 21.4. and thou shalt be free from all things that may hurt or offend thee. The bodie it may be is now deformed, crooked, blind, lame, or the like: the time shall come when euery deformitie and euerie blemish that is in thy bodie shall be remoued and taken away, and euerie defect that is in it shall be supplied, and thy bodie shall be made most comely, and most beautifull: yea thy vile and base bodie shall be made like to the glorious bodie of the *Lord Iesus*: euen that bodie of thine that is now base in the world, and base in the estimation of others, the wicked esteeming thee as they do all Gods children, base and contemptible, and the refuse and off-scouring of all things, euen that base bodie of thine shall one day shine like the most glorious bodie of Christ, in brightnesse and in glorie. Yea the wicked reprobate that now contemne thee, and thinke basely of thee, because thou dost not ruffle it out as they do, and thou art not so braue and glittering in thy apparell as they be, shall then see the brightnesse and glorie of thy bodie, and be ashamed and confounded in themselues, their owne bodies being most foule and vgly to looke on; yea they shall then be foule themselues, and crie out, Oh we fooles thought this man a base precise foole, and now behold his brightnesse and glorie, and behold our owne vgli-

vglineſſe and baſeneſſe. Yea thy bodie that is now heauie and lumpiſh, ſhall then be made a ſpirituall bodie; thou now complaining of the dulneſſe and heauineſſe of thy bodie in doing of good things, thou findeſt as Chriſt ſaid, Matth. 26. 41. *That the ſpirit is ſometimes readie, but the fleſh is weake:* the time ſhall come that thy bodie ſhall be no burden nor impediment to thy ſoule in doing of good things, but ſhall be acted and moued by thy ſoule without reſiſtance; yea thy bodie in euerie part and member of it ſhall be acted and moued by the holy Spirit of God. Thinke on that to thy comfort, and withall conſider, that if thy bodie ſhall be ſo glorious, if thy baſe bodie ſhall be made like to the glorious bodie of the Lord Ieſus, and ſhall ſhine as the Sunne in the firmament, oh what ſhall be the glorie of thy ſoule? Vndoubtedly the glorie wherewith thy ſoule ſhall be inueſted, ſhall be vnſpeakeable, yea vnconceiueable. Oh then cheare vp thy ſelfe on this ground againſt contempt, diſgrace, and reproches that are throwne on thee by the wicked and prophane world. They now crie downe with Puritanes, but the time ſhall come, when the wicked of the world ſhall ſinke downe to euerlaſting perdition, and thoſe that now they crie ſhame on, ſhall be highly aduanced, and be made moſt glorious in their bodies and in their ſoules; and they ſhall ſee it to their vtter amazement and confuſion. And that is a ground of excellent comfort, let it be thought on for the comfort of euerie child of God: and care not then, thou being a child of God, for the barking of dogges; wicked and prophane perſons are no better in Gods account, but be encouraged to endure the croſſe, and to deſpiſe the ſhame that is caſt on thee in the world, and runne the race that is ſet before thee with patience and comfort.

Mat. 26. 41.

Now before I come to further matter of doctrine, I hold it not amiſſe to anſwer an idle cauill of the Papiſts, which they would faſten on the truth now deliuered; in that we affirme and ſay, according to the truth of the word of God, that the bodies of Gods children raiſed vp from the dead, ſhall be made ſpirituall bodies. They would draw this concluſion from

A cauill of the Papiſts anſwered.

from it, that therefore the bodie of Christ alreadie raised from the dead, and now glorified, is inuisible: it being a spirituall bodie (say they) it is inuisible, and so it may be really present in the Sacrament and not be seene. A verie idle and fooliſh cauill; the bodie of Christ raised from the dead is a spirituall bodie: it is true, it is then still a bodie not a spirit, it is not changed into a spirituall substance. No, no, Christ in rising from the dead, did not put away the corporall substance of his bodie, his bodie still remaines a true bodie, a bodie changed, not in substance but in qualitie; euen a bodie of a spirituall temper, lightsome, actiue, and able to moue any way without difficultie or resistance. And that bodie of Christ raised from the dead is still a visible bodie: the text is plaine, Ioh. 20. 20. after his rising from the dead he shewed his hands and side: the text saith, *They were glad when they had seene the Lord:* and verse 27. he said to *Thomas, Put thy fingers here, and see my hands, and put forth thine hand, and put it into my side, and be not faithlesse, but faithfull.* The bodie of Christ raised from the dead was still a palpable bodie that might be felt, and a visible bodie that might be seene: and therefore it is but a meere shift and cauill of the Papists, in that they say the bodie of Christ raised from the dead, and being a spirituall bodie is therefore inuisible, and so may be really present in the Sacrament and not be seene. And indeed if we marke and consider it, we shall finde that this argument of theirs makes against themselues, euen against their owne ground, teaching the reall presence of Christ his bodie in the Sacrament; for they say (marke it I beseech you) the bodie of Christ raised from the dead is a spirituall bodie, therefore inuisible, and so really present in the Sacrament and not seene: then it followes, that the bodie of Christ when it was not a spirituall bodie but a naturall bodie, as indeed it was before his resurrection, it was then like to our bodies in all things sinne onely excepted, that then it was not inuisible, and that then it was not in the Sacrament really present and not seene; for if it were, then their argument is naught, and yet they ground the reall presence of Christ his bodie in the Sacrament

ment, on the words of Christ in the institution of the Sacrament, *This is my bodie*: which words were deliuered before Christ was crucified, and so before his bodie was raised from the dead; and how these things can agree and hang together, let any man of anie vnderstanding iudge; they entangle themselues in their owne words, and before they be aware they ouerthrow their owne grounds. I leaue them, and go on to further matter: there is yet some thing of speciall vse offered vnto vs from this verse.

Obserue we further, the Apostle saith, *He that raised vp Christ from the dead, shall also quicken your mortal bodies*: and he subioynes, *by his Spirit dwelling in you*: that is, as we shewed, by the power of his Spirit, being in you by his true powerfull working presence, by the efficacie and power of his grace. Hence then we are further giuen to vnderstand thus much.

Doct. 7. True and cõfortable hope of resurrection to life and glorie in heauen, belongs to none but such as haue Gods holy Spirit in them by his true powerfull working presence.

That it is onely the dwelling of Gods Spirit in men and women by his true powerfull working presence, by the efficacie and power of his grace, that giues them good and sound hope and assurance of the quickening and raising vp their bodies to an immortall, happie, and glorious life. There is no true hope of the resurrection with comfort, and to life and glorie in heauen, to any but onely to such as haue the Spirit of God dwelling in them, to such as haue the holy Spirit of God in them by his true powerfull working presence, and by the efficacie and power of his grace mortifying sinne and corruption in them, and quickening them to newnesse of life. And for further clearing and confirming of this, marke what the Apostle saith, 1. Thess. 4. 14. *They that sleepe in Iesus will God bring with him*: Onely them that sleepe in Christ, and onely such as are dead in Christ, will God bring with Christ at his comming to iudgement with comfort. And who are those that sleepe in Christ, and are departed this life in Christ? Surely those that liued in Christ, or rather in whom Christ liued, as Galat. 2. 20. by his grace, and by the power of his Spirit, them onely will God bring with Christ at his comming, with ioy and with comfort. And to the same purpose speakes the Apostle, Colos. 3. 4. *When Christ which is our life*

shall

shall appeare, then shall ye also appeare with him in glorie. He saith not barely, when Christ shall appeare, but when Christ which is our life, when Christ who is the author and matter of our spirituall life, and by the power of his Spirit doth communicate that life to vs, shall appeare, then shall we also appeare with him in glorie. Reuel. 20. 6. it is said, *Blessed and holie is he that hath his part in the first resurrection*: he that is raised vp from the death of sinne to the life of righteousnesse, which is the first resurrection, ouer him the second death hath no power: he shall be freed from the second death, and he shall be partaker of the second resurrection, the resurrection of the bodie with comfort. A most plaine text prouing the point in hand, that it is onely the dwelling of Gods Spirit in men, euen the being of his holy Spirit in them by his true powerfull presence, that giues a good assurance of the quickening of their bodies to an immortall life, to the life of glorie in heauen.

Reason.

For why, the reason of this is the constant order which the Lord holdeth in bringing those that belong to his election to life and saluation. Gods constant order in bringing his chosen to life and glorie in heauen is this, He first restores life to their soules, he quickens their soules here in this world with the life of grace and holinesse, and then he restores life to their bodies; he quickens their bodies here, and makes them instruments of holinesse, and of doing good things here, and then he quickens and raiseth vp their bodies being dead, to immortalitie and glorie, euen to life and glory in heauen. And therefore doubtlesse it is only the being of Gods holy Spirit in men and women, that giues them good hope and assurance of quickening of their bodies to an immortall life, to life and glorie in heauen.

Vse. 1. An erronious conceit of the Papists met withall.

Now this truth meets with an erronious conceit of the Papists, they hold and teach, that the carnall presence of Christ his flesh in the Sacrament, is the cause and seed of the resurrection of the bodie; and therefore they housle the sicke. Alas, they are deceiued; indeed it is true that Christ saith, Ioh. 6. 54. *Whosoeuer eateth my flesh, and drinketh my bloud, hath*

eternall

eternall life, and I will raise him vp at the last day: but that is to be vnderstood of the spirituall eating of the flesh and drinking of the bloud of Christ by faith, by vertue whereof the bodies of true beleeuers shall be raised againe at the last day. It is a spirituall eating of the flesh of Christ, and a spirituall drinking of his bloud, euen a spirituall fellowship and communion with Christ, which may be without the Sacrament, that is the cause of the resurrection of the bodies of Gods children; and so it is onely the being of Gods holy Spirit in them, that giues them good hope of quickening and raising to an immortal life, to the life of glory in heauen. And indeed that the carnall eating of Christ his flesh in the Sacrament, (besides the impossibilitie of it) is not requisite or necessarie to the resurrection of the bodie, is euident and cleare by this, in that the Saints of God that died before Christ was incarnate, could not in that manner eate and drinke the flesh and bloud of Christ, and yet they died in hope of the resurrection to life and glorie in heauen. And therefore it is a grosse error of the Papists, that carnall eating and drinking of Christ his flesh and bloud in the Sacrament, is the cause and seed of the resurrection of the bodie.

Vse 1. How many deceiue themselues touching a ioyfull resurrection to life & glorie in heauen.

Now for vse of it to our selues: is it so that onely the being of the holy Spirit of God in men or women by his true powerfull presence, by the efficacie of his grace, is the thing that giues them good hope of quickening their bodies to an immortall life, to life and glorie in heauen? This then may serue to discouer that thousands in the world deceiue themselues in this particular, euerie one perswades himselfe well of himselfe, and he hopes to be saued, he hopes one day to haue an happie and ioyfull resurrection, and to rise to life and glorie in heauen: but alas few there be that are able to conclude their hope on this ground, that the holy Spirit of God is in them by his true working presence, and by the efficacie of his grace: Nay thousands in the world are so farre from this, as they haue in them a contrarie spirit, they are strongly possessed of Satan, he rules and he reignes in them, and holds vp his scepter in their hearts, and carries them

them on after the lusts of their owne hearts to do his will, to pride, to drunkennesse, to whoredome, to swearing, to Sabbath breaking, and all maner of prophanenesse. Yea some are so farre from hauing the holy Spirit of God in them by his true powerfull presence, by the efficacie of his grace, as they scoffe and scorne those that haue, and in whom they may discerne the power of grace, and in mocking and derision they call them men of the Spirit: Haue such persons any sound hope of an happie resurrection to life and glorie in heauen? No, no, their hope is a fancie, it is but as the Prophet speakes, Isay 29. 8. *As an hungrie man that dreames he is eating, and when he awaketh his soule is empty.* They do but dreame, yea in that they thus speake, they do with their owne mouthes publish and pronounce their owne damnation. If thou whosoeuer thou art, wouldst haue good euidence and good hope that thy bodie shall be raised vnto life and glorie in heauen, neuer rest till thou find the holy Spirit of God in thee by his true powerfull working presence, and by the efficacie and power of his grace; and if thou find not that, though thou beest the greatest Monarch in the world, thy bodie shall but lie downe in dishonour, and be raised vp to greater dishonour, euen *to euerlasting shame and perpetuall contempt*, Dan. 12.2. And to speake one word of comfort to Gods children, dost thou find and feele the holy Spirit of God dwelling in thee by his true powerfull presence and grace? that holy Spirit of God will neuer leaue thy bodie; thy bodie is here a vessell of honour, an house and temple of the holy Ghost: and assure thy selfe though thy bodie die, and be turned into dust, and tast of corruption, the holy Spirit of God that now dwels in thy bodie, shall be as a precious balme to preserue it to immortalitie, and he shall raise it vp againe to endlesse honour and glorie: thinke on that to thy comfor. Come we now to verse 12.

Vse 3. Comfort to Gods children

VERSE 12.

Therefore brethren, we are debters not to the flesh to liue after the flesh.

OVr Apostle hauing from the beginning of this Chapter hitherto, dealt by way of instruction, he now comes to deale by way of exhortation, exhorting the beleeuing Romans to an holy and spirituall life.

The first word of this verse, *Therefore*, points out a respect that this Verse hath to foregoing matter, and the dependance is this: The Apostle hauing before made knowne to the Romans by way of instruction, that they that are in Christ Iesus are freed from condemnation, Verse 1.
yea so farre freed as that the remnant of sinne still abiding in them, 2.
and the blot and staine of their sinfull nature shall neuer be laid to their charge: and further amplified that particular, 3.
hauing also made knowne a contrarietie betweene them that are after the flesh, and them that are after the Spirit, both in respect of their dispositions and ends; as they that are after the *flesh, sauour the things of the flesh*, and they that are after the Spirit the things of the Spirit: and that the wisedome of the flesh is death, and the wisedome of the Spirit is life and peace: the wisedome of the flesh being enimitie against God, and not subiect to the Law of God; and therefore they that are in the flesh cannot please God. And hauing applied these things to the beleeuing Romans, telling them to their comfort, that they were not in the flesh but in the Spirit, the Spirit of God dwelling in them: and that therefore howsoeuer their bodies were fraile and mortall, yet their soules were immortall: and though their bodies should dye, yet they should not alwayes abide vnder the power of death; but should one day be quickened by the power of the Spirit dwelling in them. The Apostle (I say) hauing deliuered these things on these grounds, in this 12 verse he exhorts the be-

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leeuing Romans to an holy and ſpirituall life, that therefore they ſhould liue ſuch a life. And he doth not barely propound his exhortation, and ſay, Therefore liue an holy life: but he doth preſſe and enforce it by ſtrong and weightie reaſons: as firſt, in this verſe by an argument from common equitie and honeſtie: euen common honeſtie requires that euerie one ſhould pay his debt. Now ſaith the Apoſtle, we are debters: ſo he reaſons, we are now to yeeld it as due debt; ſtyling the Romans with a kind and louing title, *Brethren. Therefore brethren we are debters.* And then he makes knowne to them to whom they were indebted, and what their debt was, yet not expreſly and plainly, but by remouing a falſe creditor, and an vniuſt debt: as namely, that they were not indebted to the fleſh *to liue after the fleſh*; they ought no ſuch thing to the fleſh, and that the fleſh could chalenge no ſuch thing at their hands: and he leaues the true creditor and the due debt to be gathered by themſelues, as they might eaſily gather it by the law of contraries, that they were indebted to the Spirit, to liue after the Spirit: for that is the nature of contraries, that one may eaſily be vnderſtood by the other, though it be not expreſſed, as if the Apoſtle had ſaid, *We are debters, not to the fleſh to liue after the fleſh*: but we are debters to the Spirit, to liue after the Spirit. And ſo we ſee the dependance of this verſe on foregoing matter, and the generall matter and ſubſtance of it. I will now as briefly as I can open the ſence and meaning of the words.

Interpretatiõ. *Therefore brethren.* The word *brethren* is a title of loue and kindneſſe, and the Apoſtle vſeth it to ſweeten his exhortation, and it is as if he had ſaid, My beloued, whom I loue and affect in the Lord, euen as my deare brethren in Chriſt, and as thoſe that are conioyned with me by the bond of one truth, one faith, and one hope of ſaluation; by the bond of the ſame Spirit of Chriſt. *We are debters.* We, that is, both I and you, and all true beleeuers, are debters. The word *debters* is metaphoricall, borrowed and taken from ſuch as owe homage, dutie, ſeruice, money, or the like, to others, and are engaged and bound to others in any bond whatſoeuer: and the meaning

is, we are engaged, we are bound, there is a debt lyes on vs, and we are bound in equitie and conſcience to pay it: and if we pay it not, we faile in our bounden dutie, and we performe not the part of honeſt men, and we may iuſtly be taxed with diſhoneſt dealing. *Not to the fleſh.* The word *fleſh* is not here to be taken for the ſubſtantiall bodie, the ſubſtance of the bodie, for that we tender, and loue, and cheriſh, by meate, drinke, apparell, and the like: but by *fleſh*, as it is many times in this Chapter, for the corruption of nature, and for the ſinfull luſts of corrupt nature; for ſo we are no debters to the fleſh. Rom. 13. 14. *Take no thought for the fleſh to fulfill the luſts of it. To liue after the fleſh:* that is, to leade our liues according to the motion and guidance of corrupt nature, to liue a carnall life. Now the contrarie muſt be vnderſtood, *But to the Spirit:* that is, according to the motion and guidance of the Spirit, of the Spirit of God, euen the Spirit of grace and ſanctification, to liue an holy, heauenly, and ſpirituall life. Thus then conceiue we the meaning of the Apoſtle in the words of this verſe, as if he had ſaid:

My beloued, whom I loue and affect in the Lord as my deare brethren in Chriſt, conioyned with me by the bond of one truth, both I and you, and all true beleeuers, are engaged and bound, we are indebted, there is a debt due from vs, which in equitie and conſcience we are bound to pay, and I beſeech you vnderſtand me aright, we are not indebted to the corruption of our nature, and to the ſinfull luſts of our owne hearts; they cannot chalenge it at our hands, that we ſhould liue according to their motion and guidance a carnall life, but we are indebted to the Spirit of God, to the Spirit of grace and ſanctification: we are bound to liue according to the motion and guidance of that holy and bleſſed Spirit, euen an holy, an heauenly, and ſpirituall life.

Here firſt marke, the Apoſtle hauing before dealt by way of inſtruction, he now fals on exhortation, and to his doctrine of conſolation he ſubioynes exhortation: whence note we.

Doct. 1. Exhortation muſt follow

That in the right and good order of teaching, exhortation muſt follow doctrine: to the teaching of truth and confuting

doctrine in the right order of teaching.

of errors, must be added exhortation and a stirring vp to good life. I might proue this by the constant course of the Apostle in all his Epistles: but to forbeare that, there is good reason why this order ought to be held in teaching the word: for why,

Reason.

It is exhortation that makes doctrine powerfull, effectuall, and liuely; exhortation puts life into doctrine, and sets an edge on it. Without exhortation added to doctrine, doctrine onely edifies the mind, and informes the iudgement, it sinkes not downe into the heart, it workes not on the will, and on the affections. The Apostle puts them together. 2. Tim. 4. 2. Tit. 2. 15. and therefore of necessitie doctrine and exhortation to godly life must go together. And this teachers of the word are to take notice of to practise.

Vse.

Good hearers must answer the order of teaching by doctrine and exhortation in their liues and conuersations.

And touching our selues, is it so that teaching and exhortation must go together? Surely then where these two are conioyned, it is the part of good hearers to be answerable to them both. Is this order of teaching obserued? is the truth taught, and errors confuted, and thereunto added exhortation to godly life? then it is not enough for the hearers of the word so taught, to haue knowledge of the truth, and to haue errors rooted out of their minds; but they must be further answerable to their teaching, in being carefull to leade a godly, righteous, and sober life. And deceiue not thy selfe in this case; if thou be able to speake of the truth, and if thou say thou art of sound religion, thou hatest Poperie, and all superstitions, and false doctrines, and yet goest on in thy old wicked way and workes of darknesse, the word of God being truly taught and applied to thee, thou deceiuest thy selfe, that word of God so taught and so applied shall one day rise vp in iudgement against thee, yea thine owne knowledge shall be a witnesse against thee. Marke what Christ saith, Luk. 12. 47. *He that knoweth his maisters will and prepareth not himselfe, neither doth according to his will, shall be beaten with many stripes.* If thou answer the teaching of the word in knowledge and not in practise, it shall one day be a bill of inditement against thee.

In

In the next place, obſerue we the inference of this verſe on foregoing matter. The Apoſtle hauing cheared vp the beleeuing Romans with this, that they were not in the fleſh but in the Spirit, in that the Spirit of God dwelt in them, and he dwelling in them, made them partakers of the excellent benefits of the life of grace here in this world, and of certaine hope of the life of glorie hereafter, both in their ſoules and alſo in their bodies: thereupon in this verſe he concludes, that therefore they were debters, not to the fleſh, to liue after the fleſh, but to the Spirit, to liue after the Spirit. He reaſons thus, God hath giuen them his Spirit, and made them partakers of excellent ſpirituall benefits, and therefore they were more bound to an holy and ſpirituall life. Marke this manner of reaſoning, and the point hence is this.

Doct. 2. *It is an vſuall reaſoning in Scripture, frō a benefit to a dutie, and to vrge the one frō the other.*

That it is an vſuall thing with the holy Ghoſt in Scripture, to reaſon from a benefite to a dutie. The holy Prophets and the holy Apoſtles, the pen men of Scripture, vſually vrge and preſſe holy duties on people and on particular perſons, from benefits receiued, and from good things beſtowed on them. 2. Sam. 12. 7. 8. 9. *Nathan* reaſons thus with *Dauid*, *The Lord annointed thee king ouer Iſrael, and deliuered thee out of the hand of Saul, and gaue thee thy Lords houſe, and thy Lords wiues into thy boſome, and gaue thee the houſe of Iſrael and of Iudah, and would moreouer (if that had bene too little) haue giuen thee ſuch and ſuch things: wherefore haſt thou deſpiſed the commandement of the Lord, to do euill in his ſight?* As if he had ſaid, The Lord did great things for thee, and beſtowed many benefits on thee, and therefore thou ſhouldeſt not haue ſo deſpiſed the commandement of the Lord; thou waſt bound to the Lord, and thou didſt owe to him in lieu of his benefits, homage, ſeruice, and all holy obedience. And this manner of reaſoning is vſed in the forefront of the Commandements: when the Lord publiſhed his Law the rule of all holy obedience, he preſſed it on his people with this verie argument, Exod. 20. 2. *I am the Lord thy God which haue brought thee out of the land of Egypt, out of the houſe of bondage: therefore thou ſhalt haue no*

other gods before me. Many other Scriptures might be brought to ſhew it to be vſuall with the holy Ghoſt in Scripture thus to deale, and to reaſon from a benefit to a dutie, and to vrge and preſſe holy duties on people, or on particular perſons, from benefits receiued, and from good things beſtowed on them.

Vſe. The reaſoning of Gods Spirit and the reaſoning of Satan, the world, and the fleſh, are flat contrarie one to the other.

And this may ſerue to diſcouer a flat contrarietie betweene the reaſoning of Gods Spirit, and the reaſoning of Satan, the world, and the fleſh. Gods Spirit reaſons from a benefit to a dutie; but Satan, the world, and the fleſh, commonly reaſon from a benefit to the neglect of dutie, and to ſinne: as thus, I am great, I am noble, I am rich, I am wealthy, and therefore I may do this and that euill, I may ſwagger, and ſweare, and be prophane, I may oppreſſe and do wrong to others, and who ſhall be ſo bold as to checke and controll me? Doubtleſſe Satan taught *Dauid* thus to reaſon when he tempted him to number the people. What? thou art a king, and wilt thou be croſſed in thy pleaſure? as *Ieſabell* ſaid to *Ahab*, 1. King. 21. 7. Doſt thou now gouerne Iſrael? as if ſhe had ſaid, Art not thou king ouer Iſrael, and maiſt not thou do what thou wilt without controlment? And hereby let euerie one of vs trie our ſelues. Doſt thou reaſon thus: I am great, I am rich, or the like, and therefore I may do this or that euill, and who ſhall controll me? who ſhall ſay contrarie vnto it? And thou being a woman, doſt thou reaſon thus, I am the wife of ſuch a man, my husband is ſo rich and wealthie, and though he be but a tradeſman, yet I may attire my ſelfe like the wife of an Eſquire or Knight, my husband is of abilitie able to maintaine it? Surely that is the diuels argument, and that is a plaine euidence thou haſt no true grace in thy heart.

An argument of a good heart.

On the other ſide, doſt thou reaſon thus, I am rich, I am great, and ſuch like, therefore I am exceedingly bound to the Lord, I would faine ſhew my ſelfe thankfull, and I cannot be ſufficiently thankfull to God for his goodneſſe and bountie towards me: and thou ſayeſt with *Dauid*, Pſal. 116. 12. *What ſhall I render to the Lord for all his benefits?* I would faine deuiſe if it were poſſible ſome retribution; and when thou art tempted

tempted to any ſinne, thou reaſoneſt thus with thy ſelfe, The Lord hath bene good to me, and eſpecially good to my ſoule, he hath giuen his Sonne Chriſt to me, he hath giuen me pardon of my ſinnes, and many euidences and teſtimonies of his ſpeciall loue to me: and as *Nehemiah* ſaid, Nehem. 6. 11. *Should ſuch a man as I flie?* ſo ſhould ſuch a man or ſuch a woman as I, be couetous, or proud, or vaine, and gariſh in apparell? ſhould I do this wickedneſſe, and ſinne againſt my good God, who hath done ſo great things for me? no, no, I may not, I will not do it, I am bound in lieu of Gods goodneſſe and bountie towards me, to yeeld to him all homage, dutie, feare, reuerence, and all holy obedience. If this be thy reaſoning, that is an argument of a good heart, and it is an euidence that thy heart is right within thee, and that there is true and ſound grace in thy ſoule: and thus is euerie one to trie himſelfe.

The Apoſtle here vſeth this title of loue and kindneſſe, *Brethren*, as we ſhewed, to ſweeten his exhortation, that the beleeuing Romans might more willingly embrace it, and yeeld to it, and that it might haue a kindly working in them, they being perſwaded of the Apoſtles loue towards them. And indeed it is the perſwaſion of loue that giues entrance and paſſage to an exhortation, to aduice and counſell, yea to reproofe and reprehenſion. When men are perſwaded of the loue of thoſe that deale with them by way of exhortation, or aduice and counſell, they do then more willingly yeeld to them, they ſuffer their exhortation, their aduice and counſell, to ſinke into their hearts, and to preuaile with them. If then ſuch as are to aduiſe and counſell others, or to exhort and ſtirre them vp to any dutie, or to admoniſh or reproue them, eſpecially Miniſters, who are to deale in theſe kindes with their hearers, would haue their counſell, exhortation, admonition, or reproofe, to take place and to preuaile, they muſt giue ſome euidence and teſtimonie of their loue to thoſe with whom they deale; and they muſt make it appeare that they loue them dearely, and affect them tenderly, and eſteeme them as their brethren, and as thoſe with whom they are conioyned

Aduice, counſell, admonition, or exhortation, comming from loue, moſt powerfull and preualent.

ioyned by many ſtrong bonds. If people be perſwaded that the words of their teachers, whether they be words of inſtruction, of aduice and counſell, of comfort, or of reproofe, or the like, be not words of courſe and complement, but words proceeding out of a tender loue and affection towards them for their good, it will make them willing to liſten to them, and to make precious account of them, and to take profit by them. I will not further ſtand on that. This word *brethren* is here onely a title of loue giuen to the Romans, and ſo not ſo materiall in this verſe, and therefore I paſſe from it.

We are debters. The Apoſtle here includes himſelfe, that he himſelfe was a debter as well as the beleeuing Romans. He ſaith not, therefore ye are debters, but therefore we are debters. Hence note we.

Doct. 3. Miniſters and teachers of the word muſt hold themſelues as much bound to the good duties which they preſſe on others, being duties cõmon to all Chriſtians, as thoſe on whõ they vrge & preſſe them.

That Miniſters and teachers of the word are to hold themſelues as much bound to the good duties that they vrge and preſſe on others, being duties common to all Chriſtians, as thoſe on whom they vrge and preſſe them. Luk. 11.46. the Lord Ieſus pronounceth a fearefull woe on the expounders of the Law, in that they *laded men with burdens grieuous to be borne, and yet they themſelues touch them not with one of their fingers.* Doubtleſſe the ſame woe abides thoſe Miniſters and Preachers of the word, who require good duties of people, duties that concerne all Chriſtians, and yet themſelues neuer care to practiſe them. It is a fearefull aggrauation of the ſinne of teachers, when they teach that to others which they themſelues will not practiſe, being a dutie common to all Chriſtians. Rom 2.21. *If thou that teacheſt another, teacheſt not thy ſelfe*: they that ſo do, may preach ſaluation to others, but certainly they preach damnation to themſelues; and of their owne mouthes will the Lord one day iudge them, as Luke 19.22.

I come to that which is here more properly intended by the Apoſtle. *We are debters*: that is, as we ſhewed, I and you, and all true beleeuers, are ingaged, we ſtand bound, and we are indebted, there is a debt that lies on vs which in equitie and

and conſcience we are bound to pay; and if we pay it not, we deale not as honeſt men ought to do, we owe to the Lord an holy life.

Doct. 4. Gods children owe to the Lord the debt of an holy, heauenly, and ſpirituall life.

The point hence offered is this, That an holy, heauenly, and ſpirituall life, is a due debt which Gods children and true beleeuers owe to the Lord, and they are bound in equitie and conſcience to yeeld it to him: it is diſhoneſt dealing in them if they yeeld it not to the Lord. Indeed Gods children are the freeſt people in the world: being made free by the Sonne of God, they are free indeed, Ioh. 8. 36. They are free from the rigour and curſe of the Law, free from the guilt and puniſhment of ſinne, the debt of ſinne being diſcharged for them in Chriſt: and they haue the Spirit of God, & *where the Spirit of God is, there is libertie.* 2. Cor. 3. 17. Yet there is ſtill a debt lying on them, euen the debt of holy obedience, they are ſtill bound to liue an holy and godly life; therein they are ſtill engaged to the Lord, and he may ſtill chalenge that at their hands as a due debt to him. And to this purpoſe marke what old *Zachary* ſaith. Luk. 1. 74. 75. ſaith he, *We are deliuered out of the hands of our enemies*: out of the hands of ſinne, Satan, and all the enemies of our ſaluation, that we ſhould ſerue the Lord without feare all the dayes of our life, in holineſſe and righteouſneſſe before him; that is a thing we ſtill owe to the Lord. Galat. 5. 13. ſaith the Apoſtle, *Brethren, ye haue bene called vnto libertie*: ye haue bene effectually wrought on by the word and Spirit of God, and ſet out of the kingdome of darkneſſe into Gods kingdome of grace, into a glorious libertie. Now then *vſe not your libertie as an occaſion vnto the fleſh, but by loue ſerue one another.* You are ſtill bound to ſerue one another in duties of loue, and therein to yeeld obedience to the Lord. 1. Pet. 2. 16. *As free* (ſaith the Apoſtle) *and not as hauing the libertie for a cloake of maliciouſneſſe, but as the ſeruants of God.* As if he had ſaid, Though you be free by grace in Chriſt, yet abuſe not your libertie, but ſtill carrie your ſelues as the ſeruants of God; you are ſtill bound ſo to do. Tit. 2. 11. 12. the Apoſtle ſaith, that *the grace of God bringing ſaluation to all men hath appeared*: to what purpoſe? that men ſhould liue as they liſt,

liſt, and go on in the practiſe of ſinne? no, no. *Teaching vs that we ſhould denie vngodlineſſe and worldly luſts, and liue ſoberly*, ſaith the Apoſtle. Gods children that are partakers of Gods grace to ſaluation, are ſtill bound to liue an holy and godly life: yea they are bound to it by many bonds, not onely common to them with others, as by their creation, their preſeruation, and many bleſſings they enioy together with others, but alſo by manie ſpeciall bonds, and by the bond of their redemption, that they are bought with a price, 1. Cor. 6.20. *Ye are bought with a price, therefore glorifie God in your bodie, and in your Spirit, for they are Gods:* and by many ſpeciall fauours vouchſafed to them, and many pledges of Gods ſpeciall loue towards them: by their vow and couenant made in baptiſme, often renewed on ſpeciall occaſions; yea it is the verie end of all Gods graces and benefits beſtowed on his children, that they ſhould liue an holy and godly life. They are elected *that they might be holy.* Epheſ. 1.4. They are called that they *ſhould walke worthie the vocation whereunto they are called.* Epheſ. 4.1. And the grace of iuſtification freeth them from the guiltineſſe of ſinne, and the grace of ſanctification from the corruption of ſinne. Faith is giuen them to *purifie their hearts.* Act. 15.9. loue to continue them in obedience; hope of ſaluation, that they might purge themſelues. 1. Ioh. 3. 3. And therefore on theſe grounds we may reſolue on this as a certaine truth, that an holy heauenly life is a due debt which Gods children and true beleeuers owe to the Lord, and they are bound in equitie and conſcience to yeeld it to him: and they may be iuſtly taxed for diſhoneſt dealing, if they yeeld it not to the Lord.

Vſe 1. The Popiſh opinion touching the merit of good workes met withall.

Now then this being a truth, firſt it meets with the erronious opinion of the Papiſts touching the merit of good workes. For why, is an holy and heauenly life a due debt which we owe to the Lord? then it can merit nothing at the hands of God for our ſelues, much leſſe for others by the merit of ſupererogation, as the Papiſts hold and teach, for that which is a debt cannot be a merit. A man merits nothing, no not ſo much as thanks, for paying that which he oweth, Luk.

17.

17.9.10. (saith Christ) *Doth a man thanke his seruant for doing that which he commandeth him to do? I trow not. So likewise* (saith he) *when ye haue done all those things which are commanded you, say, we are vnprofitable seruants: we haue done that which was our dutie to do.* As for that distinction the Papists vse, that our workes merit not in the rigour of Gods iustice, but thorow diuine acceptance, it helpes them nothing at all. God indeed accepts of our good workes in Christ, not as merits, but of grace, and so in mercie rewards them; and therefore here is no place for merit of our good workes, as the Papists teach. I leaue them, and for vse to our selues; Is it so that an holy, heauenly, and spirituall life, is a due debt that Gods children and true beleeuers owe to the Lord? are they bound in equitie and conscience to yeeld it to him? is it dishoneſt dealing in them if they yeeld it not to the Lord? Then no maruell though Gods children be so strict in their liues, and be so carefull as commonly they be, to liue an holy and godly life. The world wonders at the strictnesse of Gods children, and men commonly blame them for their too much niceneſſe, and too much preciſeneſſe; and they say, what? cannot they content themselues to be neighbourlike, and to do as other men do, what need they make such ado in hearing the word, in reading, in sanctifying the Sabbath? cannot they walke abroad, sit at their doores, take libertie as their honeſt neighbours do, but they must make such a do in hearing the word, in repeating Sermons, and the like? Alas poore soules, they consider not that Gods children are bound to be thus strict, and thus carefull to liue an holy life, it is a debt, and Gods children know it stands with their honestie so to be. Thou whosoeuer thou art, though thou beest but a man of cómon sense & reason, thou wilt grant this, that it concernes an honeſt man to be carefull to pay his debts, and thou wilt commend a man that is carefull that way for a right honeſt man, and indeed it is a commendable thing: a man that is in debt is to giue satisfaction so farre as he is able to the vttermost farthing. *Elisha* said to the widdow, *Sell the oyle, and pay them that thou art indebted vnto.* 2. King. 4.7. and yet wilt thou blame

Vse. 2. The strictnes of Gods children is not to be wondred at.

blame a child of God for being carefull to pay that he oweth to the Lord? wilt thou commend a man that is carefull to pay his debts to men, and wilt thou blame him that endeuours to answer the debt that is due from him to the Lord? how partiall and how vnequall art thou in thy iudgement? can a child of God yeeld more holy obedience then he owes to the Lord? is it possible? no, no, it is not possible, and therefore do not thou blame a child of God for too much strictnesse, and too much forwardnesse in holinesse.

Vse 3. It is necessarie that a child of God should liue an holy and heauenly life.

And for further vse, let euerie child of God on the ground of truth now deliuered, take notice of it, that it is necessarie that he liue an holy and heauenly life; it is requisite and needfull that euerie man pay his debts, common honestie requires it. Now an holy and heauenly life is the debt of a child of God, he is bound to yeeld it to the Lord. Dost thou then perswade thy selfe that thou art a child of God? consider what thou owest to the Lord, and be carefull to pay it. Thou standest on thy reputation, that thou art an honest man, and thou owest no man a groate: yea but thou art in debt to the Lord, be thou carefull to pay him his debt, thou owest to him all holy obedience both in heart and life. And thou wilt say, that is to be a Puritane. I answer, If that be to be a Puritane, thou must be a Puritane, or else thou art no honest man: it is not thy ciuill honest life that will serue the turne: no, no, that is not full weight, that is too light, and that will not go for good payment with the Lord; thou owest to him an holy and heauenly life, and thou art to yeeld it to him: yea know it, thou being a child of God, thou art more deeply bound to an holy life then others, the Lord lookes for it at thy hands especially. Psal. 33. 1. *It becommeth the vpright men to be thankfull.*

Obiect. It may be thou wilt say, Is an holy and heauenly life a due debt that I owe to the Lord? alas how shall I be able to to pay it? I must needs sinke vnder that debt, I am not able to yeeld that holy obedience to the Lord I owe to him, I find my selfe weake, and vnable to performe holy duties as I ought. May the Lord chalenge it as a debt at my hands? how shall I be able to answer him?

Answ. I answer. Cheare vp thy selfe, and

and know to thy comfort, if thou endeuour and ſet thy ſelfe in truth and vprightneſſe of heart, to yeeld this debt to the Lord, the Lord will put abilitie into thine hand, and make thee able in ſome meaſure to yeeld it to him; and he will accept of thy true and ſound endeuour to yeeld holy obedience to him, though it be but weake and full of many imperfections. And though it be but part of payment, thou being able to yeeld him no better ſatisfaction for the preſent, he will accept of that as full payment in and through Chriſt. And withall know to thy comfort, *That the more thou doſt pay of this debt, the more and the better able ſhalt thou be to make further payment; the more thou doſt practiſe holy duties, the more ſtrength thou ſhalt get ouer ſinne, and the more will grace increaſe in thine owne ſoule: as the more thou doſt practiſe the duties of prayer, the more ſtrength thou ſhalt get againſt ſinne, and the more thou doſt practiſe the duties of loue toward thy brethren, the more will Chriſtian loue increaſe in thine owne heart*: and ſo in other particulars. Oh then ſet thy ſelfe, thou that art a child of God, on euerie good way, and to yeeld that thou oweſt to the Lord, euen all holy obedience both in heart and life, and thou ſhalt find that the Lord will enable thee to yeeld it to him in ſome comfortable meaſure, and he will accept of that thou art able to yeeld to him in vprightneſſe of heart: and the more thou doſt pay of this debt, the more able ſhalt thou be to make further payment. The prouerbe holds true in this, *To him that hath haue ſhall be giuen*, ſo vſe grace and thou ſhalt find an increaſe of grace, to *him that hath ſhall be giuen, and he ſhall haue abundance*. Matth. 25. 29. Thinke on that to thy comfort and encouragement.

Note.

The Apoſtle hauing made knowne to the beleeuing Romans that he and they and all true beleeuers were debters, he further ſubioynes, that they were not debters to the fleſh, *to liue after the fleſh*: as if he had ſaid, miſtake me not, I would haue you to know, we are not debters to the fleſh to liue after the fleſh, we are not bound to liue according to the motion and guidance of our owne corrupt nature, and ſinfull luſts of our hearts, that is not our debt, we owe no ſuch thing.

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the flesh and the sinfull lusts of our hearts can chalenge no such thing at our hands. Hence we are giuen to vnderstand thus much: we may hence take vp this conclusion.

Doct. 5. Gods children owe no seruice at all to the corruptiō of their nature, and to the sinfull lustes that are still stirring in them.

That Gods children and true beleeuers owe no seruice at all to the corruption of nature that still abides in them, and to the sinfull lusts that are still stirring in them: they are not to do any thing that their owne corruption moues them to, and that their sinfull lusts stirre them vp to do, they owe no such thing to them. Indeed Gods children sometimes be ouercarried by the strength of their corruption abiding in them, and their rebellious lusts may draw that from them which they owe not to them, but they must not yeeld them seruice as of right, any willing seruice, as if they were bound to yeeld it. When a child of God feeles his owne corruption, and lust of his heart stirring in him, moving, and egging, and soliciting him to yeeld to it, he must giue it a flat deniall and though it still follow him, and as it were pull him by the sleeue, and chalenge something at his hands, he must shake it off, and tell it he owes no seruice to it at all: he must giue it no contentment, he must not willingly satisfie the sinfull lust of his owne heart in any thing. This is one speciall thing that the Lord Iesus requires of his followers, euen of all that professe his name and his truth and Gospell in truth and soundnesse, Luk. 9. 23. *If any man* (saith he) *will come after me, let him denie himselfe:* let him lay aside his owne reason, will, and affections, and all that nature hath endued him withall, let him not willingly yeeld to the sinfull lusts of his owne heart in any thing: when they moue and stirre him vp, and solicite him to yeeld to them, let him giue them a flat deniall, he owes no seruice to them. 1. Pet. 4. 1, 2, 3. saith the Apostle, *For asmuch as Christ suffered for vs in the flesh, arme your selues likewise with the same mind, which is, that he which hath suffered in the flesh hath ceassed from sinne; that he hence forward should liue (as much time as remaineth in the flesh) not after the lusts of men, but after the will of God. For it is sufficient for vs, that we haue spent the time past of the life, after the lust of the Gentiles.* As if he had said, It is enough, and more then enough, that we haue hitherto

hitherto liued according to the lusts of our owne hearts, we now owe no seruice to them, we are not now to yeeld to them, but to renounce them, and to betake our selues to liue wholly according to the will of God. Tit. 3. 3. saith the Apostle, *We our selues*, euen we that are now true beleeuers, *were in times past, vnwise, disobedient, deceiued, seruing the lusts and diuerse pleasures, liuing in malicious wesse and enuie, hatefull, and hating one another.* We did yeeld to the sinfull lusts of our owne hearts as seruants, we did willingly yeeld to them as bound so to do, and as of duties; thereby implying, that now it was not so, and thereby teaching the truth of the point in hand, that Gods children, true beleeuers, owe no seruice at all to the corruption that still abides in them, and to the sinfull lusts of their owne hearts, they are to giue no contentment to them, they are not willingly to satisfie the lusts of their owne hearts, but when they moue and solicite them to yeeld them seruice, they are to giue them a flat deniall, and to tell them, they owe them no seruice at all. For why.

Reason.

The corruption of nature and sinfull lusts that are still in Gods children and true beleeuers, are in flat opposition to God and to all goodnesse, and they moue, and solicite, and stirre them vp to nothing but to euill and sinne, and to that which is displeasing to God, to whom they are indebted, and do owe themselues, their soules, and their bodies, and all their strength and seruice both of soule and bodie: and therefore they owe no seruice at all to the corruption that still abides in them, and to the sinfull lusts of their owne hearts. And when those lusts moue and solicite Gods children to yeeld them any seruice, they are to giue them a flat deniall, and to tell them, they owe them no seruice at all.

Vse 1. How they deceiue themselues who thinke they may yeeld a little to their owne corrupt hearts.

And this serues first to discouer, that they deceiue themselues whosoeuer they be, that thinke they may yeeld a little to their owne hearts, and to the sinfull lusts of them, and that they may giue their hearts contentment in some things. What? denie their owne hearts euerie thing they moue and stirre them vp to, that is too much strictnesse: why, their owne

owne hearts tell them they may make the most they can of their owne, and may they not a little yeeld to them, to the raising of their rents, and to the enhancing of their commodities, in their attire to follow the fashions in some things; & may they not do it? if they do it not they shall be of no account in the world: and therefore they thinke they may in some things follow the fashion, and may satisfie their owne minds, and please their owne humours. Surely such persons perswading themselues they are Gods children, and yet taking this libertie, they deceiue themselues; they carrie not themselues as Gods children ought to do; a child of God oweth no seruice at all to the sinfull lusts of his owne heart, he is not to yeeld to their motions and stirrings in any thing willingly and wittingly; it is a sinne and a fault in any to satisfie the sinfull lusts of his owne heart. The Apostle makes it an opposite member to the putting on of Christ, Rom. 13. 14. *Put ye on the Lord Iesus, and take no thought for the flesh to fulfill the lusts of it.* And therefore deceiue not thy selfe whosoeuer thou art, do not thou thinke that thou maist without danger willingly yeeld to the euill motions and stirrings of thine owne corrupt heart in the least measure. And

Vse. 2. Euerie child of God must learne to giue the lust of his owne carnall heart stirring in him, a flat deniall.

Let euerie child of God take notice of this dutie on the ground of truth now deliuered. Dost thou perswade thy selfe thou art a child of God? why then when thou feelest any euill lust stirring in thy heart, mouing and soliciting thee to pride, to couetousnesse, to enuie, to malice, to vncleannesse, and the like, then call to mind and remember this truth, that thou owest no seruice at all to the corruption that still abides in thee, and to the sinfull lusts of thine owne heart: and learne to giue that lust so stirring in thee a flat deniall, tell it thou owest to it no seruice at all, and though it still follow thee and vrge thee to yeeld something to it, yet shake it off, and say vnto it, away, hence, I owe thee nothing at all, get thee from me; thou art an offence to me, as Christ said to *Peter*, Mat. 16. 23. And if at any time thou be ouercome of any sinfull lust of thine owne heart, looke that thy yeelding to it be wrested from thee, let it not come from thee willingly as of due.

due. And to this purpose consider with me thus much, If thou professing thy selfe a child of God, yeeld any seruice to the lusts of thine owne heart, thou dost it to an vniust Lord, to one that cannot chalenge it at thy hands, yea to one that drawes thee from the seruice of him who indeed is thy Lord of right, and to whom thou owest thy selfe, thy soule, thy bodie, and all thy strength and abilitie, and seruice both of thy soule and bodie, euen from the seruice of the Lord, yea to that which is euill and sinfull, and displeasing to the holy maiestie of God, and prouokes him to anger against thee. Yea further consider, thou professing thy selfe to be a child of God, and yet yeelding seruice to the lusts of thine owne heart, thou dost as much as in thee is, frustrate the end of Gods sauing grace towards thee; for to that end hath the grace of God that brings saluation to all, appeared to thee in particular, that thou shouldest *denie vngodlinesse and worldly lusts, and that thou shouldest liue soberly, and righteously, and godly in this present world*, Tit. 2. 12. that thou shouldst giue the deniall to all the lusts of thine owne heart when they chalenge any seruice at thine hands. See thou thinke on these things, and when thou feelest any euill lust stirring in thine heart, mouing thee to pride, to couetousnesse, checke it, snib it, giue it a flat deniall, tell it, thou owest it no seruice at all: yea take thou notice of that lust that for the present is stirring in thee, and mouing thee to any sinne; it is not enough to take notice that thou hast heretofore yeelded to some corrupt lust of thine owne heart, by doing of this or that euill, as that thou hast bene prodigall, couetous, or the like, and to acknowledge that, it may be that lust is not now so strong in thee as it hath bene, but marke thou that lust that for the present is stirring in thee, and labour thou to snib and to repell that, and to giue it a flat deniall: and know this to thy comfort, *That the diuell cannot draw thee to yeeld to the lusts of thine owne heart, but by the consent of thine owne will, he hath no power to enforce thee to yeeld to it, but onely a sleight to perswade thee to it.* And therefore take thou notice of the lust that for the present is stirring in thine heart, and set thy selfe against it, suffer it not

Note.

to gaine the consent of thy will, giue it a flat deniall, and thou shalt find that the Lord will enable thee to ouercome it. That is the dutie of euerie child of God, let it be thought on and remembred.

Now lastly obserue we, the Apostle doth here suppresse the other contrarie, that he and the beleeuing Romans, and all true beleeuers, were debters to the Spirit, to liue according to the motion and guidance of the Spirit. He speakes not thus, we are debters not to the flesh, to liue after the flesh, but to the Spirit to liue after the Spirit; he suppresseth that, and leaues it to be gathered by the beleeuing Romans themselues: because indeed to liue after the flesh, and to liue after the Spirit are such contraries, that one being denied, the other might easily be gathered: and concluded, that if they were not debters to the flesh, to liue after the flesh then certainly they were debters to the Spirit, to liue after the Spirit. Hence then note we in a word.

Doct. 6. Euery man in the world liues either a carnall life, or an holy and spirituall life.

That it may be truly said and concluded of euerie one liuing on the face of the earth, man or woman, they either liue after the flesh, or they liue after the Spirit. Euerie man in the world either liues a carnall life, or he liues an holy and spirituall life: and euerie man either liues *the life of God*, as the Apostle cals it, Ephes. 4.18. that is, that life that is wrought in him by the Spirit of God, and as he is acted and moued by the Spirit of God, or he is a meere stranger from that life. He saith, the Gentiles being in the state of nature, were *strangers from the life of God*: it is the speech of Christ himselfe, Mat 12. 30. *He that is not with me is against me, and he that gathereth not with me scattereth.* Euerie one is either with Christ or against him, he is either a friend to Christ, or he is an enemie to him; he either liues to the glorie of God, and to the honour of Christ, or he liues to his dishonour: and so his life is either carnall, or it is holy and spirituall; and indeed there is no *medium*, there is no middle course betweene these two.

Reason. Againe, there be but two rootes of the course of life of man, either corruption or grace, and euerie man is either in the state of corruption or in the state of grace. and his life

must

must needs be ſutable and agreeable; and therefore it may be truly ſaid, that euerie one in the world either liues after the fleſh or he liues after the Spirit; and the life of euerie one is either carnall, or it is holy and ſpirituall.

Oh then for vſe of this, thinke not whoſoeuer thou art, that thou canſt as it were go betweene the barke and the tree, and fancie not to thy ſelfe, though thou liue not ſo holily and ſo ſtrictly as ſome do, yet thou art not a carnall perſon, thou art no wicked and debauſhed wretch, thou art no filthie perſon, thou art no drunkard, nor the like: but thou liueſt ciuilly and honeſtly, and therefore thou art not to be taxed for a carnall perſon, and that thou liueſt a carnall life. Deceiue not thy ſelfe, it is not thy ciuill, honeſt, orderly life that will free thee from being iuſtly taxed with carnalitie, from being truly ſaid to be a carnall perſon: no, no, if thou liue not after the Spirit, certainly thou liueſt after the fleſh; if thy life be not holy and ſpirituall, certainly it is carnall, and thou haſt not yet gone one ſtep beyond a carnall perſon. And howſoeuer thy ciuill orderly life, thy luke warme profeſſion, may ſeeme to be a middle courſe betweene both, as Reuel. 3. 16. thou art *luke-warme, and neither cold nor hot:* yet indeed in that thou art onely ciuilly honeſt, and luke-warme, thou art carnall, and thou goeſt againſt the worke of the Lord Ieſus, thou prouokeſt him to caſt thee out as lothſome and abhominable: there is no middle courſe of life betweene a carnall life and an holy ſpirituall life. Oh then ſooth not thy ſelfe in thy ciuill honeſt life, of going on in that courſe of life, and pleaſe thy ſelfe in it, and thinke thou haſt part in any benefit or comfort that belongs to Gods children; thou deceiueſt thy ſelfe if thou ſo thinke, and take heed of that. And let euerie one learne on the ground of truth now deliuered, to ſee how the caſe ſtands with vs: if our liues be not holy and ſpirituall, out of all queſtion they are ſenſuall and carnall, and there is no true comfort in them. Come we now to the 13. verſe.

Vſe. Ciuil honeſty is not ſufficient to free a man or woman from being taxed to be a a carnall perſon.

VERSE 13.

For if ye liue after the flesh, ye shall dye: but if ye mortifie the deeds of the bodie by the Spirit, ye shall liue.

OVr Apostle in this Verse goes on further to enforce and presse this exhortation on the beleeuing Romans, that they ought to liue an holy and spirituall life; and here addes two other arguments to that purpose.

The first is from the danger and vnprofitable effect of a contrarie course of life, namely, of liuing after the flesh, that if they did so liue, death would be the fruite and effect of that kind of life: *If ye liue after the flesh, ye shall dye.* And this argument depends on foregoing matter, as a reason disswading from liuing after the flesh, *For if ye liue after the flesh* (saith the Apostle) *ye shall dye.* As if he had said, Liue not after the flesh, for if ye so do, ye shall dye.

The second argument is from the benefit and profit that will follow on an holy and spirituall life, as namely, that such a life would be verie comfortable, that the benefit and fruite that would follow on that, would be an happie life; yet the antecedent of that argument is not in these termes expressed, if ye liue an holy and spirituall life, but one part of that life, namely, mortification of sinne is put for the whole. *If ye mortifie the deeds of the bodie by the Spirit* (saith the Apostle) *ye shall liue.* And he makes an opposition betweene liuing after the flesh, and mortifying the deeds of the bodie by the Spirit, and compares them together as contrarie courses of life, and as tending to contrarie ends: *If ye liue after the flesh ye shall dye, but* (saith he on the other side) *if ye mortifie the deeds of the bodie by the Spirit, ye shall liue.*

Interpretatiõ. We see then the matter and substance of this verse, the words of it are now to be opened and explaned. *If ye liue after the flesh.* The meaning of that phrase we gaue in the verse before, and it is this: If ye liue and leade your liues according

to

to the motion and guidance of your owne corrupt mindes and wils, and according to the corrupt and sinfull lusts of your owne hearts, if the course of your life be carnall, if you liue a carnall life. *Ye shall dye.* In these words no doubt the Apostle had respect to that threatning, Genes.2.17. *In the day that thou eatest thereof, thou shalt dye the death.* His meaning is, Ye shall not onely dye the death of the bodie, which is a separation of the soule from the bodie, and is common to all, but ye shall dye eternally, ye shall be for euer seuered from the comfortable presence of God, and ye shall feele the full wrath of God on your soules and bodies in hell for euer; ye shall dye both death temporall, and death eternall: yea your temporall death shall be as it is in it selfe a cursed death. *But if ye mortifie the deeds of the bodie.* By the deeds of the bodie, we are not to vnderstand the acts & deeds of the bodie either naturall or indifferent, as eating, drinking, walking sleeping, and such like: but the euill and sinfull motions and stirrings that do arise from the inborne corruption in the mind and in the heart, and do entice and stirre vp to sinne, as Iam. 1.14. *Euerie man is tempted, when he is drawne away by his owne concupiscence and is entised,* and are acted and executed by the bodie, and therefore called the deeds of the bodie and workes of the flesh, Galat.5.19. The word *mortifie,* is metaphoricall, drawne and taken from Chyrurgions, who when they are of necessitie to cut off a legge or an arme, vse meanes to benumme that part of the bodie, and to make it without sense and feeling, that it may be cut off with as little paine to the partie as is possible; and so the Apostles meaning in this word is this, if you vse all good meanes as it were to benumme and to take away the mouing, stirring, and life of those sinfull motions that arise in your hearts and minds, if you suppresse them and keepe them vnder. *By the Spirit.* That is, by the Spirit of Christ, and by the power of his sanctifying grace that is in you. *Ye shall liue.* The Apostle here intends and meanes a twofold life, namely, life temporall, and life eternall; in opposition to the twofold death we spake of before: as if he had said, Ye shall liue a comfortable life, a life full of sweetnesse and

comfort here in this world, and ye shall neuer see death, as Ioh.8.51. that is, death eternall; but you shall assuredly hereafter liue the life of happinesse and glorie in heauen. Thus then conceiue we the meaning of the Apostle in the words of this verse, as if he had said.

For if ye liue and leade your liues according to the motion and guidance of your owne corrupt mindes and wils, and the corrupt and sinfull lusts of your owne hearts; if you liue a carnall life, you shall certainly not onely dye the death of the bodie, and that an accursed death, but you shall also dye eternally, and be for euer severed from the comfortable presence of God, and feele the full wrath of God in your soules and bodies in hell fire for euer. But if so be you do vse all good meanes as it were to benumme and to take away the moving and stirring of those euill and sinfull motions and lusts that arise from your inborne corruption in your minds and hearts, enticing and stirring you vp to sinne, if you suppresse them, and keepe them vnder by the Spirit of Christ, and by the power of his sanctifying grace in your hearts, you shall assuredly liue a comfortable life here in this world, and you shall hereafter liue the life of happinesse and glorie with the Lord in heauen.

First obserue we how the Apostle here disswades from liuing after the flesh: for I told you, his first argument is a reason disswading from so liuing; his argument to that purpose is a terrifying argument, an argument of terror and threatning, he threatens no lesse then eternall death and damnation against such as liue after the flesh: he tels the Romans, that if they did liue after the flesh, and held on that course of life to the end, they should certainly dye, they should be sure to be damned: as if he had said, take heed of liuing a carnall life, for if you so liue, you shall certainly dye. Whence note we thus much.

Doct. 1. Ministers and Preachers of the word may threaten men with hell and damnation, to

That the Ministers and Preachers of the word of God may vse terrifying arguments, arguments full of dread and terror, to disswade men from a carnall course of life. Preachers of the word may threaten plagues and iudgements of God against men, yea they may threaten them with hell and damnation, to this end, to driue them from a wicked and sinfull course,

course, they shall be sure to go to hell and to be damned. This the Ministers and Preachers of the word may do warrantablie, they haue warrant for it, not onely from the practise of the Apostle in this text, but from the constant and continuall practise of holy men of God in all ages. Instance in one or two places. Ephes. 5. the Apostle hauing verse 3. 4. disswaded from fornication, vncleanesse, couetousnesse, filthinesse, fooliſh talking, iesting, and other foule sinnes, and told the Ephesians verse 5. *That no whoremonger, neither vncleane person, nor couetous person which is an idolater, hath any inheritance in the kingdome of Christ and of God*, he stayes not there, but he subioynes verse 6. a terrifying argument, and he tels them further, that if any of them should go on in the practise of any of those sinnes, they should be sure to meete with the wrath of God. Saith he, *Let no man deceiue you with vaine words: for, for such things comes the wrath of God vpon the children of disobedience.* As if he had said, If any tell you to the contrarie, he doth but deceiue you: assure your selues that men or women that liue in the practise of those sinnes, shall not escape the wrath and vengeance of God, it shall certainly ouertake them, it shall light on them. 2. Corinth. 5. the Apostle hauing verse 10. made knowne that all men must appeare before the iudgement seate of Christ, he addes verse 11. *Knowing therefore the terror of the Lord, we perswade men.* Marke, he affirmes that from the terror of the day of iudgement, and from the dreadfull doome that the wicked shall then receiue, he and other Apostles did perswade men to auoid sinne. Mat. 23. 23. we find that the Lord Iesus denounceth woe after woe against the Scribes and Pharises, and verse 33. he sends out against them a terrible thunderbolt, *Oh serpents, the generation of vipers, how should ye escape the damnation of hell*: he threatens them with hell and damnation. And we need no further euidence for the clearing and confirming the point in hand, that the Ministers and Preachers of the word may warrantablie vse terrifying arguments to dissuade men from a carnall course of life, they may lawfully threaten them with hell and damnation; and there is reason for it.

driue them from a wicked and sinful course of life.

Mat. 23. 23.

Verse 33.

Reason.

It is of good vse to the godly, to keepe them from ſpirituall ſlothfulneſſe, and to ſtirre them vp to ſpirituall watchfulneſſe, againſt ſinne that is ſo dangerous and brings death: and it may proue profitable to the wicked, to ſhake them out of their carnall ſecuritie, and to hammer their hard hearts, that they may be humbled and repent of their ſinnes, or at leaſt it will be of vſe to them to abate their pleaſure in ſinne, or elſe to leaue them without excuſe, in that the danger of ſinne and feare of puniſhment that abides them for ſinne, hath bene diſcouered to them, and yet they go on in ſinne. And therefore doubtleſſe it is a warrantable thing for the Preachers of the word to vſe terrifying arguments, diſſwading men from a carnall courſe of life: and for the driuing of men from a ſinfull courſe of life, they may lawfully threaten them with hell and with damnation.

Vſe.

An vniuſt exception againſt Miniſters of the word in executing their miniſterie diſcouered.

This then may ſerue to diſcouer, that men do vniuſtly except againſt the Miniſters of the word, in that they as occaſion is offered to them, do terrifie men, and do ſometimes threaten them with hell, and with damnation. When the Preachers of the word, in diſpencing of the word, and eſpecially in application of it, do put a difference *betweene the precious and the vile*, Ierem. 15. 19. and giue comfort to whom comfort belongs, and reproofe to whom reproofe belongs, and do threaten iudgement to whom iudgement and plagues are due, men of corrupt and carnall mindes commonly except againſt them, and ſay, they preach nothing but iudgement and damnation, though many times they deliuer excellent and heauenly comforts: yet in that they reach out that comfort onely to thoſe to whom it belongs, carnall minded men ſay they preach nothing but iudgement and damnation, and they cannot endure ſuch Preachers: no, they like thoſe Preachers that ſend all to heauen, and neuer ſpeake of hell and damnation but in generall termes, and thoſe are Preachers for their turne. Poore ſoules, they conſider not that in the right diſpencing of the word of God, not onely mercie is to be promiſed, but iudgement alſo muſt be threatned as iuſt occaſion is offered, and that threatning of iudgement and

terri-

terrifying of men with hell and with damnation is sometimes warrantable, yea of speciall good vse, both in respect of the godly, and also in regard of the wicked, they would heare of nothing but mercie. Alas, mercie preached to carnall persons, doth but lull them asleepe in their senslesse securitie, and helpe them forward with more delight towards hell. Ah but say some, that threatning of iudgement, that threatning of hell and of damnation, doth too much affright men, and too much trouble them. Surely it is better that men should be affrighted and troubled with the consideration of it, then hereafter feele it. Oh but it makes men desperate, and it driues them to despaire. I answer againe, haply it driues such as belong to Gods election to an holy despaire, but withall the Lord working in them graciously by his Spirit, it driues them to Christ, Galat. 3. 24. And if the reprobate be thereupon brought to vtter despaire, that is not the proper effect of the word so dispenced; no, that despaire comes properly from their owne corruption and guiltinesse: the proper effect of the word so dispenced, in the reprobate is to abate their pleasure in sinne, and to restraine them from extremitie and outrage in sinne, and so it is of good vse to them. And therefore the Preachers of the word may warrantably vse terrifying arguments to disswade men from a carnall course of life, and they may tell them, yea they ought to tell them, when they see them go on in an euill course of life, if they hold on that course they shall dye and that eternally, and that they shall be sure to go to hell and be damned. When Preachers of the word deale on this manner, men are not to except against them. Now here comes a question to be answered, occasioned from this argument of the Apostle, in that the Apostle here vseth a terrifying argument to disswade from a carnall course of life, and directs his speech to the beleeuing Romans, and saith, *If ye liue after the flesh ye shall dye.* The question is this.

Obiect.

Answ.

Obiect.

Answ.

Gal. 3. 24.

Quest.

Whether Gods children are to auoid euill and sinne, and to abstaine from doing euill, for feare of Gods wrath and iudgements?

Answ.

I answer. That Gods children are principally to auoide euill,

euill, and to abstaine from sinne, because it is euill, and sinne, and displeasing to God; as if there were no hell to punish it, yet they may & they ought in the second place to auoid euill, and to abstaine from sin in respect of Gods wrath and iudgements. *Dauid* saith, Psal. 119.120. *My flesh trembled for feare of thee*, & he ads further, *and I am afraid of thy iudgements.* Psal.119.120. *Dauid* had a childlike feare of God, he feared God himself, he feared to offend God out of his loue to God, and yet in the second place he stood in awe of his iudgements. And indeed such is the canker of our corrupt nature, that the best of Gods children haue need to thinke on the wrath and iudgements of God due to sinne, that euen in consideration thereof they may be afraid to sinne: as *Iob* saith, Gods *punishment was fearefull vnto him*, Iob 31.23. And howsoeuer Gods children are freed from the wrath of God by Christ, and do feare God for his mercie, yet that doth not exempt them from all feare of Gods iudgements, to keep them from sinne. We being therefore Gods children, we are chiefly and in the first place to auoid sinne, and to abstaine from doing euill, because it is euill, and sinne, and displeasing to God; but in the second place, we are to feare the wrath of God against sinne; yea we are to call to mind, and seriously to thinke on the iudgements of God denounced in the word against particular sinnes, yea to call to mind the execution of Gods iudgements on hard hearted and impenitent sinners, seene or heard of in the world, especially the iudgements of God that of late haue bene executed on wicked persons, and such as are fresh in memorie: and the consideration thereof may preserue in vs a reuerent awe and feare of the great and glorious maiestie of the Lord.

Note.

Such persons as liue after the flesh shall dye and be damned.

Note we one thing further concerning the persons more generally. The Apostle here threatens death and damnation against such persons as liue *after the flesh*: he directs his speeches indeed in particular to the beleeuing Romans, yet the generall may be concluded and gathered, that all such persons as liue after the flesh shall dye, and shall be damned. I note this in a word, to shew the follie and madnesse of those idle

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and phantaſtike ſpirits the Familiſts; they haue this fond conceit, that though they make no conſcience of any ſoule ſinne, as of ſwearing, lying, Sabbath breaking, whoredome, and filthineſſe, but giue themſelues to the practiſe of theſe ſinnes, yet they are excuſable, and they are in no danger at all: and why ſo? forſooth they ſay it is the fleſh that ſinnes, and not they, and they think to ſhift off the matter by laying the burden on the fleſh. Poore ſoules, they are maruellouſly blinded and deluded by the diuell, they ſhall find one day that they themſelues ſhall ſmart for their ſinnes, and they themſelues ſhall be puniſhed for them: and if they go on in the practiſe of any foule ſinne without repentance, they themſelues ſhall dye and be damned. The Apoſtle ſaith not, If ye liue in the fleſh, the fleſh ſhall carrie the burden, the fleſh ſhall be puniſhed, or the fleſh ſhall dye, but ye your ſelues ſhall be ſure to carrie the burden, ye your ſelues ſhall dye and be damned: And therefore the conceit of the Familiſts is moſt vaine and fooliſh.

A fooliſh conceit of the Familiſts met withall.

Come we to the matter of the Apoſtles argument. *If ye liue after the fleſh ye ſhall dye.* We ſee here the Apoſtle couples theſe two together, liuing after the fleſh, and death, as the antecedent and conſequent, and he affirmes it, that death, euen death of bodie, and death of ſoule, death temporall, and that an accurſed death, and death eternall, follow neceſſarily on liuing after the fleſh, on a carnall life.

The point hence offered is this. That the certaine and vndoubted fruite and effect of a carnall life, is death temporall, and that an accurſed death, and alſo death eternall: the liuing after the fleſh, the liuing after the corrupt and ſenſuall luſts of the fleſh, the leading of a carnall courſe of life, and holding on a conſtant courſe in that kind of life, ſhall certainly and vndoubtedly bring death and deſtruction both on bodie and ſoule. They that liue wickedly and carnally, and walke after *their owne vngodly luſts*, as *Iude* ſpeaks verſe 18. ſhall aſſuredly dye an accurſed death of bodie, and they ſhall be ſure alſo to go to hell, and to periſh for euer. Beſides the euidence of this text, we haue further teſtimonie of Scripture for the proofe and

Doct. 2. They that liue wickedly and carnally, and hold on a conſtant courſe in that kind of life, ſhall certainly dye an accurſed death of bodie, and ſhall be ſure alſo to go to hell and to periſh for euer. Iud. Epiſt. verſe 18.

and confirmation of this point. To cite some few places to this purpose, Deut. 29. 19. 20. *Moses* saith, *If any man blesse himselfe in his heart, saying, I shall haue peace although I walke according to the stubburnnesse of mine owne heart, in a wicked and carnall course of life, and walke stubburnly after the lusts of his owne heart, adding drunkennesse to thirst*, that is, one sinne to another, and so go on and hold on in a constant course in sinne, *The Lord will not be mercifull to that man, but his wrath and iealousie shall smoke against him, and euery curse written in the booke of God shall light on him.* 1. Corinth. 6. 9. 10. The Apostle reckens vp a rabble of wicked and carnall persons, and he shuts them all out of Gods kingdome, and being shut out from thence, without question they must needs go to hell and be damned. *Know ye not* saith the Apostle, as if he had said, it is a knowne thing, and ye cannot be ignorant of it, *that the vnrighteous shall not inherit the kingdome of God.* And againe, *Be not deceiued, neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers, nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners, shall inherit the kingdome of God.* The like threatning we find Galat. 5. 21. The Apostle hauing reckoned vp many particular workes of the flesh, he saith, verse 21. *Whereof I tell you before, as also I haue told you before, that they which do such things*, and so are carnall persons, and leade a carnall life, *shall not inherit the kingdome of God.* And Galat. 6. 8. saith the Apostle, *He that soweth to the flesh*, he that followes the sinfull desires of the flesh, and fulfils the lusts of it, *shall of the flesh reape corruption*, shall be sure in the end to reape the fruite of death and damnation. Reuel. 21. 8. it is said, that *the fearefull, and vnbeleeuing, and abhominable, and murtherers, and whoremongers, and sorcerers, and idolaters, and all lyers, shall haue their part in the lake which burneth with fire and brimstone, which is the second death.* These and many other places do plainly euidence to vs this to be a truth, that the certaine fruite of a carnall life is an accursed death of the bodie, and also death eternall: and that whosoeuer they be, that liue a carnall life, walking after the sinfull lusts of their owne hearts, and go on in a constant course in that kind of life,

Galat. 5. 21.

Galat. 6. 8.

Apoc. 21. 8.

life, ſhall certainly dye an accurſed death of bodie, and ſhall be ſure alſo to go to hell and be damned. And there be alſo reaſons and grounds of this truth. As

Reaſon. 1.

First, the proper cauſe muſt needs bring forth the proper effect, where it hath a kindly working and nothing to hinder it. Now ſinne is the proper cauſe of death, both of death temporall and of death eternall; and the Lord hath ſo linked together the pleaſure of ſinne and the puniſhment of ſinne, as that the one euer followes the other, vnleſſe there be ſome interruption and breaking off the courſe of ſinne by repentance.

Reaſon 2.

And againe, the Lord is moſt iuſt, and it ſtands with his iuſtice to giue euerie man his due. Now death, euen death of bodie and death eternall, is a due debt to ſin not repented of, and not ſatisfied for by Chriſt, *It is the wages of ſin*, Rom. 6. 23. And therefore doubtleſſe an accurſed death of bodie, and alſo death eternall, is the certaine fruite of a carnall life, and they that liue a carnall life, and follow the ſinfull luſts of their owne hearts, and hold on a conſtant courſe in that kind of life, ſhall aſſuredly dye an accurſed death of bodie, and ſhall be ſure alſo to go to hell, and to be damned.

Vſe 1. How carnall perſons deceiue themſelues.

And this being a truth, it ſerues to diſcouer that thouſands in the world deceiue themſelues exceedingly. Are there not many men who thinke that though they be carnall perſons, and liue a carnall life, though they follow the ſinfull luſts of their owne hearts, and giue themſelues ouer to do whatſoeuer their owne ſinfull and carnall hearts ſuggeſt to them, they are ignorant perſons, and ſo haue no dramme of ſanctifying grace in them; they are drunkards, filthie perſons, common ſwearers, they are vſurers, worldlings, earth wormes, and ſuch like, and they hold on their courſe in theſe euill ſinnes, and yet thinke they ſhall do well enough, and there is no ſuch matter that they ſhall dye an accurſed death, and that they ſhal go to hell and be damned. And when Preachers threaten theſe things againſt them, they thinke, and ſometimes ſticke not to ſpeake it, that Preachers make the matter worſe then it is, God is much more mercifull then ſo, and there is no ſuch

ſuch danger in that courſe they hold as Preachers would make them beleeue. Poore ſoules, they deceiue themſelues exceedingly: what is this I beſeech you, but to ioyne hands with the diuell, and to ſhew that they are taught of him, in euill things to ſeuer the end from the meanes, for that is the diuels leſſen, to thinke that though they go on in the way that leades to hell, and do hold on in that way, yet they ſhall neuer come there, and to contradict the Lord, as the diuell did when he ſet on our grandmother *Eue*, The Lord had told her, In the day that thou eateſt thereof thou ſhalt dye the death, the diuel comes and he ſaith, no thou ſhalt not dye at all. And euen ſo thinke and many times ſpeake carnall perſons; The Lord ſaith, they that liue after the fleſh, leade a carnall life, they ſhall dye death of bodie, an accurſed death, and they ſhall alſo go to hell and be damned. No, ſaith the carnall perſon, the ſenſuall perſon, the worldling, and ſuch like, I hope there is no ſuch matter, I hope God will be more mercifull then ſo. And thus they croſſe and contradict the Lord himſelfe.

Gen. 3. 3, 4.

Well, conſider it whoſoeuer thou art, doſt thou thinke (thou that art an ignorant perſon, thou that art a drunkard, a filthie perſon, a common ſwearer, a worldling, or the like) thou that goeſt on in a carnall courſe of life, that thou ſhalt dye a bleſſed and comfortable death? why the Lord hath ſaid to the contrarie, *If ye liue after the fleſh ye ſhall dye:* and dareſt thou contradict the Lord? if thou ſo do but in thy verie thought, if thou do but ſo imagine, thou doſt therein adde to the meaſure of thy ſinne, and the *Lord will not be mercifull* to thee: they are the words of *Moſes* in the place alledged, Deut. 29. 19. 20. *If any man bleſſe himſelfe in his heart, ſaying, I ſhall haue peace, although I walke according to the ſtubburnneſſe of mine heart, adding drunkenneſſe to thirſt, the Lord will not be mercifull vnto him, but then the wrath of the Lord and his iealouſie ſhall ſmoke againſt that man, and euerie curſe that is written in this booke ſhall light vpon him, and the Lord ſhall put out his name from vnder heauen.* And conſider with thy ſelfe, if thou obſerue it, thou ſhalt find it commonly moſt true, that *qualis vita,*

vita, finis ita, such as a mans life is, such is commonly his death: they that liue carnally, they commonly dye wretchedly and cursedly. The Lord leaues not himselfe without witnesse in this case; do we not see (if we obserue it we may see) that wicked and carnall persons, such as go on in a carnall course of life, and yet promise to themselues a comfortable and blessed death, and thinke to call on God at their last houre, when they are gasping for breath, and then to finde mercie; do we not see such persons are sometimes suddenly ouertaken by the hand of God in the very act of sinne, or they are sometimes cut off by the hand of the Magistrate, or if they haue time giuen them, and they lie on their sicke beds, yet then they are senselesse, or they feele the verie flames of hell flashing vp in their soules, and in stead of calling on God, they belch out cursing and bitternesse: doth not wofull experience shew this to be so? How then darest thou that art a carnall person, and goest on in a carnall course of life, thou that art a drunkard, or the like, how darest thou (I say) go on in thy carnall course, and yet promise thy selfe a blessed and comfortable death, and so contradict both the plaine euidence of the word of God and common experience, and so deceiue thine owne soule? Oh take heed of so deceiuing thy selfe, thinke not, because haply thou dost thriue in a carnall course of life, therefore thou shalt escape the punishing hand of God altogether: no, no, as the Preacher saith, Eccles. 8. 12. 13. *A sinner may go on an hundred times, and the Lord may prolong his dayes, but it shall not be well with him in the end.* The fruite of a carnall life is certainly an accursed death of body, and after that hell and damnation: and though now thou maist stoppe thine eare, and harden thy heart against the threats of death and damnation, yet if thou goest on in thy carnall course without repentance, thou canst not stoppe the comming of death and damnation in the Lords time appointed: and therefore do not thou deceiue thine owne soule.

Vse. 2. The bitter fruit of a carnall course of life ought to teach vs to take heed of such a course.

Againe, is it so that the certaine fruite of a carnall life is an accursed death of bodie, and also eternall death and damnation? Oh then take we heed of going on in a carnall course of

of life, take we heed of following the sinfull lusts of our owne hearts, and of holding on a constant course in so doing. Thou that art a carnall person, remember the bitter fruite of a carnall course of life, and labour thou to breake it off before it bring that fruite on thee; for then it will be too late, when thou reapest the fruite of thy carnall course, it will be in vaine and to no purpose then to crie out, what haue I gotten by my vile and sinfull course of life? If thou come once to vse this note in hell, and there to crie out, what hath pride profited me? what hath my couetousnesse, my drunkennesse, and such like, done me good? and what haue I got by it? oh it had bene good for thee thou hadst neuer bene borne: therefore now breake off thy carnall course of life before the fruite of it be brought on thee. Looke not on the painted face of sin, promising pleasure and much profit, but consider what will be the fruite of it, and of a carnall course of life; euen shame and sorrow, anguish, and griefe, and vexation, and perplexitie of mind and conscience, a troubled mind and wounded spirit, which is a burden vnsupportable, Prou. 18. 14. and death of bodie, and that an accursed death, and death also eternall, euen a finall separation from the comfortable presence of God, and a feeling of his full wrath on soule and bodie for euer in hell. *And make account of Gods threatning of these things, as of present executions, for the Lord can as soone bring them on thee as threaten them against thee.* And thou that art a carnall person hast no assurance to be freed from them one minute of an houre: and therefore now this houre before the next, labour to breake off thy carnall course of life.

Note.

Come we now to the second argument here vsed, the third in order, but the second vsed by the Apostle in this verse, to vrge and presse his exhortation on the beleeuing Romans, that they ought to liue an holy life, in these words, *If ye mortifie the deeds of the bodie by the Spirit, ye shall liue.* To passe by that which is offered from the opposition here made betweene liuing after the flesh, and mortifying the deeds of the bodie, the Apostle opposing these two as contrarie courses of life, and tending to contrarie ends, *If ye liue after the flesh, ye*

shall

shall dye, but if ye mortifie the deeds of the bodie by the Spirit, ye shall liue. The point thence offered we spoke of for the substance of it verse 6. therefore I will not now meddle with it. But first obserue we the qualitie of the Apostles argument, by which he perswades to an holy and spirituall life: his argument to that purpose is a comfortable argument, an argument full of sweetnesse, and he promiseth no lesse then eternall life and glorie, to such as liue an holy and spirituall life, and do mortifie the deeds of the bodie by the Spirit. He tels the beleeuing Romans, that if they did liue an holy life, if they did mortifie the deeds of the bodie by the Spirit, they should then be sure to liue a comfortable life here in this world, and they should be also sure to liue the life of happinesse and glorie with the Lord in heauen hereafter. Hence we may gather:

That Ministers and Preachers of the word may promise both a blessed life here in this world, and also eternall life, and happinesse and glorie in heauen, to such persons as liue an holy and spirituall life. The Ministers of the word may tell men and women, that if they liue an holy life, and hold on a constant course in that kind of life, they shall be sure to go to heauen, and to be saued; they may assure them to their comfort, that they shall not misse of eternall happinesse and saluation: yea they may say to this or that particular person, man or woman, if thou shew forth the power of a sound faith in an holy life, and go on constantly in that course, thou shalt certainly go to heauen, thou shalt be sure to be saued: for why,

Doct. 3. Ministers and Preachers of the word may promise both a blessed life in this world, and happines and glorie in heauen, to such as liue an holy and spirituall life.

Reason.

The Lord hath ordained the ministerie of the word, especially the preaching of the Gospell, which is a word of peace, and a word of comfort, to that end, that by the preaching of it his elect might be brought to a certaine hope of life and of saluation, that they might be brought to a liuely hope, and so come to reioyce with *ioy vnspeakeable and glorious*: as 1. Pet. 1.8. 1. Corinth. 14. 3. the Apostle saith, *He that propheseth speaketh to men to edifying, and to exhortation, and to comfort, or to encouragement.* The principall end to be driuen at in preaching and dispencing the word of God, is the comfort of

Gods choſen, they are to be cheared vp by aſſuring them that they beleeuing in Chriſt are reconciled to God, and they expreſſing the power of faith in an holy life, ſhall aſſuredly go to heauen and be ſaued. And therefore doubtleſſe the Miniſters of the word may deale in this manner, they may tell men and women, yea particular perſons, that they beleeuing the promiſes of the Goſpell, and ſhewing forth the power of grace in an holy life, they ſhall aſſuredly go to heauen and be ſaued, they may aſſure them of it. The Papiſts againſt whom I bend this doctrine, (for it meets with a conceit of theirs) they affirme the contrarie; they ſay, the Miniſters of the word cannot aſſure any man of his owne ſaluation, they themſelues hold men in ſuſpence, and they teach a doctrine of doubting of ſaluation, and thereupon they charge vs to go too farre, in that we ſay, that we may aſſure men or women in particular, that they ſhall go to heauen and be ſaued; but indeed they wrong vs and taxe vs vniuſtly. The Miniſter of the word on the ground of ſound faith, and of an holy and ſanctified life, may aſſure men or women in particular that they ſhall be ſaued. Oh but ſaith the Papiſt, euerie man is a lyer, and men may deceiue and be deceiued: how doth the Miniſter know that the particular man to whom he ſpeakes is one of Gods choſen? or how can the man himſelfe be ſure of it, that the Miniſter is not miſtaken when he tels him he ſhall be ſaued? I anſwer them. It is not materiall whether the Miniſter know the man to whom he ſpeakes to be one of Gods elect or no, the Miniſter takes not on him, neither is it for him to aſſure any man of his ſaluation becauſe he knowes that he is one of Gods elect, the Miniſter onely tels a man on the ground of ſound faith, and of an holy life, that he ſhall be ſaued, that if he truly beleeue the promiſes of the Goſpell, and ſhew forth the power of grace in an holy life, that he ſhall certainly be ſaued: and therein he cannot either deceiue or be deceiued, on the Apoſtles owne ground: If ye mortifie the deeds of the bodie by the Sprit, if ye liue an holy life, ye ſhall aſſuredly go to heauen and be ſaued. And thus may the Miniſters of the word tell particular perſons; yea the Miniſter telling a man

Vſe. Confutation of the Papiſts, who affirme the contrarie.

Obiect.

Anſw.

man on the ground of ſound faith ſeconded with an holy life, that he ſhall be ſaued, it is all one as if Chriſt himſelfe ſhould tell him ſo by his owne immediate voice from heauen; for to his Miniſters he hath giuen that power and that authoritie; he hath committed to them *the word of reconciliation*, 2. Cor. 5. 19. And therefore when a Miniſter tels a man that truly beleeues in Chriſt, and doth expreſſe the power of grace in an holy and ſanctified life, that he ſhall be ſaued, it is a great comfort to him, it muſt needs fill his heart with exceeding great and vnſpeakeable comfort.

But to go on to further matter. *If ye mortifie the deeds of the bodie by the Spirit, ye ſhall liue.* We ſee here the Apoſtle ſaith to the Romans, of whom he was well perſwaded, verſe 9. that they were not in the fleſh but in the Spirit; that they were perſons alreadie ſanctified, and alreadie mortified, yet here he ſaith to them, *If ye mortifie the deeds of the bodie by the Spirit, ye ſhall liue.* Whence we are giuen to vnderſtand thus much.

Doct. 4. The beſt of Gods childre muſt ſtill go on in the work of mortification.

That ſuch perſons as are alreadie in ſome meaſure mortified, and haue begun to mortifie ſinne in themſelues, muſt ſtill go on and proceed in that worke: euen the beſt of Gods children, and ſuch as haue proceeded furtheſt in the worke of mortification, and haue gotten the greateſt maiſterie ouer their owne vile corruptions and ſinfull luſts, muſt ſtill be exerciſed in that worke of mortification; and they muſt ſtill by particular application of the word, by prayer, by auoiding all occaſions of ſinne, and by all other good meanes, be ſubduing and beating downe their owne rebellious luſts and vile corruptions. The life of euerie true beleeuing Chriſtian muſt be a continuall mortification, and a going from one degree of mortification to another. And for further ſtrength to this point, obſerue what we find Coloſſ. 3. in verſe 3. The Apoſtle ſaith, the beleeuing Coloſſians were dead, *Ye are dead* (ſaith he) *and your life is hid with Chriſt in God.* He affirmes that by meanes of their coniunction with Chriſt, there was wrought in them a ſpirituall death of ſinne, they were alreadie mortified: and yet verſe 5. he ſubioynes this exhortation, *Mortifie therefore your members which are on the earth:* thereby giuing

them to vnderstand, that they ought still to go on in the act of mortification: yea verse 8. he exhorts them to put away their vile lusts and sinnes, or rather (as the word signifies) to put them aside, cleane out of sight, as dead bodies are when they are buried: as if he had said, So proceed in mortifying and killing your vile lusts and sinnes, as that ye neuer leaue them till ye haue blotted them, and put cleane out of your sight, that is the course you must take with them: you must continually proceed from one degree of mortification to another. And to this purpose tend those exhortations of the Apostle to such as had alreadie begun to mortifie sinne, and had alreadie begunne to put off the old man, still to cleanse themselues, and still to put off the old man, as 2. Corinth. 7. 1. *Seeing then we haue these promises, let vs cleanse our selues from all filthinesse of the flesh and spirit, and grow vp vnto full holinesse in the feare of God.* Euen we that haue right to the promises of the Gospell, and are alreadie sanctified and cleansed, let vs more and more cleanse our selues. And so Ephes. 4. 20. 21. 22. saith the Apostle, *Ye that haue learned Christ*, as the truth is in Iesus, *cast ye off concerning the conuersation in time past, the old man, which is corrupt through the deceiueable lusts.* These and the like exhortations do plainly euince and proue to vs, that mortification of sinne, euen the mortifying of the vile lusts and corruptions of the heart, must be a continuall act of the whole life of euerie true beleeuing Christian: and that euerie true beleeuer must proceed from one degree of mortification to another: and the reason of it is plaine.

Reason. The best Christian that liues in the world, neuer wants matter of mortification in himselfe so long as he liues in this world, either in regard of the roote and seed of all sinnes his inborne corruption, or in regard of ill weedes, the manifold vile lusts and corruptions that sprout vp from thence. Though he do daily and hourely labour to cut off and to kill the vile lusts of his heart, yet so strong and so many are they, as he shall neuer want worke in that kind all his life long, though he should liue *Methushelahs* dayes: and therefore the mortifying of the vile lusts and corruptions of the heart must be a

continuall act of the whole life of euery true beleeuer; and he muſt proceed from one degree of mortification to another.

This then for the vſe of it, diſcouers that they are deceiued whoſoeuer they are, that thinke that the worke of mortification may come to a period and to a full point in time of this life. Some idle and braineſicke perſons there be, who thinke they haue gone farre enough in the worke of mortification, in the worke of humiliation and repentance, and they need be humbled no further, they haue no further matter in them to be mortified, they imagine they haue finiſhed that worke, the worke of mortification is at an end with them. Poore ſoules, they deceiue themſelues exceedingly, it is out of their ignorance and pride that they haue this conceit, yea it is a plaine euidence againſt them, they know not what mortification meanes; if they had eyes to ſee it, they might haue cauſe to be humbled for that proud conceit of theirs, and that they haue need to mortifie the pride of their hearts. And indeed to leaue them, and to make our benefit of this, ſuch is the corruption of our nature, that men or women that haue made the beſt progreſſe, and haue gone furtheſt in mortification, are in danger, vnleſſe they looke to it, to grow proud of it. In men or women moſt humbled and moſt mortified, vnleſſe they watch ouer their hearts, pride will be readie to ſtart vp, yea many times Gods children are readie to be proud in that they ſee their pride, and their other corruptions.

Vſe. 1. They deceiue themſelues who thinke that the work of mortificatiõ may come to a full period in time of this life.

Therefore for a ſecond vſe of the point, art thou a man or woman truly mortified? doſt thou find the power, tyrannie, and ſtrength of ſinne weakened? haſt thou begun to mortifie ſinne in thy ſelfe? then know and take notice of it, thy worke in that kinde is neuer at an end; ſo long as thou art in this world thou muſt proceed from one degree of mortification to another: vnleſſe thou diſſemble, thou ſhalt euer find within thy ſelfe ſomething that hath need to be mortified. Thine heart is a fruitfull mother, and be thou ſtirred vp to make it thy continuall worke, yea thy chiefe worke, to keepe vnder and to ſubdue thy rebellious luſts, and thy vile affections:

Vſe. 2. We are to take notice of it, that the work of mortification is neuer at an end in time of this life.

and euerie day and euerie houre labour thou to cut off some vile lust of thine owne heart, as anger, enuie, hatred, pride, and such like: make all things thou dost, either priuately or in publicke, in thy calling, or in the seruice of God, thy hearing the word, reading, praying, and such like, as helpes to mortifie sinne in thee: applie the word in euerie part of it, the promises, the Commandements, the threatnings of it, to the cutting downe of some corruption in thee: yea make all the Lords dealings with thee, his mercies, his corrections, his chastisements, yea the assurance of his loue to thee in Christ, and the assurance of thine owne saluation, tend to this purpose, euen to the renting downe of some rebellious lust in thine owne heart. Be thou euer dealing with thine owne heart, and labour to weede some corrupt lust out of it continually: and know, that if thou slacke this businesse, though thou hast gotten some maisterie ouer thine owne corruptions, yet it will gather strength againe: the lusts of thine owne heart are like the haires of *Sampsons* head, Iudges 16. 22. though they be clipped and shauen they will grow againe, and they will betray thee into the hands of Satan, and cause thee to fall, it may be foully into some foule sinne, and that will wound thy conscience and weaken thy hold in Christ, and shake thy comfort, and thou shalt neuer fully recouer that losse all the dayes of thy life. And therefore be thou stirred vp to be continually exercised in the mortifying of the lust of thine owne heart, and especially the lusts and sins that are most agreeable to thy complexion, to thy trade and calling, and to the condition of the times wherein thou liuest: for these being maistered, other lusts and sinnes will be more easily preuailed against. That is thy dutie, let it be thought on and remembred.

For the grounding of the next point obserue, the Apostle here saith not as the direct opposion required, If ye liue after the Spirit, as he said in the former part, If ye liue after the flesh, so here, if ye liue after the Spirit, or if ye liue an holy life. But *if ye mortifie the deeds of the bodie by the Spirit, ye shall liue.* The Apostle being guided by the Spirit of God, puts

downe

downe one part of an holy life for the whole, and he expreſſeth liuing after the Spirit, or liuing of an holy and ſpirituall life, in theſe termes, mortifying the deeds of the bodie by the Spirit: and applying his ſpeech to the beleeuing Romans, he ſaith, *If ye mortifie the deeds of the bodie by the Spirit, ye ſhall liue.* Now hence we may eaſily gather and conclude thus much.

That the mortified Chriſtian is the true holy Chriſtian indeed. Such Chriſtians as haue the power & ſtrength of grace vouchſafed to them, to mortifie ſinne in themſelues, to ſubdue and to keepe vnder their owne rebellious luſts and affections, and the vile corruptions of their owne hearts, they indeed are true holy ones, true holy Chriſtians: and there are none truly holy but ſuch as are truly mortified. It is worth our marking to this purpoſe that we find Pſal. 32. 6. *Dauid* there puts one word to ſignifie both humble, and mortified, and alſo godly, *Therefore ſhall euerie one that is godly, or that is humble, or that is mortified, make his prayer vnto thee in a time when thou maiſt be found.* Thereby (no doubt) the holy Ghoſt would giue vs to vnderſtand, that humble, and godly, and mortified, and holy, are ſo farre conuertible, as the one cannot be affirmed of any without the other. A godly man is an humble man, and an humble mortified man is vndoubtedly godly and truly holy. It is vſuall with the Apoſtle in deſcribing ſuch as are holy Chriſtians indeed, and true members of Chriſt, to ſet them out thus, that they are crucified with Chriſt, and dead with Chriſt, and that they are partakers both of the merit and benefit of Chriſt his death, and alſo of the vertue and power of his death, to the mortification of ſinne in themſelues, as Rom. 6. 6. *Our old man is crucified with him, that the bodie of ſinne might be deſtroyed, that henceforth we ſhould not ſerue ſinne.* And verſe 8. *If we be dead with Chriſt, we beleeue that we ſhall liue alſo with him.* Yea the Apoſtle affirmes in expreſſe termes of them that are in Chriſt, and ſo are truly ſpirituall and holy perſons indeed, Galat. 5. 24. that they are ſuch as haue *crucified the fleſh with the affections and the luſts:* that they are ſuch as are truly mortified: plainly teaching that

Doct. The mortified Chriſtian is the true holy Chriſtian indeed.

חסיד Pſal. 32. 6.

Rom. 6. 6.

Rom. 6. 8.

Galat. 5. 24.

the mortified Christian is indeed the downeright holy Christian. And hence it is that such persons as make but a shew of holinesse, and haue but the outside of Christians, and yet would carrie the name of right holy persons, they commonly shroud themselues vnder the maske and vizour of mortification, they seeme to be humbled and to be mortified: *They afflict themselues, and hang downe their heads like a bull rush*, as Isay 58. 5. the Lord complaines of hypocrites, Isay 58. 5. they thinke that that will gaine them the name of holinesse, and thereby they shall come to be counted holy ones indeed. Yea the Papists, that are meere counterfeit holy ones, are then (as they imagine) most holy, when they seeme most mortified, when they retire themselues to some cloyster, and tye themselues to strict fasts, canonicall houres, to hard lodging, to course apparell, haire-cloth, or the like: oh then they thinke they are most holy, and others that are ensnared by them do then so account of them, and admire them for their holinesse; and it may be an euidence to vs, that the true mortified life is the true and right holy life, and that such persons as are truly mortified, are vndoubtedly truly holy and righteous persons indeed: for why,

Reason 1. Mortification strikes at the roote of sinne, and mortification of sinne is the verie ground and beginning of all true holinesse, and according to the decay and weakening of naturall corruption, and the abating of the power and strength of the sinfull lusts of the heart, so is the measure of spirituall life and holinesse in any man or woman.

Reason 2. And againe, persons truly holy are so qualified, as that they are fit to profit by all things, they are fit to get good by the word of God, and by the workes of God: now such are mortified persons: it is the humble and mortified soule that *receiueth the word with meekenesse*, according to the exhortation of the Apostle, Iam. 1. 21. it is the humble and mortified soule that yeelds willingly to the word of God in time of affliction, that yeelds to the word of counsell, of admonition, and of reproofe. The vnmortified heart cannot abide to be touched, it reiects the word of counsell, and admonition, and reproofe,

reproofe, and it makes men ſtubburne, and refractarie, and contentious, Prou. 13. 10. *Through pride men make contention; but with the well aduiſed is wiſedome.* It is the humble and mortified heart that makes men profit by the examples of others, Pſal. 34. 2. *My ſoule* (ſaith *Dauid*) *ſhall glorie in the Lord: the humble ſhall heare it and be glad.* The humble and mortified perſon hearing of my ſoules ioy in the Lord, ſhall alſo heare, and be glad, and reioyce. And therefore doubtleſſe the mortified perſon is the right holy perſon, and none are truly holy, but ſuch as are truly mortified.

Prou. 13. 10.

Pſal. 34. 2.

It is not then as the Papiſts imagine, a monaſticall life, the liuing as a Monke, or as a Nunne, ſequeſtred from the world, and ſhut vp in a cloyſter, that makes a man or woman truly holy: a man or woman may liue ſuch a life, and yet be moſt fleſhly and carnal. And indeed thoſe amongſt the Papiſts that liue that kind of life are the moſt vnmortified perſons that liue in the world. Inſtance might be giuen if it were needfull, but to paſſe from them.

Vſe 1. A monaſticall life makes not a man or woman truly holy

Is it ſo that the mortified perſon is the right holy perſon? then deceiue not thy ſelfe whoſoeuer thou art, thinke not thou art a man or woman truly holy, vnleſſe thou finde that thou art a man or woman truly mortified. Many men and women would willingly be thought to be holy, and they thinke wrong is done them if they be not ſo accounted, and it may be haue a good conceit of themſelues: but wouldeſt thou whoſoeuer thou art, proue thy ſelfe to be a right holy man or woman indeed? then neuer reſt till thou find that thou art a man or woman truly mortified. Thou maiſt ſuppreſſe the outward act of ſinne, and keepe thy ſelfe from diſhoneſt words and deeds, thou maiſt liue ciuilly and orderly in the world; yea thou maiſt do many good things, thou maiſt heare the word, reade, pray, and performe all good duties of pietie, and ſo ſeeme to thy ſelfe, and it may be to others, to be maruellous holy and religious, and yet for all that be farre from true holineſſe: thou maiſt notwithſtanding this be a perſon vnmortified, thou maiſt ſtill carrie in thy heart vile affections, as anger, pride, ſelfe loue, ſelfe conceit, couetouſneſſe, and other

Vſe. 2. How many deceiue themſelues in a conceit of holineſſe in themſelues diſcouered.

ther damnable lusts vnmortified; and so thou hast but the outside of holinesse, which is no better in Gods sight then a glittering abhomination. If thou wouldst haue good euidence to the comfort of thine owne soule, that thou art a man or woman truly holy, neuer rest till thou find that thou art truly mortified, that thou hast power and strength of grace giuen thee to mortifie, to subdue, and to keepe vnder thine owne rebellious lusts, and thine owne vile affections.

Quest. Thou wilt say, How shall I know that I am a man or woman truly mortified?

Answ. I answer. By this thou maist know it, if thou find the lust of thine owne heart, and especially the lust that is most strong and predominant in thee, not onely restrained and kept from breaking out, but a burden to thee, and thou dost groane vnder the burden of it, and thou art able to keepe downe the corruption of thine heart when there is occasion offered to stirre it vp, and to make it breake out. For example, thou meetest with thy deadly enemie, or hearest him spoken of, and thy stomacke doth not rise, nor thine heart swell against him: the pleasures of the world, or profits of it are set before thee, and thine heart cleaues not to them: thou seest another richer then thy selfe, and thou dost not enuie him: thou art praised, and thou art not puffed vp: thou art euill spoken of, and thou art not offended: *Thou sufferest wrong, and thou threatenest not:* 1. Pet. 2. 23. 1. Pet. 2. 23. thou art iustly reproued, and thou art not angrie with the reprouer, but accountest that a *benefit*, Psal. 141. 5. If it be thus with thee, certainly then thou art truly mortified, and that will yeeld thee this comfort, that thou art a right holy man or woman. And hereby trie thy selfe, and neuer rest till thou find thy selfe truly mortified; and thereupon thou maist conclude to the comfort of thine owne soule, that thou art truly holy and religious, and that will yeeld thee comfort both in life and death.

Now touching the matter of the Apostles argument, *If ye mortifie the deeds of the bodie by the Spirit, ye shall liue.* See here the Apostle makes mortifying the deeds of the bodie by the Spirit, or liuing an holy and sanctified life, the antecedent, and

a comfortable life here in this world, and alſo eternall life and happineſſe in heauen hereafter, the conſequent: yea the one the antecedent, and the other the neceſſarie conſequent, one going before, and the other neceſſarily following after. The point hence offered is this.

That the certaine fruite and conſequent of an holy and ſanctified life, is both a comfortable life here in this world, and alſo eternall life, happineſſe and glorie hereafter in heauen. I ſay, the certaine conſequent, not the effect, to preuent an obiection: for indeed a carnall life is the proper cauſe of death and damnation, becauſe ſinne is perfectly euill: but an holy life is not the cauſe of eternall life and ſaluation, it being imperfectly holy: therefore I ſay, the certaine and neceſſarie conſequent of an holy life, is both a comfortable life here in this world, and alſo happineſſe and glorie hereafter in heauen. They that liue holily and in the feare of God, and hold on a conſtant courſe in that kind of life, ſhall be ſure to finde ſweetneſſe and comfort here, and ſhall be ſure alſo hereafter to go to heauen and to be ſaued: the Lord hath coupled theſe two together as the antecedent and neceſſarie conſequent. We find euidence for it in many places of Scripture. Iſay 33. 15.16. ſaith the Prophet, *He that walketh in iuſtice, and ſpeaketh righteous things, refuſing gaine of oppreſſion, ſhaking his hands frõ taking of gifts, ſtopping his eyes from ſeeing euill: he ſhall dwell on high, his defence ſhall be the munitions of rocks, bread ſhall be giuen him, & his waters ſhal be ſure.* So Pſal. 15. 1. the Pſalmiſt moues the queſtion, *Lord, who ſhal dwell in thy tabernacle? who ſhall reſt in thy holy mountaine?* then he ſubioynes this anſwer, verſe 2. *He that walketh vprightly, and worketh righteouſneſſe, and ſpeaketh the truth in his heart.* Hebr. 12. 14. *Without holineſſe no man ſhall ſee the Lord*: thereby implying, ſuch as are truly holy ſhall ſee God to their comfort. As Matth. 5. 8. *Bleſſed are the pure in heart, for they ſhall ſee God*: and they doubtleſſe are alſo pure and holy in life, they ſhall ſee God to their comfort. Coloſ. 3. 4. *When Chriſt which is our life ſhall appeare, then ſhall ye alſo appeare with him in glorie.* 1. Ioh. 3. 2. *We know that when he ſhall appeare, we ſhall be like him.* The Scripture is plentifull in

Doct. The certaine and neceſſary conſequent of an holy life is both a comfortable life in this world, & alſo happines and glorie hereafter in heauen.

Iſay 33. 15. 16.

Pſal. 15. 1. 2.

Heb. 12. 14.

Mat. 5. 8.

Col 3 4.

1. Ioh. 3. 2.

in the proofe of this, That the Lord hath coupled together inseparably, an holy life and comfort here in this world, and also happineſſe and glorie hereafter, as the antecedent and neceſſarie conſequent, that the one going before, the other ſhall follow after: for why

Reaſon. 1. The Lord hath in his eternall counſell ſo decreed, to call his choſen, to iuſtifie them, to ſanctifie them, and to make them fit for heauen, and then alſo to glorifie them.

Reaſon 2. And againe, he hath ordained an holy life, as the way wherein his choſen, and called, and iuſtified, and ſanctified, are to walke in to life and ſaluation. Yea the Lord hath bound himſelfe by promiſe, to giue to his choſen, called, iuſtified, and ſanctified, comfort here, and happineſſe and glorie hereafter: and he is faithfull and iuſt, and he cannot faile to performe it. And therefore this truth ſtands on firme grounds, that they that liue holily and in the feare of God, and hold on a conſtant courſe in that kinde of life, ſhall certainly finde ſweetneſſe and comfort here, and ſhall be ſure alſo hereafter to go to heauen and to be ſaued.

Vſe 1. They who thinke to attaine happineſſe without holineſſe, deceiue themſelues. Now then for vſe of this, hath the Lord coupled theſe two together, holineſſe of life and comfort here, and happineſſe and glorie hereafter in heauen? hath the Lord ioyned together grace and glorie as the antecedent and conſequent? then let no man put aſunder thoſe things which the Lord hath ſo conioyned. Doſt thou thinke, whoſoeuer thou art, that thou ſhalt attaine the one without the other? doſt thou vndertake for the comfort of thy ſoule here, and for the ſafetie and ſaluation of it hereafter, without any dramme of true holineſſe? Thou haſt no iot of true holineſſe in thee: no, thou art vnholy and filthy both in heart and life: whatſoeuer is holy thou doſt hate and loath, and thou canſt not abide it, no, not in others: and doſt thou ſooth vp thy ſelfe in a conceit of a bleſſed death, and after death of happineſſe and glorie in heauen? doſt thou thinke that thou canſt ſtep out of a filthie and profane life, into an happie and bleſſed life in heauen? hath the Lord need of ſuch as thou art to fill vp his kingdome? No, no: poore ſoule, thou deceiueſt thy ſelfe, the diuell

Satans ſophiſtrie.

blinds

blinds thee, it is his ſophiſtrie to make thee ſeuer the meanes from the end in good things, and to ſeuer the antecedent from the conſequent. Did heauen ſpue out the wicked Angels when they had ſinned, and will it as it were licke vp thee the vomit and ſpawne of the diuell? for thou art no better ſo long as thou art a filthie and profane perſon. It is monſtrous preſumption and ſawcineſſe in drunkards, in blaſphemers, in filthie perſons, in that they thinke themſelues fit companions for the bleſſed *Trinitie*: they deceiue themſelues exceedingly. And know this for a truth whoſoeuer thou art, that art a filthie and profane perſon, if grace to amend thy life be denied thee, God neuer couenanted with thee to ſaue thy ſoule, God hath coupled grace and glorie, and holineſſe and happineſſe together with an inſeparable knot, and take heed of ſeuering them and putting them aſunder.

Vſe. 2. An vniuſt imputation laid on vs by the Papiſts touching the matter of holineſſe of life, met withall.

And in the next place, is it ſo that the certaine fruite and conſequent of an holy and ſpirituall life, is both comfort here in this world, and happineſſe and glorie hereafter in heauen? is this a truth? and do we thus teach? ſurely then it is an vniuſt imputation the Papiſts lay vpon vs, touching the matter of holineſſe of life: they ſay we hold and teach holineſſe of life, and walking in the wayes of God to be fruitleſſe, and to be vnprofitable. And why forſooth? Becauſe we admit not holines of life to iuſtifie vs in the ſight of God. See the wilfull blindneſſe of ſuch as are wedded and deuoted to their owne pleaſing opinions: they dote ſo much on the merit of holineſſe and of good workes, as they cannot (or at leaſt will not) ſee any other vſe of them, but that which muſt needs ſhoulder out Gods grace and the merits of Chriſt. We aduance holineſſe of life to that height of dignitie in which the holy Ghoſt hath ſet it; we hold it to be of profitable and neceſſarie vſe in the life of euerie true beleeuing Chriſtian, we eſteeme it to be a teſtimonie of our thankfulneſſe to God for his mercie, a meanes to ſet forth the glorie of God, as the beaten high way to eternall life, as a neceſſarie antecedent of the promiſed reward of eternall glory, and a thing that yeelds ſound peace and true comfort to the ſoule of euery true beleeuer.

leeuer. And therefore that is but a meere ſlander of the Papiſts, that we hold holineſſe of life to be vnprofitable.

Vſe 3. Comfort to ſuch as liue an holy life, and continue conſtant in that kind of life.

And further, is it ſo that the certaine fruite and conſequent of an holy life, is both ſweetnes and comfort here, & alſo happineſſe and glorie in heauen? then here is a ground of ſweet and of excellent comfort to al Gods children, euen to all that truly feare God, and liue an holy life, and hold on a conſtant courſe in that kind of life. Wicked worldlings & profane perſons they think the holy and mortified life of Gods children is the moſt vncomfortable life that can be: they ſeeing Gods children hold on a conſtant courſe in holineſſe & in the feare of God, that they wil not drinke, ſweare, and ſwagger, breake the Sabbath, that they will not do as others do, to enioy the pleaſures, profits, and honours of the world; they commonly open their mouthes againſt them on this or the like manner; Oh ſay they, what get you by your ſtrict and preciſe courſe of life? what are you the better for it? do not you ſee you are hated and contemned in the world? you forgo many pleaſures and profits that others enioy, and that you might enioy if you would do as they do, what then get you by your preciſe courſe? Thus wicked worldlings commonly open their mouthes againſt the holy life of Gods children. Now the doctrine deliuered puts an anſwer into the mouth of Gods children to this cauill of the wicked: they may tell them and that truly, their holy and mortified life doth much aduantage them, they gaine much good by it: for why, the fruite of it is ſweetneſſe and comfort here in this world, euen peace of their conſciences, which is better then all the riches in the world, yea a *continuall feaſt*, Prou. 15. 15. and aſſurance of Gods ſpeciall loue and fauour towards them, which is better then life it ſelfe; and after this life is ended, the fruite of it ſhall be eternall happineſſe and glorie in heauen: and is that no gaine? Can Gods children be ſaid to get no good by their holy and mortified life? Oh the gaine of it is vnſpeakable. And the conſideration of the fruit and conſequent of it may comfort and cheare vp Gods children, and hold vp their fainting hearts in the time of their greateſt affliction. What though

Prou. 15. 15.

they

they be much troubled and moleſted in the world, they are ſlandered, reproached, they are accounted the off-ſcouring of all things, they are many wayes hardly dealt withall? yet let them conſider that they carrying themſelues as they ought to do, they haue much peace and comfort within; and they continuing conſtant in an holy courſe, they may aſſure themſelues that at length all teares ſhall be wiped away from their eyes, and their holy courſe ſhall certainly end in the euerlaſting ſaluation of their ſoules in the kingdome of heauen, as *Dauid* ſaith, Pſal. 37. 37. *Marke the vpright man, and behold the iuſt: for the end of that man is peace.* Howſoeuer his life may be full of troubles from Satan and from the world, yet certainly his end will be peace and much comfort, yea an eternall weight of glorie. Oh then thou that art a child of God, and liueſt holily, and goeſt on in a conſtant courſe of holineſſe, and yet meeteſt with many croſſes and troubles in the world, conſider with thy ſelfe, the end will be happineſſe, and fulneſſe of ioy, and glorie in the preſence of the Lord for euer, and that will make thee do as Chriſt did, Hebr. 12. 2. *Endure the croſſe and deſpiſe the ſhame.* Yea remember that the Lord hauing promiſed thee happineſſe and glorie in heauen, it is as poſſible that the Lords owne nature and being ſhould faile, as that thou ſhouldſt faile to obtaine eternall life and glorie in heauen.

Now we are to ſtand on the antecedent of the argument of the Apoſtle more particularly. *If ye mortifie the deeds of the bodie by the Spirit, ye ſhall liue.* We haue here two particulars offered to vs.

Firſt, an act or worke, mortifying the deeds of the bodie.

The ſecond, how that worke is wrought, or whence it proceeds, namely, by the Spirit, or from the Spirit.

For the firſt, *If ye mortifie*, that is, as we ſhewed, if you as it were benumme and take away the mouing, ſtirring, and life of thoſe luſts and ſinfull motions that ariſe in your hearts and minds, and are acted and executed by your bodies, and therefore called the deeds of the fleſh. Here then we ſee how the vile and ſinfull luſts of the heart are to be dealt with-

all,

all: and the point is briefly this.

Doct. Sinfull motions and lusts of the heart must be mortified.

That the sinfull motions and lusts of the heart must be mortified, they must be as it were benummed: the mouing, stirring, and the very life of the vile lusts and sinfull motions of the heart must be taken away, we must neuer rest till we haue as it were the heart bloud of our owne vile and sinfull lusts: and though they be still stirring in vs in part, (as they will so long as we are in this world) yet the vigour, force, and strong working of them must be abated and weakened, for that is (indeed) the mortification of them. And to this purpose are those phrases and formes of speech, of *crucifying the flesh with the affections and the lusts*, as Galat. 5. 24. *They that are Christs haue crucified the flesh with the affections and the lusts.* Of circumcising the heart, as Deuter. 10. 16. *Circumcise the foreskinne of your hearts.* And Ierem. 4. 4. *Be circumcised to the Lord, and take away the foreskinne of your hearts.* Thereby no doubt the holy Ghost would haue vs to vnderstand, that we are so to deale with the vile lusts and sinfull corruptions of our hearts, we are as it were to naile them to a crosse, and to cause them to dye by little and little; and that we are as it were to let out the bloud of them, and so to abate and weaken the power, and force, and strong working of them: for why,

Galat. 5. 25.

Deut. 10. 16. Ier. 4. 4.

Reason.

We haue not that maisterie ouer our owne vile lusts and sinfull corruptions as we ought to haue, & such a maisterie ouer them as will yeeld vs true comfort, till we haue thus dealt with them. We may haply restraine thē from breaking out, but alas, so farre a ciuill honest person may go, and that will yeeld vs no sound comfort: and therefore we must labour to go further, and neuer rest till the vigour, force, and strong working of them be abated and weakened in vs: they must be mortified, benummed, and as it were made dead in vs, so they are to be dealt withall.

Vse. It is no easie matter to deale with the vile lusts and sinfull corruptions of our hearts as they ought to be dealt withall: many imagine it to be an easie thing, but they are deceiued; they must be mortified, there must be an holy vio-

lence

lence vſed towards them, they are deeply rooted and ſticke faſt in our nature, as faſt as any tooth in our heads, or our ſoules in our bodies, and they are as neare & as deare to vs as any member in our bodies. The Apoſtle ſo cals them, Coloſ. 3.5. *Mortifie your members which are on the earth, fornication, vncleanneſſe, the inordinate affection, euill concupiſcence, and couetouſneſſe, which is idolatrie.* And Chriſt compares the mortifying of them to the plucking out of the right eye, and to the cutting off the right hand, Matth. 5.29.30. and therefore doubtleſſe to deale with the vile luſts of our hearts as they ought to be dealt withall, requires much time, and great labour and paines, much tugging with them, by many ſighes and groanes, and by prayer, and watching, and faſting, and continuall ſtrife. If a man that is giuen to pride, or to vncleanneſſe, or the like, ſet himſelfe to mortifie that luſt of his heart, he ſhall find it an harder matter then he thinkes of: therefore let none deceiue himſelfe, and thinke it an eaſie matter to deale with the vile luſts of his heart as they ought to be dealt withall. Indeed to reſtraine them may be done with leſſe labour and paines, but that reſtraint will yeeld vs no true comfort; let vs remember they muſt be mortified, and let vs neuer reſt till we finde that they are mortified, and that the power, and force, and ſtrong working of them is abated in vs.

vile and ſinfull luſts of the heart as they ought to be dealt withall. Coloſſ. 3.5.

Mat. 5. 29. 30.

How ſhall I know that, will ſome ſay.

Queſt.

I anſwer thee. If thou find that when thou art ſtirred to pride, to couetouſneſſe, or the like, thou art not readie to yeeld, thou takeſt no pleaſure in that motion; nay thou doſt rather diſlike it, and ſtriue againſt it: and if at any time thou be ouercarried by the ſtrength of temptation, to the doing of euill, yet thou doſt it vntowardly, bungerlike, thou art not quicke, and nimble, and liuely, in acting of ſinne: and eſpecially if thou finde a true diſlike in thine owne heart of that ſinne thine heart before loued and liked, and was moſt inclined to, if thine heart be thus carried againſt it owne liking, that is a ſure note thou art mortified; for it muſt needs be a worke aboue nature, that makes a man diſlike that which na-

Anſw.

ture most liketh. Hereby then trie thy selfe: if thou finde it thus with thee thou art truly mortified, and thereupon thou maist conclude that thou art iustified, and in the state of grace and saluation.

Now as briefly touching the second particular, how the worke of mortifying the deeds of the bodie is wrought, or whence it comes, namely, by the Spirit or from the Spirit, *If ye mortifie the deeds of the bodie by the Spirit*, saith the Apostle.

Doct. Mortification of sinne is a worke of the holy Spirit of God.

The point hence briefly is this, That the worke of mortification, the mortifying of the vile lusts of the heart, is a worke of the holy Spirit of God, and wrought in man or woman onely by the power of sanctifying grace. No man is able to mortifie the least vile lust of his heart, but by the power of grace vouchsafed to him. And hence it was that *Moses* said, Deut. 30. 6. *The Lord thy God will circumcise thine heart, and the heart of thy seed*, that thou maist loue the Lord thy God, with all thine heart, and with all thy soule. And the Apostle saith of the Colossians, Chap. 2. 11. that *they were circumcised with circumcision made without hands*: thereby signifying, that their inward circumcision or their mortification was not a worke of mans hand, but of the powerfull hand of God.

Deut. 30. 6.

Colos. 2. 11.

Reason. The reason of the point is this: Sinne cannot be subdued and mortified but by that which is stronger then it selfe. Now in man of himselfe there is nothing stronger then sinne, sinne preuailes ouer all the powers of his soule, and in all the parts and members of his bodie; and it is onely sanctifying grace that is stronger then the power of sinne: and therefore it must needs be, that the worke of mortification, the mortifying of the lusts of the heart, is a worke proper to Gods Spirit, and wrought in man or woman onely by the power of sanctifying grace.

Quest. Why then, may some say, are we commanded in the Scripture to mortifie sinne, and to circumcise our hearts, to change them, and such like?

Answ. I answer. Such precepts in the Scripture do not signifie or import any power in man now in the state of corruption, to performe them, but onely do teach vs our dutie, that we are

to

to seeke for helpe where it is to be had, euen at the hands of God.

And so for the vse of this, dost thou whosoeuer thou art, desire to mortifie the vile lusts of thine heart? know, it is not (as some do imagine) in the power of thine owne free-will to maister them: no, no, thou must seeke for power and strength against them where it is to be found, euen at the hands of the Lord. When thou feelest pride, couetousnesse, or any vile lust growing in thee, go to the Lord, craue his aide and helpe, euen the helpe of his Spirit against them, and be earnest with the Lord, crie to him as good *Iehoshaphat* did, 2. Chron. 20.12. when he saw a great armie comming against him: so when thou seest an armie of vile lusts rising vp in thine heart, crie to the Lord, and say, Lord God there is no strength in me to stand against these vile lusts, neither do I know what to do, but mine eyes are towards thee, I beseech thee vouchsafe me strength from aboue, euen power and strength of thy grace, that I may be able to subdue them: that is thy dutie.

Vse 1. It is not in the power of free will to mortifie sinne.

2. Chron. 20. 12.

And againe, when the Lord giues thee power and strength to mortifie any vile lust and corruption of thine heart, giue him the whole praise and glorie of that worke; looke not too much on the meanes by which that worke hath bene effected, the ministerie of this or that man, though neuer so well qualified, and of neuer so excellent gifts, least so doing, thou giue part of the glorie that belongs to God to the instrument: but euer haue thine eye on the mightie power of God whose onely worke it hath bene. And remember as the Apostle saith, 1. Cor. 3.5. that *Paul* or *Apollos*, this or that Minister, hath bene but an instrument by whom thou hast bene wrought on to thy sanctification, and to thy mortification; blesse God for him, and for his gifts, but giue God alone all the praise, and all the glorie of that great and mightie worke, to him of right it belongs. Come we now to the 14. Verse.

Vse 2. The whole glorie of the work of mortification of sinne belongs to God.

VERSE 14.

For as many as are led by the Spirit of God, they are the sonnes of God.

IN this 14. Verse, our Apostle confirmes and proues that which he put downe in the latter part of the verse foregoing, namely this, that all true beleeuers mortifying the deeds of the bodie by the Spirit, shall liue: that they shall liue both cõfortably here in this world, and that they shall also liue eternally in happinesse and glorie hereafter in heauen. The Apostles argument to that purpose is from the proper subiect of that life, or from the persons that are capable of it, and fit to be partakers of it, and those are the sons of God, the children of God. And thus he reasons, the sonnes of God, or the children of God shall assuredly liue both comfortably here, and also happily and gloriously hereafter. Now such are they that mortifie the deeds of the body, which the Apostle expresseth in termes equiualent, and of the same signification, such are they that are led by the Spirit: and making his speech generall, he saith, *As many as are led by the Spirit, they are the sonnes of God.* They are the children of God, therefore they must needs liue, and they shall certainly liue both a comfortable life here in this world, and they shall also be sure to go to heauen. And this argument the Apostle doth further confirme and amplifie in 15. 16. 17. verses. I spare to lay forth the resolution of these words, till we come to the handling of them.

Interpretatiõ. Now touching the words of this 14. verse, I will stand a while to vnfold the sence and meaning of them. *For as many as*: or whosoeuer they be, of what place, calling, or condition: the proposition is generall. *Are led by the Spirit.* The *Spirit* is here put metaphorically for the effect and worke of the Spirit. The word here rendred *led*, signifies acted, moued, or stirred forward, ἄγονται. Now the acting, or mouing of the Spirit

Spirit is either generall (for the Spirit workes in all creatures:) *In him they liue, moue, and haue their being*, Act. 17.28. or it is more speciall, namely, in men. And againe, in men the Spirit of God workes diuerſly, as by enduing ſome men with skill and cunning in trades, others with gifts fit for regiment and gouernment, others with the gift of prophecying, and preaching, and ſuch like. Now theſe workes and actions of the Spirit are not here meant, becauſe thus the Spirit may worke in the wicked and reprobate, but here the Apoſtle intends a more ſpeciall worke of the Spirit, namely, that worke of the Spirit that is proper to Gods children, for ſo he doth limit it: *As many as are led by the Spirit, they are the ſonnes of God.* And for the vnderſtanding of this word *led*, acted, or moued, we muſt know it is a metaphoricall word, borrowed and taken either from ſuch as are blind, and cannot ſee their way, but muſt haue one to leade them, and guide them, or from ſuch as want ſtrength to go by themſelues, as weake perſons, or yong children, that muſt haue the hand of another to ſupport them, and to leade, and to guide them; as a little child, when it begins to go, muſt haue the hand or finger of the nurſe or mother to hold it vp and to leade it. And ſo indeed are Gods children led by the Spirit, the Spirit by his working doth enlighten their minds to vnderſtand and know the will of God reuealed in his word, and to diſcerne ſuch inſtructions as be from God. They are *taught of God* Ioh.6.45. And he doth alſo incline and bend their wils and affections to will and to affect good things, and inables them with ſtrength to do good things. And yet that we miſtake not this leading of the Spirit, know further that the Spirit of God leades Gods children, not as a cart or a dead thing, or as a bruite creature is led or drawne, but as reaſonable creatures. And againe, the Spirit of God leades them not violently, and by coaction and compulſion, and againſt their wils, as the Papiſts ſay we hold, but willingly: for the Spirit of God altereth and changeth their wils by grace, and of vnwilling maketh them willing, as Chriſt ſaith, Ioh.6.44. *No man can come to me, except the Father which hath ſent me draw him.* And ſo he leades them,

being willing *consequenter*, not *antecedenter*, after their change and not before. And yet further, Gods children are so led by the Spirit of God, as that they follow his motion and guidance necessarily, and so as they cannot but follow it, as a blind man followes his leader willingly, though it be not free for him to go which way himselfe will. Thus we are to conceiue of the worke of Gods Spirit in leading Gods children, they are led as it were by the hand of Gods Spirit, as reasonable creatures, and willingly, their wils of vnwilling being made willing, and they follow the motion, guidance, and conduction of the Spirit of God necessarily. *They are the sonnes of God.* That is, the children of God, as verse 16. and that not by nature, for so is Christ onely the Sonne of God, nor by creation, as the Angels be, Iob 1. 6. but by adoption and grace. Thus then take we vp the sence and meaning of the Apostle in the words of this verse, as if he had said:

Iob 1.6.

For all they, whosoeuer they be, high or low, rich or poore, of what place, calling, or condition, that are by the speciall worke of Gods Spirit, acted, moued, and guided, that holy Spirit of God both enlightening their minds to vnderstand and know the will of God reuealed in his word, and to discerne things therein taught, and also inclining and bending their wils and affections to will and to affect good things, and inabling them with strength to do good things, so as they now will, affect, and do good things, as reasonable creatures, and willingly, their wils being changed by the power of sanctifying grace, and of vnwilling made willing, and so as they now follow the motion and guidance of the Spirit of God necessarily, he working in them effectually; they are the sonnes and daughters of God, the children of God by grace and adoption: the Lord doth so esteeme and so account of them.

Obserue we how the Apostle proues, that such as mortifie the deeds of the bodie by the Spirit, or such as are mortified persons shall liue, he proues it by this *medium*, by this argument, they are the sonnes of God, or children of God, therefore they shall liue both comfortably here, and they shall also be sure to liue happily in heauen hereafter. Now this being the Apostles argument, it yeelds to vs this point of instruction. That

That Gods children, and onely Gods children, are ſure to find ſweetneſſe and true comfort here in this world, and are ſure alſo to go to heauen, and to be ſaued, and to enioy happineſſe and glorie with the Lord in heauen. True comfort here in this world, and happineſſe and glorie in heauen hereafter, properly and onely belongs to Gods children, they onely are ſuch as liue both comfortably here, and are ſure to liue happily and glorioufly hereafter in heauen: for why,

Doct. 1. True comfort here, and happines and glorie in heauen, belongs properly and onely to Gods children.

Onely to Gods children belong the promiſes of peace, of comfort, of ioy, of happineſſe, and of all good, both of this life, and of the life to come: the Apoſtle ſaith, 1. Tim. 4. 8. *Godlineſſe hath the promiſe of this life preſent, and of that that is to come.* From the beginning of the booke of God to the end of it, we finde not any one promiſe of any one good thing made to any but onely to ſuch as truly feare God, and to ſuch as loue God, and to ſuch as truſt in God, and onely to ſuch as are the children of God: they are pronounced happie, and bleſſed in many places of Scripture, the Lord ſets many bleſſednesſes on their heads, Mat. 5. from verſe 3. to 12. *Bleſſed are the poore in Spirit: bleſſed are they that mourne: bleſſed are the meeke: bleſſed are they which hunger and thirſt for righteouſneſſe: bleſſed are the mercifull: bleſſed are the pure in heart: bleſſed are the peace makers:* and ſo forward.

Reaſon 1.

1. Tim. 4. 8.

Mat. 5. 3. 4. to 12.

Againe, Gods children are borne of God, and begotten of God, 1. Ioh. 5. 1. who is the fountaine of all true happineſſe and comfort, they are ioyned to the Sonne, who is the *heire of all things*, Hebr. 1. 2. they are begotten of the immortall ſeed the word of God, 1. Pet. 1. 23. they are fed with immortall food, euen the word of God, and with the bleſſed bodie and bloud of Chriſt to eternall life, as Chriſt ſaith, Ioh. 6. 54. *He that eateth my fleſh, and drinketh my bloud, hath eternall life, and I will raiſe him vp at the laſt day.* And therefore it muſt needs be, that true comfort here in this world, and happineſſe and glorie hereafter in heauen, do properly and onely belong to Gods children, and they onely are ſure to liue both comfortably here in this word, and alſo to liue happily and glorioufly in heauen.

Reaſon 2.

1. Ioh. 5. 1.

Heb. 1. 2.

1. Pet. 1. 23.

Ioh. 6. 54.

Vse 1. A priuiledge Gods children haue aboue all others, discouered.

This for the vse of it, in the first place discouers an excellent priuiledge of Gods children, euen a priuiledge that Gods children haue aboue all other men in the world, whatsoeuer they be, that are not Gods children: men may be rich and wealthie, they may haue abundance, gold may be as plentifull with them as chippes, they may be great, and mightie, puissant and strong, and honourable in the world, and the like: and yet for all this, being not the children of God, they are but in a miserable state and condition, they haue no right nor title to any true comfort, all their wealth, and all their honour and greatnesse, cannot yeeld them one dramme of true comfort; they shall find it so when they stand in most need of comfort, and in the time of triall, and at the houre of death. They being not the children of God, their riches, their honour, and the like, are but giuen them to leaue them without excuse, and to increase their iudgement: yea they being out of Christ, they haue no right to one bit of bread, or to one ragge; they cannot go to God in time of their distresse with comfort, and call on him as a gracious father, they cannot speake to him but as to an angrie iudge, readie to powre out his wrath and vengeance on them; they haue no promise of any the least comfort belonging to them. All the promises of God touching the good things of this life and of the life to come, are appropriated to Gods children, and they alone haue right and title to them, and they onely are sure to finde true comfort here in this world, and are sure also to enioy happinesse and glorie hereafter in heauen: that is the priuiledge of Gods children. And therefore if thou (whosoeuer thou art) wouldst be sure to liue comfortably here in this world, and to liue happily and gloriously hereafter in heauen, then neuer rest till thou be sure that thou art in the number of Gods children: if thou once come to haue good euidence of that, that thou art borne of God, and begotten of God, that thou art *borne of the Spirit*, Ioh. 3.6. and borne anew by the immortall seed of the word of God, then (indeed) thou art in a most happie state and condition, thou hast then assurance of Gods speciall presence and protection, thou maist then

Ioh. 3.6.

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go with boldneſſe to the throne of grace, and finde helpe in the time of need; thou haſt then right and title to all the good things of this life and of the life to come, and thou ſhalt be ſure to find ſweetneſſe and true comfort here in this world, and thou ſhalt be ſure alſo to go to heauen and to be ſaued: and that is an excellent comfort.

Vſe.2. How onely we may lay claime to heauen.

Againe for a ſecond vſe, is it ſo that Gods children and onely Gods children are ſure to find ſweetneſſe and comfort here in this world, and are ſure alſo to go to heauen and to be ſaued? then we muſt looke that we lay claime to heauen onely as we are the children of God, and haue right to it as adopted ſonnes in and through the merits of Chriſt: and we are to renounce all things in our ſelues, and not as blind and ignorant perſons do, hope to be ſaued for our good meaning and good dealing; yea we muſt go out of our ſelues, and looke to be ſaued onely as we are the adopted ſonnes and daughters of God in and through Chriſt.

Obiect.

Yea will ſome ſay, (here they that ſtand againſt iuſtification in Gods ſight by the merit of Chriſt his actiue obedience, will be readie to take hold and ſay) are we to lay claime to heauen onely as we are in and through Chriſt adopted to be the children of God? why then what need we the merit of Chriſt his actiue obedience to our iuſtification in the ſight of God, and to giue vs right and title to heauen? we are by Chriſt (we beleeuing in him) freed from the guiltineſſe and puniſhment of our ſinnes, and through Chriſt we are adopted to be the children of God, and as we are the adopted ſonnes of God, we haue right and title to heauen, and therefore there is no need of Chriſt his actiue obedience, but we are iuſtified onely by Chriſt his death and paſſiue obedience.

Anſw.

To this I anſwer. Such as are iuſtified by Chriſt, are alſo adopted to be the children of God, and haue receiued power to be actually accounted his children by Chriſt: it is true, but yet we muſt know that the ground of their adoption is the obedience of the Sonne of God made man, and his voluntarie ſubiection to the Law of God, and his fulfilling of it. So ſaith the Apoſtle in expreſſe words, Galat. 4.4.5. *God ſent forth*

forth his Sonne made of a woman, and made vnder the Law, not borne but made, that he might redeeme them which were vnder the Law, that we might receiue the adoption of sonnes. The obedience of the Sonne of God, made man, and made vnder the Law, is that which freeth true beleeuers from vnder the Law, and giues them the adoption of sonnes. Christ as the naturall Sonne of God is heire of his fathers kingdome: and true beleeuers as adopted sonnes and daughters of God, haue right and title to the same inheritance. Now Christ his mediation yeelds them the grace of adoption, and his mediation is his holy incarnation, and his fulfilling of the Law, and his suffering for sinne: and therefore Christ his actiue obedience is needfull to our iustification in the sight of God, and to giue vs right and title to heauen: and we are to lay claime to heauen onely as we are the adopted sonnes and daughters of God, and as we haue right and title to it onely by the merit of Christ his obedience imputed to vs.

Note we in the next place the generalitie of the Apostles proposition. The Apostle here puts it downe generally, As many as are led by the Spirit of God, they are the sonnes of God.

Doct. 2. God respects not the state, condition, or degree of mē in the world, in bestowing his grace and adoption.

The point is this, That whosoeuer they be that are led by the Spirit of God, they are the children of God, whether they be high or low, rich or poore: the Lord respects not the state, condition, or degree of men in the world in bestowing his grace and adoption. It is neither outward honour, dignitie, or priuiledge in the world, that is any helpe or furtherance to men, nor any meanneſſe or baseneſſe of place, calling, or degree in the world, that is an hinderance to them in obtaining Gods grace and fauour; there is no respect of persons with the Lord; there is neither Iew nor Grecian, there is neither bond nor free, there is neither male nor female, but *all are one in Christ Iesus.* Whosoeuer he be that truly feares God, and works righteousneſſe, and shewes forth the power of grace, that he is led by the Spirit of God, is assuredly the child of God. Here is then matter of sweet comfort for poore despised ones that truly feare the Lord; dost thou truly feare God?

Vse. Comfort for poore despi-

dost

doſt thou find the power of grace in thine heart? art thou led by the Spirit of God? and yet art thou poore, and of meane place and condition in the world? and art thou deſpiſed of great ones in the world? do proud ruffiers looke bigge on thee, and account thee not worthie to wipe their ſhooes? Care not for it, comfort thy ſelfe with this, thou art a child of God, and thou art as highly in the fauour of God as the greateſt Monarch in the world, yea thou art more deare and precious to the Lord then the greateſt man in the world he being not the child of God. It is not thy pouertie, nor thy meanneſſe and baſeneſſe of condition in the world, that can hinder thee from hauing part with Chriſt, and from hauing intereſt in Gods ſpeciall loue and fauour: and let that comfort thee, and cheare vp thy heart, when thou art moſt poore and moſt deſpiſed in the world.

ſed ones truly fearing God.

In the next place obſerue we, the Apoſtle here makes the leading, guiding and conducting of men by the Spirit of God, to be an infallible proofe of their adoption; he affirmes that they are the adopted ſonnes and daughters of God, whoſoeuer they be that are led by the Spirit of God. Yea we ſee it is the verie propoſition of the Apoſtle, that as many as are led by the Spirit of God, they are the ſonnes of God. So the point offered from the ſubſtance of this verſe is this.

Doct. 3. An infallible euidence of adoption is the ſpeciall leading, guidance & conduction of men by the holy Spirit of God.

That ſuch perſons as haue the good hand of the holy Spirit of God, leading and guiding them in ſpeciall manner, they are vndoubtedly the children of God. Such men or women as are by the ſpeciall worke of Gods Spirit acted, moued, and guided, the holy Spirit of God enlightening their minds to vnderſtand the will of God reuealed in his word, and to diſcerne of the things taught of God, and alſo effectually bending and inclining their wils and their affections to will and to affect good things, and enabling them in ſome meaſure with ſtrength to will thoſe things, ſo as now they will affect and do good things willingly, and follow that ſpeciall motion, and guidance, and conduction of the Spirit of God neceſſarily; they that are thus acted, moued, and guided by the holy Spirit of God, are certainly the children of God. This

ſpeciall

speciall leading, guidance, and conduction of them by the hand of the Spirit of God, is an infallible euidence and proofe of their adoption, that they are the adopted sons and daughters of God. And to this the Apostle giues further plaine euidence. Galat. 5. 18. (saith he) *If ye be led by the Spirit*, if ye be acted, moued, and guided by the speciall worke of the Spirit, *ye are not vnder the Law*: for of that he spake in the verse foregoing, ye are not vnder the Law; as if he had said, ye are not vnder the rigour and curse of the Law, ye are freed from it, and ye are vnder grace: for as the Apostle saith, Rom. 6.14. ye are then iustified by Christ, and freed from the curse of the Law, and ye are vnder the speciall grace and fauour of God, and ye are in the state of Gods children. 1. Ioh. 4. 13. saith Saint *Iohn*, *Hereby we know that we dwell in him and he in vs, that we dwell in God and God in vs*: that is, we haue fellowship and communion with God, *Because he hath giuen vs of his Spirit*. Because we find and feele the speciall worke of the holy Spirit of God in vs, and that we are acted, moued, and guided by his good Spirit, in our mindes, wils, and affections, and in our words and actions, thereby we know it, and thereupon we can conclude to the comfort of our owne soules, that we haue fellowship with God, and so are the adopted sonnes and daughters of God, in and through Christ: for none but such as are the adopted children of God, haue or can haue fellowship with God.

Gal. 5.18.

Rom. 6.14.

1. Ioh. 4. 13.

Now the reasons and grounds of this truth are these.

Reason 1. First, the speciall leading, and guidance, and conduction of men by the hand of the Spirit of God, is a worke of the Spirit that followes regeneration. Men are regenerate, they are first borne of God, or borne of the Spirit, and then they are acted, moued, and guided in their mindes, wils, and affections, and in their words and actions, in speciall manner by the same Spirit, as the Lord promised by his Prophet, Ezech. 36.26.27. that he would first giue his people a new heart, and put a new spirit within them, euen his owne good and holy Spirit, and then he would cause them to walke in his statutes, and keepe and do them.

Againe,

Againe, the ſpeciall leading, and guidance, and conduction of men by the hand of the holy Spirit of God, is a certaine euidence of their being in Chriſt; for howſoeuer the Spirit of God haue his worke in all creatures, and he works in men diuerſly, yet he works on none powerfully and effectually, acting and moning them, to mind, will, affect, and do good things willingly, but onely in the members of Chriſt: and Chriſt and the powerfull and effectuall working of his Spirit are neuer found aſunder, they are neuer ſeuered one from the other. And therefore it being ſo, that the ſpeciall leading, guidance, and conduction of men by the hand of the holy Spirit of God, is a worke following their regeneration, and is alſo a certaine euidence of their being in Chriſt; it muſt needs be that ſuch perſons as haue the good hand of the holy Spirit of God leading and guiding them in ſpeciall manner, ſo as now they are acted, moued, and ſtirred forward by the ſpeciall worke of Gods Spirit to good things, in their minds, wils, and affections, are vndoubtedly the children of God. And it muſt needs be, that the ſpeciall leading, guidance, and conduction of men by the good hand of the holy Spirit of God, is an infallible euidence and proofe of their adoption, that they are ſuch as are the adopted ſonnes and daughters of God.

Reaſon 2.

Now this truth diſcouers, that ignorant perſons, ſuch as are ignorant of God, of the will of God reuealed in his word, cannot poſſibly haue any good euidence to the comfort of their owne ſoules, that they are in the number of Gods children. Ignorant perſons are ſo far from being acted, moued, & guided by the good hand of the holy Spirit of God in ſpeciall manner, as that they are not yet partakers of the firſt worke of Gods Spirit in thoſe that belong to God: *for illumination is the firſt worke that the Spirit of God workes in them that belong to Gods election*; now ignorant perſons are not partakers of that firſt worke of the Spirit, they are not enlightened, they are yet in their naturall blindneſſe and darkneſſe, the holy Spirit of God hath not yet ſet his hand to worke in them at all to their ſanctification, and therefore they cannot poſſibly haue

Vſe. 1. Ignorant perſons haue no good euidence that they are Gods children.

Note.

haue any good euidence to their comfort, that they are such as belong to God; they may sooth vp themselues as commonly they do, that their case is good enough, that they are not booke learned, and therefore they hope God will hold them excused: but alas, they deceiue themselues, they cannot possibly haue any sound comfort so long as they continue in that state of ignorance, let ignorant persons take notice of it. Yea further, the truth now deliuered discouers, that ciuill honest persons, such as are onely ciuilly honest, neither haue, nor possibly can haue any good euidence, to the comfort of their owne soules, that they are in the number of Gods children: for why, they liue not as they are acted, moued, and guided by the good hand of the holy Spirit of God in speciall manner; no, they onely liue as they are led by the light of naturall reason, or by the common grace of Gods Spirit, euen by that grace that is common to them with the reprobate, and may be found, and is many times found in the very reprobate, and such as shall be damned: the holy Spirit of God hath not yet had any speciall working in their minds and hearts, and in ordering and guiding of their words, and workes, and actions. And therefore if ciuill honest persons thinke that they haue good euidence and proofe of their adoption, that they are the adopted sonnes and daughters of God, they are exceedingly deceiued, their owne hearts deceiue them: and let such persons as are onely ciuilly honest take notice of it.

Vse. 2. The leading, guidance, and conduction of men by the flesh and by Satan, what it proues.

Againe, for a second vse: Is it so that the speciall leading, guidance, and conduction of men by the good hand of the holy Spirit of God, is an infallible euidence and proofe of their adoption? doth it manifest and proue both to themselues and to others, that they are the sonnes and daughters of God, and that God is their father and they his children? Why then I beseech you, what doth the leading, guidance and conduction by the flesh and by Satan euidence and proue to them? Surely it must needs proue to them that they are the children of Satan, that they are the sonnes and daughters of the diuell, as the Apostle saith, Romans 6. 16. *His*

Rom. 6. 16.

seruants

ſeruants ye are to whom ye obey: ſo indeed it may be truly ſaid, his ſonnes and daughters ye are by whom ye are led Art thou then whoſoeuer thou art, art thou (I ſay) led by the luſts of thine owne heart? doſt thou follow and obey thine owne corrupt and ſinfull luſts? doſt thou do the will of the diuell in ſinning againſt God? thou doſt thereby euidence both to thy ſelfe and to others, that thou art a child of the diuell; and a man may be bold to ſay, that thou art a limme of the diuell: there is warrant ſo to ſpeake from the mouth of the Lord Ieſus, Ioh. 8.44. *Ye are of your father the diuell*: And why ſo? Why *the luſts of your father ye will do*. So indeed if thou do the luſts of the diuell, if thou be once *taken of him at his will*. 2. Tim. 2.16. if thou ſuffer thy ſelfe willingly to be led by the diuell, and he leades thee to pride, to couetouſneſſe, and to drunkenneſſe, and to ſwearing, and ſuch like, thou art no better then as *Paul* ſaid to *Elimas* the ſorcerer, Act. 13.10. *The child of the diuell*, and that is a ſtate and condition moſt wretched and damnable. Thou lyeſt open to all the plagues and iudgements of God in this world, and to the eternall wrath and vengeance of God in the bottomleſſe pit of hell: a condition to be thought on with trembling.

Iob. 8. 44.

2. Tim. 2. 16.

Act. 13. 10.

I come to a third vſe of the point: Is it ſo that the ſpeciall leading, guidance, and conduction of men by the good hand of Gods Spirit, is an infallible euidence and proofe of their adoption? then here is matter of ſweete comfort for all ſuch as find themſelues acted, moued, guided, and led by the good Spirit of God in ſpeciall manner: they may thereupon conclude, to the comfort of their owne ſoules, that they are in the number of Gods children, and haue right and title to all comforts that belong to Gods children, both in this life and in the life to come: and this ground of comfort ſhould euerie one of vs labour to finde in our ſelues. The diuell will ſuffer thee to ſay, I am the child of God, and I hope to be ſaued; but would'ſt thou haue good euidence of it, that thou art indeed the child of God, euen ſuch euidence as will comfort thine owne ſoule in time of triall, and ſilence the diuell when he ſhall call thy ſtate into queſtion, and put thee to the triall? then

Vſe. 3. Comfort to ſuch as finde themſelues led by the good Spirit of God in ſpeciall manner.

then neuer rest till thou find that thou art led by the Spirit of God, that thou art acted, moued and guided by the good hand of the holy Spirit of God in speciall manner, and that he hath a speciall working in thy mind, will, and affections, and in thy words and actions.

Quest. Thou wilt say, How shall I know that?

Answer. I answer thee, by two things especially.

1. First, if thou find that thou walkest in Gods wayes, in the wayes that God hath appointed thee to walke in, both in respect of thy generall and particular calling: if thou walke on in the way of truth, and in the way of Gods statutes, and in the path of Gods Commandements, as *Dauid* speakes, Psal. 119. 33. 35. if thou walke on in the way of holinesse, and feare of God, in the way of humilitie, in the duties of the worship and seruice of God, and in the duties of thine owne particular calling, and that in conscience towards God, endeuoring therein to approue thine heart to God, and keeping thy selfe within the bounds of thine owne place and calling, wherein thou hast the promise of Gods speciall protection, Psal. 91. 11. *He will giue his Angels charge ouer thee, to keepe thee in all thy wayes.* If thou thus walke on in good wayes, it is the Spirit of God that leades thee: when men straggle and wander into by-pathes of error and sinne, it is the diuell that leades them.

Psal. 119. 33. 35.

Psal. 91. 11.

2. Secondly, if thou finde that thou walkest on in Gods wayes, in the wayes that God hath appointed thee to walke in, with chearfulnesse and with delight, for a man may at some time or other be found in a good way, and in the way of holinesse, and yet go on in that way heauily and drowsily, and as we say with leaden heeles, or he may be drawne on in that way as a Beare is drawne to the stake, and then he is not led by the Spirit of God. But if thou walke on in Gods wayes, in the way of truth, in the way of holinesse, humilitie, and the like, with delight, it is the ioy of thine heart to do the will of God, it is meate and drinke to thee to yeeld obedience to the will of God, and *the Commandements of God are not grieuous to thee*, 1. Ioh. 5. 3. thou art neuer so well as when thou

thou art exercised in good duties, either of pietie and religion, or of loue, mercie, equitie and iustice, or in the duties of thine owne particular place and calling; if it be thus with thee, certainly then thou art acted, moued, and guided by the good hand of the holy Spirit of God in speciall manner: and hereby trie thy selfe, and let euerie one of vs labour to come to this, let vs neuer rest till we find that we walke on in Gods wayes, in the wayes that he hath appointed vs to walke in, and that we walke in those wayes with chearefulnesse and delight. Thereupon we may certainly conclude, that we are led by the good hand of the holy Spirit of God, and that will yeeld vs this comfort, that we are in the number of Gods children, and haue right and title to all the comforts that belong to Gods children, both in this life and in the life to come, and that will be an excellent comfort to vs at all times.

For as many as are led by the Spirit of God.

By the *Spirit of God*, (as I shewed) we are here to vnderstand the effect and worke of Gods Spirit. Now in that the Apostle here saith, As many as are led by the Spirit of God, you see he speakes of many, that are or may be led, and but of one Spirit of God, meaning by the Spirit, the worke of Gods Spirit. Note we briefly,

Doct. 4. The speciall work of Gods Spirit is but one and the same in many persons.

That the speciall worke of Gods Spirit is but one and the same in many persons. Many persons may be, and many are acted, moued, and guided in speciall manner, by one and the same good hand of the holy Spirit of God, and there is but one and the same speciall working of the good Spirit of God in many persons. And indeed in all persons that are truly regenerate, howsoeuer the holy Spirit of God doth worke in the regenerate in different degrees, in some he workes more and in some lesse, yet his speciall working is in all that are regenerate but one and the same in regard of the kind of working. There is one and the same illumination of the minde, and one and the same inclination of the will, and of the affections to good things, in all and euerie regenerate person: all regenerate persons are guided by the good Spirit of God,

to know and vnderstand the same good things, euen the good things that God hath reuealed in his written word, and to mind, will, and affect the same good things, though in different degrees.

Reason. For why, there is the same spirituall life, and the same Image of God, in all the regenerate, as the Apostle saith Ephes. 4.4. *There is one bodie and one spirit.* All the members of Christ are one bodie, and they are guided by one and the same Spirit, and therefore they all vnderstand, and know, and they all mind, will, and affect the same good things.

Vse. They deceiue themselues, who follow visions and reuelations besides the written word of God.

This I note, to shew that they deceiue themselues, whosoeuer they be, that thinke that they are guided by the Spirit of God, and that they follow the leading of Gods Spirit, who follow visions and reuelations besides the written word of God, as swelling Enthusiasts, Familists, Anabaptists do; they bragge of their priuate illumination by the Spirit, and they take on them the knowledge of some things without the word of God. Poore soules, they are deceiued, they are led with a spirit of error. The Apostle cals his preaching *the ministration of the Spirit*, 2. Corinth. 3.8. giuing vs to vnderstand, that the word and the Spirit are so nearely conioyned, that they must alwayes go together: the Spirit shineth in the word, and the word is powerfull by the Spirit, and the regenerate are *taught of God* indeed, Ioh. 6.45. but it is by the word of God, they are enabled to vnderstand the same good things, euen the good things God hath reuealed in his written word, *To the Law and to the testimonie,* (Isay 8.20.) *If men speake not according to this word, it is because there is no light in them.* Let then Familists pretend what light or illumination they will, if it be not according to the written word of God, it is no true knowledge nor illumination, but a meere illusion of Satan.

2. Cor. 3.8.

Ioh. 6.45.

Isay 8.20.

Now further obserue we, that the Apostle here speaking of leading by the Spirit of God, the word here rendred *led*, being metaphoricall, and borrowed from blind men, or from yong children, or weake persons, he limits his speech to the children of God, to such as are alreadie begotten of God,

and

and borne of the Spirit of God. Hence two things are further offered, I will speake of them in order.

First, hence we learne, that Gods children, and such as are alreadie regenerate, they haue still need of the leading and conduction of Gods Spirit. The best and the most regenerate that liue on the face of the earth, haue still need, as blind men, or as babes, to haue the holy Spirit of God to be their leader, and to be their supporter and their guide; they haue still need of the speciall working of the holy Spirit of God, to make them to vnderstand, and know, and to will, and affect, and to do good things. Though regenerate persons be altered, and changed, and quickened, and by the first grace, the grace of regeneration, made able to mind, will, and affect, and do good things, yet they haue still need of subsequent grace and of continuall following grace, to make them actually and indeed to mind, to will, and to affect, and to do good things, otherwise they neither mind, will, nor affect, nor do any thing that is truly good. And this *Dauid* knew well, and therefore after he was a man truly regenerate, he often called on the Lord, that he would still leade him, and guide him, and direct him by his good Spirit, and that he would make him actually and indeed to vnderstand, and to will, and affect, and to do good things. Psal. 119.18. *Open thou mine eyes that I may see the wonders of thy Law.* He was no doubt alreadie enlightened, yet verse 33. 34. 35. 36. saith he, *Teach me O Lord the way of thy statutes, and I will keepe it vnto the end. Giue me vnderstanding and I will keepe thy Law, yea I will keepe it with my whole heart. Direct me in the path of thy Commandements, for therein is my delight. Incline mine heart to thy testimonies, and not to couetousnesse.* And Psal. 143. 10. he saith, the Lord was his God: he was perswaded that God was his father, and that he was his child, and yet he presently subioynes, *Let thy good Spirit leade me vnto the land of righteousnesse.* 2. Corinth. 3. 5. the Apostle speaking of himselfe and of other able Ministers of the Gospell, who no doubt were truly regenerate, he saith, *We are not sufficient of our selues to thinke any thing that is good:* any good thing *as of our selues, but our sufficiencie is of*

Doct. 5. The best of Gods children haue still need of the leading and conduction of Gods Spirit.

Psal. 119.18.

Psal. 119.33. 34. 35. 36.

Psal. 143. 10.

2. Cor. 3. 5.

God. A plaine text clearing and confirming the truth of the point, that the best & most regenerate that are in the world, haue still need, as blind men or babes, to haue the holy Spirit of God supporting them, and leading them, and conducting them in the way of holinesse. And though by the grace of regeneration they haue power put into them to mind, to will, and affect, and to do good things, yet they haue still need of the continuall following grace of the Spirit of God, to make them actually to mind, to will, and affect, and do good things, otherwise they neither mind, nor will, nor affect, nor do any thing truly good: for why

Reason. The Spirit of grace is to the regenerate, as the soule is to the bodie of man that hath the soule in it; and as the bodie is by the soule quickened, and made able to moue, and able to see, to heare, and to smell, yet doth it neither moue, nor see, nor heare, nor smell, but as it is acted and moued by the soule; it is the soule that sees by the eye, and heares by the eare, and the like: so regenerate persons are by the grace of regeneration quickened, and they are thereby made able to mind, will, and affect, and do good things, yet they neither mind, will, nor affect, nor do any good thing, but as they are acted and moued by the Spirit of grace. And therefore they haue still need of the continuall following grace of the Spirit of God, to make them actually to mind, to will, and affect, and to do good things.

Vse 1. A speciall meanes to beate downe pride in vs. And this for vse may serue in the first place for the humbling of vs, and for the beating downe of the pride of our hearts, and may teach vs not to ascribe any thing to our owne wit or strength, in that we mind, will, and affect, or do any thing that is truly good. We are readie to pride our selues in that we mind, will, affect, or do any good thing; yea some are so farre ouercarried in the pride of their hearts, as they foolishly thinke they are come to a perfection of holinesse in themselues. Alas, we are so farre from that, though we be truly regenerate, as that we cannot actually thinke, will, affect, or do any good thing, but as we are acted, moued, and helped by the continuall following grace of Gods Spirit. Dost thou mind,

mind, will, and affect good things? doſt thou loue and like good things? and doſt thou indeed do any good thing? Bleſſe God for it, it is of his grace thou doſt ſo; it is of grace that thou haſt any power to mind, will, affect, and do good things: yea it is of a ſecond following grace that thou doſt the good thou art made able to do by the firſt grace. And therefore giue all the praiſe to the Lord, and magnifie his grace, both for thy abilitie to mind, will, affect, or do good things, and alſo for thy minding, willing, affecting, or doing of any good thing actually: the praiſe of that alſo belongs to the Lord, and to the grace of his good Spirit.

Vſe. 2. Whence is it that Gods children are not at all times alike able to mind, will, affect, and do good things.

And for a ſecond vſe of the truth now deliuered, it ſerues to make knowne to Gods children whence it is that they do not at all times alike mind, will, affect, and do good things. Gods children at ſometimes finde themſelues as it were barren of good thoughts, and of good affections, and that they do not the good things they ought to do: they muſt conſider, though they be regenerate, and made able to mind, will, affect, and do good things, yet they cannot actually mind, wil, affect, and do good things, vnleſſe the Lord vouchſafe vnto them the continuall following grace of his good Spirit. Now the Lord is pleaſed ſometimes for cauſes beſt knowne to his holy Maieſtie, as for this amongſt the reſt, as one ſpeciall cauſe, to make his children know and acknowledge that it is of his grace that they thinke the leaſt good thought, and that it is he that workes in them *both the will and the deed, of his good pleaſure*, Philip. 2. 13. For this, I ſay, and for other good cauſes, the Lord is pleaſed ſometimes to withhold his following grace from his children: and thence it is that they do not at all times alike mind, will, affect, and do good things. And hereupon Gods children are to be ſtirred vp to be earneſt with the Lord in prayer, that he would vouchſafe to them the continuall guidance and conduction of his good Spirit, and his continuall following grace, without which they neither diſcerne nor walke in the good way. And therefore as the little infant when it begins to go, it reaches out for the nurſes hand or finger, ſo do thou that art a

Philip. 2. 13.

child of God, reach out by prayer for the hand or finger of Gods good Spirit, to leade thee in the way of truth and holineſſe; yea turne thou the Lords precepts into prayers, ſay with *Auguſtine, Da quod iubes, & iube quid vis:* Lord giue that thou commandeſt, and command what thou wilt. And thus ought euery child of God to do in regard of this, that though he be regenerate, yet he cannot actually thinke, will, affect, or do good, but as it is acted by the continuall following grace.

Now the ſecond thing offered from hence, that the Apoſtle here ſpeaking of the leading by the Spirit of God, limits his ſpeech to the children of God: the point is this.

Doct. 6. Gods childrē are led by Gods Spirit in ſpeciall maner

That Gods children are led by the Spirit of God. The holy Spirit of God is the leader and guide of Gods children, and he leades and guides them in ſpeciall manner: for why,

He leades them by his ſpeciall grace, euen by that grace of his that is proper to them, and which he communicates to none but to them; he reueales to them thoſe things that others are not acquainted withall, euen *the deepe things of God*, 1. Corinth. 2. 10. He leades them by the ſtill waters, Pſal. 23. 2. He leades them in the way of truth and holineſſe, in the way that they ought to walke to life and ſaluation, as the Lord ſaith, Iſay 48. 17. *I am the Lord thy God, which teach thee to profit, and leade thee by the way that thou ſhouldeſt go.* And hereby further appeares to vs the excellent ſtate of Gods children: they haue the holy Spirit of God their leader and guide in ſpeciall manner, and therefore they cannot poſſibly miſcarrie. Art thou a child of God? hath the holy Spirit of God begun to leade thee in the way of truth and holineſſe? Feare not that thou ſhalt faile or miſcarrie, it is but thine owne corruption and weakeneſſe that makes thee thinke ſo, if thou haue that conceit that thou ſhalt faile, and not be able to hold out in time of triall, feare it not, comfort thy ſelfe with this, thou haſt the good Angels of God for thy guard, and the holy Spirit of God for thy guide, and he will aſſuredly conduct thee ſafe & ſound through all dangers, difficulties, and impediments. Hath the holy Spirit of God as it were gi-

Vſe. The excellent ſtate of Gods childrē in regard of their leader, diſcouered.

uen

uen thee his hand, and taken thee by the hand, to leade thee in the right way that leades to life and ſaluation, and will he faile to bring thee thither? no, no, aſſure thy ſelfe he will leade thee on by his grace with daily increaſe of it, till thou come to the end of thy race; he hauing begun in thee his ſpeciall worke of grace, he will finiſh it, Philip. 1. 6. Neither the diuell with his temptations, nor the world with her allurements, nor perſecutions, nor death, nor graue, nor hell, ſhall diſappoint thee of comming whither the holy Spirit of God intends to bring thee, and that is into the land of euerlaſting reſt, euen into Gods heauenly kingdome of happineſſe and glorie; he is able to breake thorow all difficulties. Come we now to the 15. verſe.

VERSE 15.

For ye haue not receiued the ſpirit of bondage to feare againe: but ye haue receiued the Spirit of adoption, whereby we crie, Abba, Father.

IN this Verſe the Apoſtle proues that he put downe in the verſe before, That they that are led by the Spirit of God, they are the ſonnes of God. His argument here is from the propertie of that Spirit that is working in them, that it is the Spirit of adoption, that they haue receiued the Spirit of adoption, and therefore they are the children of God. And this the Apoſtle puts downe with particular inſtance in the beleeuing Romans, that they haue receiued the Spirit of adoption, and to that he oppoſeth the ſpirit of bondage, denying that to be receiued by them: for ſaith he, *Ye haue not receiued the ſpirit of bondage, but ye haue receiued the Spirit of adoption.* And he further ſets out the ſpirit of bondage and the Spirit of adoption, by the effects, as namely, that the ſpirit of bondage cauſed feare in them. Amplified by the time in the word *againe*, *Ye haue not receiued the*

spirit of bondage to feare againe: and that the Spirit of adoption now causeth in himselfe, and in them, and in all true beleeuers, (for he changeth the person) and saith *we*, that is, causeth in them inuocation, prayer, a calling on the name of God, yea a crying to God, expressing what title it made them giue to God, and how to stile him, namely, by the name of father, which the Apostle puts downe in two words signifying the same thing, *Abba, Father: Ye haue receiued the Spirit of adoption, whereby* (saith he) *we crie Abba, Father.*

So then the summe and substance of this verse, is a proofe, that such as are led by the Spirit of God, are the sonnes of God, that they haue the Spirit of adoption working in them, and not the spirit of bondage: amplified by the effects, both of the spirit of bondage, namely, feare, and of the Spirit of adoption, namely, inuocation, and calling on the name of God, yea a crying to God, and calling him *Abba, Father.*

Interpretatiō. Let vs now examine the words touching the sence and meaning of them. *Ye haue not receiued the spirit of bondage to feare againe, but ye haue receiued the Spirit of adoption.* The word *receiued*, is here put for a feeling of the powerfull worke of the Spirit of God: for the Spirit of God is receiued when he workes effectually in the hearts of men. Ioh. 14.17. it is said, *The world cannot receiue the Spirit*, because the Spirit neuer workes powerfully in the world. Now by the *spirit of bondage*, and by the *Spirit of adoption*, we are here to vnderstand one and the same Spirit, euen the holy Spirit of God, who is but one and the same, and yet hath seuerall operations and workings in men, yea in the selfe same men, and is therefore sometimes called the spirit of bondage and sometimes the Spirit of adoption. And we must know, that the Apostle here cals the Spirit of God the spirit of bondage and the Spirit of adoption, not with respect to the time before men be truly conuerted, and the time after true conuersion, as some do expound this text; that the Spirit of God is to men before their conuersion a spirit of bondage, and after their conuersion a Spirit of adoption, but (as I take it) the Apostle here calleth the Spirit of God the *Spirit of bondage* and the *Spirit of adoption*,

tion, in respect of his different working in such as are truly conuerted, at seuerall times, as namely, at the beginning of their conuersion, and afterwards. As first, he is called the spirit of bondage, in that when he begins to worke in such as belong to Gods election to their conuersion, he discouers to them their sinnes by the Law of God, and what they haue deserued by their sinnes, and makes them see themselues for their sinnes bound ouer to the curse of the Law, to the wrath of God, and to eternall death and damnation, and so in a miserable bondage; and thereupon they are terrified, and affrighted, and brought to a wonderfull amazement, feare and trembling, in respect of that they haue deserued by their sinnes, euen to crie out with them Act. 2. 37. *What shall we do?* And that is the feare the Apostle here intends, caused by the spirit of bondage, when he saith, *Ye haue not receiued the spirit of bondage, to feare*: he addes *againe*: meaning as yet, or any more, as then you did in the beginning of your conuersion.

And secondly, the Spirit of God is called the Spirit of adoption, in that after men are by the worke of the Spirit conuerted, and now beleeue in Christ, and are by him iustified, and in and through him adopted to be the sonnes of God, he doth then worke in them by the preaching of the Gospell a sense and feeling of Gods loue to them in Christ, and perswades them that God is their father, and that by his speciall grace and fauour they are adopted to be his children in and through Christ Iesus: he doth witnesse that to them, as the Apostle saith in the next verse. And hence he is called the *earnest of our inheritance*, Ephes. 1. 14. For the Spirit of God is called the Spirit of adoption, because he both workes adoption, and also workes the sense of it in the hearts of true beleeuers. *Whereby*, or by whom, that is, by which Spirit. *We*. You, and I, and all true beleeuers. *Crie Abba, Father*: that is, call on God earnestly and feruently, with a childlike boldnesse and confidence: we call on him as our gracious and louing father in Iesus Christ. The word is here doubled, *Abba, Father*, and so in the originall, one an Hebrew or Syriacke word, & the other a Greeke word, one to expound the other,

אבא אבון
id est, pater, Pater noster.
ὁ πατὴρ ἡμῶν.

other, and to signifie the greater vehemencie, as if he had said, whereby we crie *Father, Father.* Thus then conceiue we the meaning of the words of this verse.

For ye do not yet or now any more feele the powerfull worke of the holy Spirit of God in your selues, discouering to you your sinnes by the Law of God, and making you see your selues for your sinnes bound ouer to the curse of the Law, to the wrath of God, and to eternall damnation, thereby working in you a wonderfull amazement, feare, and trembling, and an holy despaire, in respect of that you deserue for your sinnes, as you did in the beginning of your conuersion: but now you feele the holy Spirit of God working in you powerfully by the preaching of the Gospell, a sense and feeling of Gods loue to you in Christ, and perswading you that God is your Father, you by his speciall loue and fauour his adopted children in and through Christ Iesus; by which holy Spirit of God thus working in vs, both I and you, and all true beleeuers are able, and do call on God earnestly, and feruently, and with childlike boldnesse and confidence, as our gracious and louing father in Iesus Christ, yea we call on him with vehemencie, and feeling affections, Father, Father.

Now from the Apostles argument, by which he proues that such as are led by the Spirit of God are the children of God, because they haue receiued the Spirit of adoption, witnessing to them Gods loue to them in Christ, I forbeare to speake, we shall more fitly speake of that in the next verse.

In the first place here obserue we, the Apostle saith, the beleeuing Romans had not now the Spirit working in them as a spirit of bondage, as they had in the beginning of their conuersion, but now they felt him working in them as a Spirit of adoption; they had not receiued the spirit of bondage to feare againe, but they had receiued the Spirit of adoption: whence we are giuen to vnderstand thus much.

Doct. 1. The holy Spirit of God is to all Gods children first a spirit of bon-

That the holy Spirit of God is to all Gods children first a spirit of bondage, and then a Spirit of adoption. The holy Spirit of God holds this course in all that belong to Gods election: he discouers to them by the Law of God their sinnes, and what they haue deserued by them, euen the curse of the

Law,

Law, the wrath of God; and thereby he brings them to amazement, feare, and trembling. And then he workes in them by the preaching of the Gospell a sense and feeling of Gods loue to them in Christ, and a perswasion that God is their father, and they his adopted children in and through *Christ Iesus*. He first humbles them by the Law, with a sight of their sinnes, and of the wrath of God due to them for their sinnes, and then he raiseth them vp by the Gospell, with comfort in Christ, in the apprehension of Gods loue to them in and through him. And this is that the people speake of in Hozea 6.1.2. *Come* (say they) *let vs returne to the Lord, for he hath spoiled, and he will heale vs: he hath wounded vs, and he will bind vs vp. After two dayes will he reuiue vs, and in the third day he will raise vs vp, and we shall liue in his sight.* Where we see plainly the Lords order: first he wounds, and then he binds vp: he humbleth, and then he raiseth vp with comfort. And thus dealt the holy Spirit of God with the Iewes, Act.2. he first brought them by *Peters* preaching of the Law to them, to a sight of their sinnes, euen of that sinne of crucifying Christ, and what they had deserued by that sinne, and so to vtter amazement in themselues, so as they cryed out verse 37. *Men and brethren, what shall we do?* They were terrified and trembled, and knew not what to do; then he raised them vp with comfort in the assurance of the pardon of their sinnes. And thus dealt the Lord Iesus with *Saul*, Acts 9.4.6. we reade that he cast him downe to the earth, he humbled him, he brought him to trembling and astonishment, and then he lifted him vp againe with comfort. Thus indeed deales the holy Spirit with all that belong to Gods election. And the reasons why he thus deales are these.

dage, & then a Spirit of adoption.

Hoze.6.1.2.

Act.2.14. to 41.

Act. 9.4.6.

First, the Lord hath so appointed, that his elect should be humbled and brought to see themselues in bondage, euen bound ouer to the curse of the Law, and wrath of God, and then set at libertie by grace. Isay 61.1. the Prophet brings Christ thus speaking, *The Spirit of the Lord God is on me, and the Lord hath annointed me, he hath sent me to preach good tydings vnto the poore, to bind vp the broken hearted, to preach libertie*

Reason 1.

bertie to the captiues, and to them that are bound, the opening of the prison.

And againe, secondly, the holy Spirit of God knowes well, that none are fit to receiue comfort but such as are truly humbled with the sight of their sinnes, and of the wrath of God deserued by their sinnes: and he knowes well that the fallow ground of mens hearts must first be plowed and furrowed, and then the seed of grace and comfort cast into them, Ierem. 4. 4. *Breake vp your fallow ground, and sow not among the thornes.* Thus the holy Spirit of God is to all Gods children, first a spirit of bondage, and then a Spirit of adoption: he first humbles them that belong to Gods election by the Law of God, bringing them to a sight of their sinnes, and of the wrath of God due to them for their sinnes; and then he raiseth them vp by the Gospell with comfort in Christ, in the apprehension of Gods loue to them in and through Christ.

Vse 1. The opening of the Law of God and the applying of it to the discouering of mēs sinne, is very needfull.

Now then for the vse: first this discouers, that the opening and expounding of the Law of God, and the applying of the Law to the discouering of the sinnes of men, and what men deserue by their sinnes, is verie needfull. And men do vniustly except against the Ministers of the word, in that they as occasion is offered, do in the preaching of the word lay mens sinnes open, yea their particular sinnes, and tell them plainly, that hell and damnation is due to them for the same. Oh men cannot abide this, they would heare of nothing but the Gospell, nothing but mercie: alas they consider not, that the holy Spirit of God humbles men that belong to God by the Law of God truly opened and rightly applied, and thereby brings them to a sight of their sinnes, and of the wrath of God due to them for their sinnes, that so he may raise them vp by the Gospell with true and sound comfort in Christ: this they consider not, but indeed so it is. And therefore the opening of the Law of God, and the applying it to the discouering of sinne, and what men deserue by the same, is a needfull thing in the first place.

Vse. 2. Men deceiue themselues

Secondly, is it so that the holy Spirit of God is to all Gods children first a spirit of bondage, and then a Spirit of adoption?

tion? doth he first humble them that belong to Gods election by the Law of God, and then raise them vp by the Gospell with comfort in Christ? Then learne we to take heed we deceiue not our selues, let vs not thinke that the holy Spirit of God is to vs a Spirit of adoption, and that it is he that doth witnesse to vs Gods loue in Christ, vnlesse we haue first found him to vs a spirit of bondage, that he hath brought vs to a sight of our sinnes, yea of our particular sinnes, and of Gods wrath due vnto vs for our particular sinnes, and that in regard of them our hearts haue bene wounded, and that we haue bene terrified and affrighted in regard of our particular sins. Alas, thousands in the world content themselues with a generall sight of sinne, as haply when Gods hand is on them in some grieuous affliction, they can then say we are sinners, yea we are great and grieuous sinners, God helpe vs: and they content themselues with some light vanishing touch of conscience, causing them to send out a naturall sigh or sob, as the bruite beast groanes vnder the burden, but their hearts were neuer truly pressed and broken with the weight and burden of one particular sinne, and so they deceiue themselues. We must come to this, euen to haue our hearts smitten and wounded, and broken, in regard of our particular sinnes: and if we neuer felt this, the comfort we frame to our selues in Christ is not the comfort of Gods children. Hast thou bene a lewd wicked wretch, and didst thou neuer yet find thy selfe humbled, and terrified, and affrighted with the sight of thy particular sinnes? Surely then *Iudas* was nearer heauen then thou art as yet. We must euerie one come to this in some measure, we must in some measure be humbled and broken for our particular sinnes, I say in some measure: *for all that belong to Gods election are not in the like measure humbled and broken for their sinnes, in the beginning of their conuersion, the Lord in his wise disposition humbleth some men more and some lesse.* *Lydia* and the Iaylor, Act. 16. are pregnant examples to this purpose, they being but newly conuerted were able to eate and drinke, and to reioyce, and yet euerie one must in some measure be humbled for his particular sinnes; and we must euery one

who thinke that the Spirit of God is to them a Spirit of adoption, and yet neuer found him to them a spirit of bondage.

Note.

one of vs finde the holy Spirit of God to be to vs a ſpirit of bondage before we find him to be a Spirit of adoption: and if we haue not found the holy Spirit of God a ſpirit of bondage, if we haue not found that he hath brought vs to a ſight of our ſinnes, yea of our particular ſinnes, and that we haue bene terrified with a ſight of them, and with an apprehenſion of Gods wrath due to vs for the ſame; we do but in vaine imagine that the Spirit of God is to vs a Spirit of adoption, and that it is he that doth witneſſe to vs the loue of God in Chriſt. And therefore this we muſt labour for, and neuer reſt till we come to it, and then finding comfort in Chriſt, we may be ſure it is the holy Spirit of God that doth comfor vs, and is to vs a Spirit of adoption.

But ye haue not receiued the ſpirit of bondage to feare againe: but the Spirit of adoption, &c.

In the next place obſerue we, the Apoſtle here ſaith, it was the Spirit of God that wrought in the beleeuing Romanes at the beginning of their conuerſion as a ſpirit of bondage, cauſing then a feare in them by the preaching of the Law of God, and it was alſo the Spirit of God that now wrought in them as a Spirit of adoption, working in them by the preaching of the Goſpell a ſenſe and feeling of Gods loue to them in Chriſt, perſwading them that God was their father in and through Chriſt. Now the doctrine hence offered is this.

Doct. 2. The Spirit of God makes both the Law and the Goſpell preached effectuall.

That it is the Spirit of God that workes both by the Law and by the Goſpell, and makes both the Law and the Goſpell preached to haue a kindly working in the ſoules of men. It is the Spirit of God that workes humiliation by the preaching of the Law, and it is alſo the Spirit of God that works comfort by the preaching of the Goſpell. The holy Spirit of God makes the preaching of the Law and of the Goſpell to become effectuall, and to haue their proper worke and effect in the hearts and ſoules of men and women: and without the Spirit of God neither the Law preached hath power to bring men to a ſight of their ſinnes, and to worke in them feare, terror, and amazement in the apprehenſion of Gods wrath due

due to them for their ſinnes; or the Goſpell preached hath power to worke in them that are humbled for their ſinnes any ſenſe and feeling of Gods loue to them in Chriſt, or any true ſauing comfort. And to this purpoſe is that text, Iſay 48. 17. where the Lord ſaith, *I am the Lord thy God, which teach thee to profit, and leade thee by the way that thou ſhouldeſt go.* I teach thee to thy profit & to thy comfort and vnleſſe I teach thee, thou canſt not reape either profit or comfort by any teaching whatſoeuer. And hence it is ỳ the Lord ſaith, Iſay 57. 19. *I create the fruite of the lips to be peace: peace vnto them that are afarre off, and to them that are neare, ſaith the Lord.* And to the ſame purpoſe ſpeakes the Apoſtle moſt plainly, 1. Cor. 3. 6. 7. *I haue planted, Apollos watered, but God gaue the increaſe. So then neither is he that planteth any thing, neither he that watereth, but God that giueth the increaſe. Paul* may plant, and *Apollos* water, but it is the Spirit of God alone that makes the word profitable and fruitfull. 2. Corin. 4. 6. the Apoſtle ſaith, that by the ſame almighty power whereby the Lord brought light out of darkneſſe at the firſt creation of all things, doth *he ſhine in the hearts of men, to giue the light of the knowledge of the glory of God in the face of Ieſus Chriſt.* It is the mightie power of God, euen that power by which he brought the light out of darkneſſe at the firſt creation, that makes men ſauingly to apprehend, to know, and to vnderſtand the ſweete comforts of the Goſpell. And to theſe we might adde many other teſtimonies of Scripture, clearing and confirming this truth, that it is the holy Spirit of God that works both by the Law and by the Goſpell, and makes both the Law and the Goſpel preached to haue a kindly working in the ſoules of men, and that it is the holy Spirit of God that workes humiliation by the preaching of the Law, and that works alſo true and ſauing comfort by the preaching of the Goſpell. And there be alſo reaſons and grounds of this truth. As

Iſay 48. 17.

Iſay 57. 19.

1. Cor. 3. 6. 7.

First, both the Law and the Goſpell are the breath of the holy and good Spirit of God, he is the author of them both, he gaue them a being, and it is he that puts life and quickening into them. *Reaſon. 1.*

Againe,

Reason 2.

Againe, ſecondly, the Law and the Goſpell are but inſtruments, yea they are but inſtruments ſignifying and teſtifying the good and holy will of God to his people touching matters of faith and practiſe, they are not as phyſicall and naturall inſtruments, as hauing vertue in themſelues, as compounds of herbes, or the like giuen for phyſicke, are naturall meanes of health; the Law and the Goſpell are not inſtruments of that nature, but onely ſignifying and teſtifying inſtruments: and therefore this we may reſolue on as a certaine truth, That it is the holy Spirit of God that makes both the Law and Goſpell preached to haue their kindly working in the ſoules of men, and that it is he alone that works humiliation by the preaching of the Law, and that workes alſo ſound and ſauing comfort by the preaching of the Goſpell.

Vſe. 1. Strength against offence ariſing from this, that the word of God truly preached workes kindly on ſome, and not on others.

And for vſe, firſt this may ſerue to arme and ſtrengthen vs againſt offence in regard of this, that the word of God truly and faithfully preached, hath a kindly working in ſome and not in others. We are not to ſtumble at it, in that we ſee where the Law and Goſpell are truly opened and expounded, and rightly applied, yet there all are not wrought on, but manie ſtill continue in their hardneſſe, and go on in their ſinnes, and are not reformed; yea the ſharpeſt edge of the Law is blunted on the hardneſſe of their hearts. We muſt remember it is the holy Spirit of God that workes both humiliation by the preaching of the Law, and that workes alſo true and ſauing comfort by the preaching of the Goſpell. The Spirit of God is like the wind, ſo compared, Ioh. 3. 8. *As the wind bloweth where it liſteth, ſo the Spirit of God worketh where it pleaſeth him.* And though the Preachers of the word take neuer ſo much paines, and ſhould wiſh themſelues with *Paul*, Rom. 9. 3. *Seuered from Chriſt*, that men might be wrought on by their preaching, yet ſhall no more be wrought on, then thoſe to whom it pleaſeth the good Spirit of God to make the word powerfull and effectuall. Without queſtion Chriſt preached moſt holily, and moſt powerfully, yet were not all wrought on that heard him: no, his diſciples were not ſo thorowly wrought on as they ought to haue bene: he often reproued

Ioh. 3. 8.

Rom. 9. 3.

proued them for their want of faith. And therefore we are not to ſtumble at it, and to thinke it ſtrange, that ſome are wrought on by the word of God truly preached, and others ſtill continue in their hardneſſe and ſinnes vnreformed.

Vſe.2. We are not to reſt on the excellencie of anie mans gift in preaching, as ſufficient to make the word preached effectuall.

Neither are we to reſt on any excellencie of wit or vnderſtāding in our ſelues, for conceiuing the word of God, or profiting by it.

And for a ſecond vſe of the point. Is it ſo that it is the holy Spirit of God that makes both the Law and the Goſpell to haue their kindly working in the ſoules of men? Then learne we not to reſt on the excellencie of any mans gift in preaching, as able and ſufficient to make the word preached to haue a kindly working in our ſoules. Indeed a good gift that way is a good meanes, but be a mans gift neuer ſo excellent, it is but a meanes, and it is from the good hand of God, and power of the holy Spirit of God, that alone makes mans preaching effectuall, be his gift neuer ſo excellent. And when we come to the hearing of the word of God, take we heed that we reſt not on any excellencie of wit, or vnderſtanding in our ſelues, as if we were able to conceiue the word of God and to profit by it, by any ſtrength or abilitie in our ſelues: no, no, when we go to a Sermon, pray we with *Dauid*, Pſal. 119.18. *Lord open mine eyes, that I may ſee the wonders of thy Law*, and the ſecrets of thy Goſpell: Lord let thy good Spirit make thy good word both in the inſtructions and comforts of it, to haue a kindly working in my ſoule. And on this ground learne we not to reſt in that we conceiue out of the word of God by our owne heads, nor yet in that we barely conceiue by the teaching of others, for ſo we ſhall haue but a generall notion, and a vaniſhing ſpeculation of the good word of God, and that will faile vs in time of triall: but let vs be earneſt with the Lord in prayer, that he would alſo inwardly teach vs by his good Spirit, and that his holy Spirit would inſtruct vs, and comfort vs, and cauſe his good word to haue the proper and kindly working in our ſoules; and when thou findeſt the word of God kindly working on thy ſoule, when thou findeſt thine hard heart hammered and humbled by the Law of God truly opened and applied, and when thou findeſt thy broken heart bound vp, and thy wearie ſoule refreſhed, cheared vp, and comforted by the preaching

of the Gospell, acknowledge that to be the speciall worke of Gods holy Spirit, and blesse him for it: all the praise and all the glorie of that worke belongs to him alone. Thou seest many others partakers of the same meanes that thou art, and that heare the same Sermons that thou dost, and yet still they go on in their hardnesse, and in their sinnes without any remorse or touch of conscience, and so are farre from true comfort; and what art thou better then they by nature? surely nothing at all, thou art no more capable of good things of thy selfe then they are, thy heart was once as fast lockt vp against the good word of God as theirs now is, and it is the holy Spirit of God that hath opened it, and it is he that of his meere goodnesse and mercie hath put that difference betweene thee and them, and blesse him for it.

Now further, in that the Apostle saith, the beleeuing Romans had not receiued the spirit of bondage to feare againe, but they had receiued the Spirit of adoption, that is, they had not the Spirit of God powerfully working in them, discouering sinne to them, and making them see themselues for their sinnes bound ouer to the curse of the Law, and thereby causing feare, amazement, and trembling in them, *Againe*, that is, as yet, and now any more, but now they had the Spirit of God working in them as a Spirit of adoption: hence then a question may arise, namely, this.

Quest. Whether a child of God, one that hath the holy Spirit of God working in him as a Spirit of adoption, working in him a sense and feeling of Gods loue to him in Christ, may at any time againe, and after that, haue the Spirit of God working in him as a spirit of bondage, bringing him to a sight of his sinnes, and making him see himselfe for his sinnes bound ouer to the curse of the Law, and thereby causing in him astonishment, and feare, as he had in the beginning of his conuersion, when the Spirit of God began to worke on him to his conuersion, or no?

Answ. To this I answer, No, he cannot, a child of God that hath now receiued the Spirit of adoption, euen the Spirit of God witnessing Gods loue to him in Christ, can neuer after that haue

haue the Spirit of God working in him as a Spirit of bondage. Indeed, I grant that a child of God, one that hath now the Spirit of adoption, and feeles Gods loue shed abroad in his heart by the Spirit of God giuen to him, may by reason of some sinne he hath fallen into, feele his conscience terrified and affrighted, and he may feele in himselfe wonderfull terrors, and feares, and amazement; yea he may thinke himselfe for a time no better then a reprobate, and a verie cast-away: but that is not properly the working of the Spirit of God in him, but indeed that is the worke of his owne corruption still abiding in him. As *Bradford* the holy Martyr said well, Our cecitie, and blindnesse, and corrupt affections, do often shadow the sight of Gods seed in Gods children, as though they were plaine reprobates, whereof it commeth, that they praying according to their sence, but not according to truth, desire of God to giue them againe his Spirit, as though they had lost it and he had taken it away, which thing God neuer doth indeed, although he make vs to thinke so for a time. These are his words; whence it is cleare, that the amazement, terrors, and feares that are in a child of God after some sinne committed by him, and his thinking of himselfe for a time no better then a reprobate and a forlorne person, are not properly wrought in him by the holy Spirit of God, but they come from his owne blindnesse, and from his owne weakenesse and corruption still abiding in him. The worke of the Spirit of God in a child of God at such a time is to another purpose, euen to make him crie with *Dauid*, Psal. 22. 1. *My God, my God, why hast thou forsaken me?* Where we see, that *Dauid* according to the sence and iudgement of flesh, still felt himselfe forlorne, and vtterly reiected of God, yet the Spirit of God had another working in him, that made him by faith to apprehend the hidden mercie of God, and to say, My God, my God: and thus it is with a child of God after some sinne committed by him. And therefore though a child of God after some sinne committed, may haue amazement, terrors, and feares, yet those terrors and feares come not properly from the holy Spirit of God in him, but

Bradford.

Note. from his owne corruption ſtill abiding in him. *And the Spirit of God neuer workes in a child of God after he hath receiued the Spirit of adoption, as a ſpirit of bondage.*

Now in that the Apoſtle here ſaith, the beleeuing Romans had not receiued the ſpirit of bondage to feare againe, that is, they had not now the holy Spirit of God working in them to their deiection & humiliation by the Law, as they had in former times: hence a queſtion may ariſe; it might haue bene more fitly handled before, but I hope it wil not now be vnſeaſonable. I ſay, a queſtion may ariſe, namely, Whether the holy Spirit of God do bring men to a ſight of their ſinnes, and worke in them a ſenſe and feeling of their ſinnes, and what is due to them for their ſinnes, onely by the Law of God? and whether he do not ſometimes by the light of nature, being in the full force and ſtrength of it, not darkened, or not extinguiſhed, bring men to a ſight of their ſinnes, and worke in them a true ſenſe and feeling of their ſinnes, and a true touch of conſcience for them, and make them to ſee what is due to them for their ſinnes, or no?

Queſt.

Anſwer. To this I anſwer. That the holy Spirit of God doth ſometimes by the light of nature, being in the full force of it, not darkened, nor extinguiſhed, bring men to a ſight of ſome ſinnes, yea of ſome particular ſinnes, namely, ſome groſſe ſins; as *Abimelech* knew by the light of nature, that the groſſe act of adulterie was a ſinne, Geneſ. 20. 9. And he workes in them ſometimes by the light of nature, ſome touch of conſcience for ſinne, namely, ſome confuſed touch of conſcience, as the heathen had ſometimes ſome confuſed touch of conſcience for ſinne, and thereupon they had a conceit and an apprehenſion of infernall furies that ſhould torment men for their ſinnes, and they gaue ſpeciall names to thoſe furies, as *Nemeſis*, *Eumenides*, *Alecto*, and ſuch like: and they imagined that thoſe furies ſhould torment men for their ſinnes after diuers manners, as ſome they ſhould burne with torches, and ſting ſome with adders, and the like: yea they had a conceit that for ſome foule ſinne committed, they ſhould neuer be in quiet till they had offered ſome ſacrifice. Thus farre the heathen were

Gen. 20. 9.

were able to see their sinnes by the glimmering light of nature. And thus sometimes the holy Spirit of God works in men a confused touch of conscience for sinne by the light of nature, but the Spirit of God neuer brings men by the light of nature to a sight of their inward corruptions & sinnes, and to see the rebellions of their hearts to be sinne, neither doth he euer worke in men by the light of nature any sound touch of conscience for any particular sinne; onely by the Law of God opened and applied, doth the holy Spirit of God bring men to a sight of particular inward corruptions and sinnes, as Rom. 3. 20. *By the Law comes the knowledge of sinne.* And Rom. 7.7. The Apostle saith *I had not knowne sinne but by the Law.* And onely by the Law of God opened and rightly applyed, doth the holy Spirit of God bring men to a thorow and sound touch of conscience for particular sinnes, as Rom. 4. 15. *The Law causeth wrath:* the meaning is, it accuseth men for the transgression of it, and condemnes them, and so makes them see themselues liable to the wrath of God, and to eternall death and damnation. And not to passe from this without some short vse of it,

Rom. 3. 20.
Rom. 7.7.
Rom. 4. 15.

Vse 1. Beware of deceiuing your selues touching the sight of sinnes and touch of conscience for the same.

Let vs take heed on this ground we deceiue not our selues: we may see our sinnes, yea our particular sinnes, and we may haue some touch of conscience for sin, and yet it may be the holy Spirit of God hath wrought no further on vs but only by the light of nature, and so far as heathen men were sometimes wrought on. It may be we see onely our particular grosse sins, and we haue onely a confused touch of conscience for our sinnes: if we rest in that, we deceiue our selues, let vs neuer rest till we find that we are brought to a sight of our particular sinnes, yea of our inward corruptions, and that there is wrought in vs a thorow and sound touch of conscience for our particular sins. That only is the worke of the holy Spirit of God in men, by the Law of God opened & rightly applied.

Now further, in that the Apostle here saith, that the beleeuing Romanes had not the holy Spirit of God working in them as a Spirit of bondage, as sometimes they had, but now working in them as a Spirit of adoption; we see that the Spi-

rit of God had not left them in their deiection, and in their amazement, and in their terror and feare which he wrought in them by the preaching of the Law, but was now working in them to their comfort, witnessing Gods loue to them in Christ: and hence we are giuen to vnderstand thus much.

Doct. 3. The terrors and feares Gods Spirit works in Gods chosen, are as preparatiues to their consolation and comfort.

That though the holy Spirit of God do worke in them that belong to Gods election in the beginning of their conuersion, terror, feare, and amazement in the sight of their sinnes, and of Gods wrath due to them for the same, yet he leaues them not in that terror, and feare, and amazement, but he further workes in thē to their comfort. The holy Spirit of God workes terrors and feares, with which he is pleased to humble those that belong to God for a time, but as preparatiues to their consolation and comfort: they are but as the needle to the threed, as the needle in sowing makes way for the threed, so do terrors and feares in them that belong to God, make way to true and sound comfort. And thus dealt the holy Spirit of God with those Iewes Act. 2. he brought them by *Peters* Sermon to the sight of their sinnes, yea of that sinne of crucifying Christ *the Lord of life and glory*, and on the sight of their sinnes he wrought in them terror, and feare, compunction, and pricking in their hearts, as the text saith vers. 37. yet he did not leaue them, but he further wrought in them to their comfort, he made them crie out, *Men and brethren what shall we do?* They did not altogether dispaire of Gods mercy, but conceiued hope of remedie, and therefore desired to be instructed what they should do: and *Peter* further instructed them, and the holy Spirit of God further wrought in them to their sauing comfort. Galat. 3. 24. the Apostle saith, *The Law is our Schoolemaister to bring vs to Christ.* Now the Law onely discouers to men their sins, and what they haue deserued by their sinnes: it terrifies them with the curse, and with death and damnation due to them for their sinnes, and it shewes no remedie how to escape them: yet the holy Spirit of God doth not here leaue Gods elect, but he makes their humbling and their schooling by the smart rod of the Law, to be a preparatiue to their true

Act. v. 37.

Galat. 3. 24.

and

and ſound comfort: he workes further in them graciouſly, euen a ſight of Gods mercie in Chriſt, and makes them flie to the throne of grace, and to ſeeke for helpe, and remedie, and comfort in Chriſt: he leaues them not in their terror, feare, and amazement wrought in them by the Law, but he further workes in them to their comfort. For why, to giue the reaſon of this truth.

Reaſon.

The holy Spirit of God workes nothing in Gods elect but ſauingly, he workes nothing in them but that which tends to their comfort and ſaluation: that which the Lord makes the maine end of the giuing of his word, and of the preaching of it, is doubtleſſe driuen at and effected by the worke of the holy Spirit of God in them that belong to Gods election, and that is their comfort and ſaluation. The maine end of preaching the word of God, is to bring Gods elect to certaine hope of life and of ſaluation, and that is driuen at and effected in them by the worke of the holy Spirit of God. And therefore though the holy Spirit of God do worke in them that belong to God in the beginning of their conuerſion, terror, feare, and amazement on the ſight of their ſinnes, and of Gods wrath due to them for their ſinnes, yet he leaues them not in that terror, and feare, and amazement, but he further works in them to their comfort; and he makes the terrors and feares with which he is pleaſed to humble them for a time, but preparatiues to their conſolation and comfort.

Vſe. 1. A difference of the working of Gods Spirit in the elect and in the reprobate diſcouered.

And this in the firſt place diſcouers a manifeſt difference of the working of the holy Spirit of God in the elect and in the reprobate. In the elect he workes in the beginning of their conuerſion, terror, feare, and amazement on the ſight of their ſinnes, and of Gods wrath due to them for their ſinnes: yet he leaues them not in that terror and feare, but he further works in them to their comfort, and he becomes to them a Spirit of adoption. And the terrors and feares with which the Spirit of God is pleaſed to humble Gods elect for a time, are ſauing terrors and feares, and the Spirit of God makes them tend to their comfort and ſaluation. But in the reprobate the holy Spirit of God workes terrors, and feares, and amazement on

the ſight of their ſinnes, and of Gods wrath due to them for their ſinnes, and then he leaues them in thoſe terrors and feares, and ſo through their owne corruption, thoſe terrors and feares tend to their deſtruction, and are but beginnings of euerlaſting horror and confuſion; and they bring forth in them either fearefull and finall deſperation, as in *Cain*, in *Saul*, in *Iudas*, and ſuch like, or further hardneſſe of heart. As heate doth harden iron after it hath bene caſt into the fire; ſo terrors and feares in the reprobate, on the ſight of their ſinnes, and of Gods wrath due to them for their ſinnes, do many times harden their hearts, and make them deſperate in ſinning againſt God. So different is the working of the holy Spirit of God in the elect and in the reprobate, he working terror, feare, and amazement in them both; and on the ſight of their ſinnes, and of Gods wrath due to them for the ſame, in the one he workes ſauingly, but in the other to their eternall horror and confuſion.

Vſe. 2. Comfort to them in whō the Spirit of God hath wrought terror, feare, and amazement, on the ſight of their ſins, and hath not left them in that caſe, but hath begun to worke in them, to their comfort.

And for a ſecond vſe, is it ſo that though the holy Spirit of God worke in them that belong to Gods election, in the beginning of their conuerſion, terror, feare, and amazement, on the ſight of their ſinnes, and of Gods wrath due to them for the ſame, yet he leaues them not in that terror, feare, and amazement, but he further workes in them to their comfort? then hereupon learne to cheare vp thy ſelfe, whoſoeuer thou art, in whom the holy Spirit of God hath wrought terror, feare, and amazement on the ſight of thy ſins, and of Gods wrath due to thee for the ſame, if ſo be the holy Spirit of God haue not left thee in that caſe, and giuen thee ouer to vtter deſperation, which is the caſe of the reprobate, but hath begun to worke in thee to thy comfort.

Queſt.

Yea but, alas, thou wilt ſay, How ſhall I know that? I feele my conſcience terrified, and wonderfully affrighted with the ſight of my ſins, and I cannot yet take hold of any comfort, I cānot beleeue the promiſe of mercy, I would giue the world, if it were mine to giue, for a dramme of faith, & I feare that I am a reprobate, and that the Lord will giue me ouer to vtter and finall deſperation. How ſhall I know that the holy Spirit

of

of God hath not left me in my terror, feare, and amazement, but hath begun to worke in me to my comfort?

Answ. I answer thee. Trie thy selfe by this: dost thou finde that thy terror, feare, and amazement, driues thee to seek to Christ? As the sense and smart of a wound in the body driues a man to seeke the bodily Chyrurgion: so doth the sense & smart of the wound of thy conscience driue thee to seek to Christ the heauen. Physition. Doth thy terror, feare, and amazement, make thee seeke to God for mercie, pardon, and forgiuenesse of thy sinnes? Thou wilt say, I would faine seeke to God, but I cannot. Dost thou indeed desire to seeke to God for mercie, pardon, and forgiuenesse of thy sinnes? doth not thy terror driue thee from God, but driue thee to desire to seeke to God for mercie, and is thy desire a constant desire, seconded with a carefull vse of all good meanes? doth it make thee seeke to others for counsell, for comfort, and for the helpe of their prayers? and doth it make thee carefull of the vse of all good meanes both publique and priuate, that thou maist find mercie and comfort from the Lord? Then comfort thy selfe, thou art in the way to true comfort, and the holy Spirit of God hath not left thee in thy terror, feare, and amazement, but hath begun to worke in thee to thy comfort. And though thy case for the present be grieuous and painfull, yet assure thy selfe, the Lord hath a purpose to do thee good, and thy terrors and feares are but preparatiues to thy consolation and comfort. The holy Spirit of God will not leaue thee in thy terror, feare, and amazement, but he will after a time be to thee a Spirit of adoption, and thou shalt after a time feele the loue of God shed abroad in thy heart, sealed vp by the testimonie of the holy and blessed Spirit of God: and therefore be of good comfort whosoeuer thou art.

I might here stand to shew, how Gods elect come to be actually accounted Gods children, namely, by adoption; and also that the Spirit of God is to Gods children a Spirit of adoption, witnessing Gods loue to them in Christ; but of those things we shall speake more fitly in the next verse: onely one thing I will note briefly. In that the Apostle saith, the beleeuing

beleeuing Romans had receiued the Spirit of adoption, that is, they had the Spirit of God working in them a ſenſe and feeling of Gods loue to them in Chriſt. Hence it is euident and cleare,

Doct. 4. The ſenſe and feeling of Gods ſpeciall loue in Chriſt comes onely frõ the worke of Gods Spirit Rom. 5. 5.

That the ſenſe and feeling of Gods ſpeciall loue in Chriſt comes from the worke of the holy Spirit of God: it is onely from the working of the holy Spirit of God that men or women haue any true ſenſe and feeling of Gods loue to them in Chriſt. Rom. 5. 5. the Apoſtle ſaith, *The loue of God is ſhed abroad in our hearts by the holy Ghoſt which is giuen to vs.* Epheſ. 1. 13. he ſaith, the Epheſians beleeuing the Goſpell, they were *ſealed with the holy Spirit of promiſe.* The holy Spirit of God did ſeale vp in their hearts the comforts and promiſes of the Goſpell, the loue of God in Chriſt made knowne and promiſed in the Goſpell. It was the holy Spirit of God that did ſeale vp to them, and gaue them a true ſenſe and feeling of it: for why, not to enlarge the point.

Reaſon.

It is the holy Spirit of God that knits Gods elect to Chriſt, and makes them one with him, in whom alone they are beloued of God: and though they be loued of God in Chriſt from all eternitie, yet till they be actually knit to Chriſt by the bond of his Spirit, they cannot poſſibly haue any ſenſe or feeling of that loue of God; and therefore doubtleſſe it is onely from the working of the holy Spirit of God, that men or women haue any true ſenſe and feeling of Gods loue to them in Chriſt.

Vſe. How manie deceiue themſelues touching the feeling of Gods loue.

And for the vſe of this, it makes knowne to vs that thouſands in the world deceiue themſelues touching the apprehenſion and feeling of Gods loue. Many bragge of it, that God loues them, and that they finde and feele Gods loue to them in Chriſt, they doubt not of it, and yet alas they do but flatter themſelues, they haue nothing in them but a meere preſumption and a blind conceit, they are ignorant perſons, or they go on in the practiſe of knowne groſſe ſinnes without repentance, and they cannot poſſibly haue any true ſenſe and feeling of Gods loue to them in Chriſt, that comes only from the working of the holy Spirit of God in men or women,

men, which they want: and they deceiue their owne ſoules in a matter of ſpeciall waight and conſequence. In the ſenſe and feeling of Gods loue in Chriſt, is the depth of all true comfort, it is that alone which makes our proſperitie truly pleaſant and comfortable, that ſweetens all our trials and afflictions, and none can haue that, but only ſuch men or women as haue it from the working of the holy Spirit of God. And therefore let vs take heed we do not thus deceiue our ſelues; and on this ground of truth there is comfort for all them whoſoeuer they be, that find and feele the holy Spirit of God working in them in ſpeciall manner, though as yet they haue not a ſenſe and feeling of Gods loue to them in Chriſt, which they would faine haue, and deſire aboue all things in the world: for ſo the caſe my be, and is with ſome. Doſt thou feele the holy Spirit of God working in thee in ſpeciall manner, an hatred of all ſinne, a purpoſe to pleaſe God in all things, and a true feare of God? comfort thy ſelfe, the holy Spirit of God is now to thee a Spirit of life and power, and aſſuredly he will be to thee in time a Spirit of comfort, filling thy heart with ioy in beleeuing, and will certainly in the end worke in thee a liuely ſenſe and feeling of Gods loue to thee in Chriſt; feare it not, and let it be thy comfort.

Come we now to the effect that the Spirit of adoption wrought in the Apoſtle himſelfe and in the beleeuing Romanes, in theſe words, *Whereby we crie Abba, Father.* The effect we ſee in general was inuocatiõ, prayer, & calling on the name of the Lord: *Ye haue receiued the Spirit of adoption wherby we crie Abba, Father.* Now the cõcluſion hence offered is this.

That inuocation, prayer, and calling on the name of the Lord, is a certaine fruite and effect cauſed by the holy Spirit of God, euen by the Spirit of adoption. Such as haue the Spirit of adoption, the Spirit of God witneſſing Gods loue to them in Chriſt, they haue their hearts moued by that Spirit to pray to God, and by that Spirit they haue their mouthes opened in prayer, and in calling on the name of the Lord. The Spirit of adoption cauſeth inuocation, and prayer, and calling on the name of the Lord. And to this purpoſe we finde

Doct. 5. Inuocation and calling on the name of the Lord is a certaine fruite of the Spirit of adoption.

1. Cor. 1.2. finde. 1. Cor. 1.2. the Apoſtle ioynes together, *Sanctified in Chriſt Ieſus*, and *calling on the name of the Lord*. Such as are ſanctified by the Spirit of Chriſt, and haue the ſanctifying Spirit of Chriſt in them, who doubtleſſe doth witneſſe Gods loue

Zach. 12. 10. to them in Chriſt, they call on the name of the Lord. Zach. 12. 10. the Lord promiſed to powre on the houſe of Dauid, and vpon the inhabitants of Ieruſalem, the *Spirit of grace and*

Rom 8.26. *of compaſſion or deprecation*. Verſe 26. of this Chapter, the Apoſtle ſaith, *The Spirit maketh requeſts for vs, with ſighes which cannot be expreſſed*, that is, the Spitit of God ſtirres vp and

Galat. 4.6. frames ſuch deſires in vs, by which we pray to God. Galat. 4. 6. the Apoſtle ſpeakes expreſſely to this purpoſe, *Becauſe ye are ſonnes, God hath ſent forth the Spirit of his Sonne into your hearts, which cryeth Abba father*. Act. 9. 14. it is made a note of the people of God, euen ſuch as did profeſſe the name of Chriſt, and did belong to Chriſt, and were the children of God, that they *called on the name of the Lord*. And theſe teſtimonies do ſufficiently cleare and confirme the truth of the point in hand, that inuocation, and prayer, and calling on the name of the Lord, is a certaine fruite cauſed by the holy Spirit of God, euen by the Spirit of adoption: that ſuch as haue the Spirit of adoption, their hearts are by that Spirit ſtirred vp to pray to God, and by that Spirit they haue their mouthes opened in prayer, and in calling on the name of the Lord. And the Spirit of adoption doth certainly cauſe inuocarion, prayer, and calling on the name of the Lord: for why? the reaſon and ground of it is this; The Spirit of adoption, the Spirit of God witneſſing Gods loue in Chriſt, doth aſſure men or women that God is reconciled to them, and of an enemie become a friend to them, and that now they may freely ſpeake to him as one friend to another, & that he is now as ready to heare them, as a father to heare his owne deare children: and withall he diſcouers to them their owne wants, both concerning their ſoules and bodies, and that God is the fountaine of all good things they ſtand in need of, and from him they may haue ſupply of al their wants; and ſo he ſtirres vp in them a readineſſe and willingneſſe to go to God in prayer: he vn-

Reaſon.

doubtedly

doubtedly ſtirres vp their hearts to pray to God, and he opens their mouthes in prayer and in calling on the name of the Lord.

Now then for vſe of this, firſt this truth may ſerue as a ground of triall, and of diſcerning whether we haue the Spirit of adoption or no, and whether we be the adopted ſonnes and daughters of God or no. Doſt thou finde this bleſſed fruit of the Spirit wrought in thee? doſt thou finde thine heart ſtirred vp to pray to God, and thy mouth opened in prayer and calling on the name of the Lord on euery occaſion? when thou art to vſe the holy things and the ordinances of God, art thou ſtirred vp to ſeeke to God for a bleſſing on them? when thou art to vſe the cratures of God, meate, drinke, and apparell, or thine houſe or lands, art thon ſtirred vp to ſanctifie them by prayer, as 1. Tim. 4. 5. *Euery creature of God is good, and nothing ought to be refuſed, if it be receiued with thankeſgiuing, for it is ſanctified by the word of God and prayer.* In the time of thy wants either of body or ſoule, and eſpecially in regard of the wants of thy ſoule, art thou moued to go to God by prayer, howſoeuer thou doſt vſe all good meanes for the ſupply of them, yet thou art ſtirred vp to ſeeke to God by prayer, eſpecially for the ſupply of them? Surely then thou haſt the Spirit of adoption, and that is an infallible note and euidence that thou art an adopted ſonne or daughter of God. But on the other ſide, doſt thou finde that thou haſt no minde to call on the name of the Lord? doſt thou ruſh on holy things, and the ordinances of God without ſeeking to God for a bleſſing on them? doſt thou fall to thy meate and drinke, and vſe thy apparell, and houſe and land, and art not ſtirred vp to go to God by prayer, that he would ſanctifie and bleſſe them to thee, or if thou doſt, it is but for forme and faſhion? when the hand of God is on thee by ſickneſſe or any diſtreſſe, canſt thou not then call on the name of the Lord, but thou ſendeſt to the Church to be prayed for (which I ſpeake not againſt, the beſt haue need of the prayers of others) but art thou like the fooliſh virgins Mat. 25. 3. haſt thou no oyle in thy lampe? haſt thou no abilitie

Vſe 1. How we may know whether we haue the Spirit of adoption or no.

at all to pray for thy selfe at any time? deceiue not thy selfe, thou hast not the Spirit of adoption, thou hast no euidence to the comfort of thine owne soule, that thou art an adopted sonne or daughter of God: where there is no calling on God by prayer, certainely there is no Spirit of grace, no Spirit of adoption, no Spirit of God witnessing Gods loue in Christ. Psal. 14. 4. it is a note of an hypocrite and wicked man, *Not to call on God*, and therefore do not sooth vp thy selfe in a conceit, that thou art a child of God, if thou finde not that the Spirit of God hath wrought in thee this blessed fruite, inuocation, prayer, and calling on the name of the Lord.

Vse. 2. Comfort for them whose hearts are stirred vpto prayer on euery occasion.

And for a second vse, is it so that the Spirit of adoptiō doth certainely cause inuocation, prayer, and calling on the name of the Lord? then here is matter of comfort for thee, whosoeuer thou art that hast thine heart stirred vp to pray to God, & thy mouth opened in inuocation, prayer, and calling on the name of the Lord on euery occasion. Hast thou the Spirit of prayer and inuocation? certainely then thou hast the Spirit of adoption. Hast thou the gift of prayer, and not to vtter words of prayer onely, (for that an hypocrite may do,) but to powre out thine heart to the Lotd, and to lift vp thy prayers vnto him? Hast thou that gift in any measure? (for all haue it not in like measure, but some in a greater measure some in lesse.) Hast thou that gift in any measure, and hast thou a willingnesse to pray to God on euery occasion? yea canst thou but sigh and groane to God as occasion is offred? Then comfort thy selfe, that is a sure note and euidence to thee, that thou art an adopted sonne or daughter of God, and that God is thy father, and he hath set his owne stampe and seale on thee, and marked thee out for one of his owne, and he will heare and fulfill thy desire, Psal. 145. 19. Yea so soone as a holy desire is stirred vp in thine heart by his good Spirit, he will heare and answer thee. Isai. 65. 24. *Before they call I will answer.* And that may be a matter of sweete comfort to thee.

Now it is not to be passed by without obseruation, that the Apostle heare changeth the terme, and saith, *We: hereby we crie, Abba, Father:* he saith not, ye haue receiued the Spirit

of

of adoption, whereby ye crie *Abba, Father*: but whereby *we*, that is, I, and you, and all true beleeuers, crie *Abba, Father*. The Spirit of adoption ſtirres vp and cauſeth me, and you, and all true beleeuers, to call on the name of the Lord.

Now hence note we, that the Spirit of adoption cauſeth all and euerie one of Gods children to call on the name of the Lord. Euerie one that hath the Spirit of adoption, hath his heart ſtirred vp by that Spirit to pray to the Lord, and by that Spirit he hath his mouth opened in inuocation, and prayer, and calling on the name of the Lord. Euerie child of God, euerie one that hath the Spirit of grace, hath alſo the Spirit of prayer in ſome meaſure. Some indeed haue it in a greater meaſure, and ſome in a leſſer, but euerie one of Gods children haue it in ſome meaſure: that place of Zach 12. 10. proues it; the Lord there promiſeth indefinitely, that he would powre on the houſe of *Dauid*, and vpon the inhabitants of Ieruſalem, the Spirit of grace and of compaſſion. And verſe 27. of this Chapter, the Apoſtle puts it downe indefinitely, that *the Spirit makes requeſt for the Saints according to the will of God*. The Spirit of God ſtirs vp the heart of euery one that is a Saint, of euery child of God, to make requeſts and ſupplications to the Lord. And why?

Doct. 6. Euerie one who hath the Spirit of grace hath alſo the Spirit of praier, in ſome meaſure.

The Spirit of adoption is one and the ſame in all Gods children, they are all one body, and they haue one and the ſame ſpirit. Epheſ. 4. 4. *There is one body and one Spirit*, and that Spirit hath one and the ſame kind of working in them all, and brings forth the ſame effect in all and euery one of Gods children, euen this particular effect of inuocation, prayer, and calling on the name of the Lord, though in different degrees.

Reaſon.

And this I note in a word, as a ground of comfort to Gods children: it may comfort them in regard of their weakneſſe in prayer. Haply they are weake, they are not able ſo well to pray for themſelues, and they pray for others very weakely: it may be they are vnder the hand of God in ſickneſſe, and they cannot ſo well pray for themſelues in regard of the ſtrength of their preſent anguiſh and paine: well let them then

Vſe. Comfort to Gods children in regard of their weakneſs in prayer.

then call to mind and remember, that the Spirit of adoption and grace is a Spirit of prayer in other of Gods children; and he causeth that effect of inuocation and prayer in other of the children of God.

Obiect. But what is that to me, thou wilt say?

Answ. Yes surely, it makes much for thy comfort: thine owne heart can witnesse with thee, no doubt, that thou hast bene stirred vp by the Spirit of adoption and grace to pray for others as for thy selfe, in time of their weakenesse and sicknesse, and assure thy selfe, others that are Gods children are now stirred vp by the same Spirit to pray for thee, and thou hast part in the prayers of Gods children that are many miles distant from thee, and though they neither see nor heare of thy particular distresse: indeed those that see or heare of thy particular weaknesse are more affected with it, and pray for thee more particularly. Yea know to thy comfort, that thou hast the benefite of the holy prayers of all Gods children throughout the whole world, and thou farest the better for the prayers of those that neuer saw thee. The Spirit of adoption and grace that is in thee is also in them, and that Spirit stirres vp their hearts to pray not onely for themselues, but also for all their fellow members, and especially for such as are distressed; and so vndoubtedly thou hast the benefit, and thou hast the comfort from the prayers of all Gods children whersoeuer they be: thinke on that to thy comfort, and so I passe from that briefly. Now touching this effect of inuocation, prayer, and calling on the name of the Lord, caused in the Apostle, and in the beleeuing Romans in particular, the Apostle saith, the Spirit of God caused him and them to crie *Abba, Father*: where first we see, that their inuocation, prayer, and calling on the name of the Lord, caused by the Spirit of adoption and grace, was a crying, it was earnest, and feruent: and hence followes this conclusion.

Doct. 7. True prayer is earnest and feruent.

That true prayer is a crying to God: prayer sent out from the Spirit of adoption, is earnest and feruent, it is sent out with feruencie of spirit, and with earnestnesse of inward affection: and such as pray to God as they ought, they pray with feruen-

feruencie, and with inward intention of the heart. And hence it is that prayer is compared to sacrifice, Psal. 119. 108. *O Lord I beseech thee accept the free offerings of my mouth:* and to incense, Psal. 141. 2. *Let my prayer be directed in thy sight as incense, and the lifting vp of mine hands as an euening sacrifice.* To note to vs, that true prayer ought to be offered vp as it were by fire, and ought to proceed from a feruent heart, from the heat of the heart, that it may be a sweet sauour in the nostrils of the Lord. And therefore the prayers of the Saints are called *sweet odours.* Reue. 5. 8. And hence it is that prayer is called a powring out of the soule, 1. Sam. 1. 15. *I haue powred out my soule before the Lord:* & a powring out of the heart, Psal. 42. 4. *When I remẽbred these things, I powred out my verie heart.* And this qualification of prayer is commended to vs, Iam. 5. 16. *The prayer of a righteous man auaileth much, if it be feruent:* and further confirmed by the example of *Elias* in the next verse, that *Elias prayed earnestly that it might not raine, and it rained not on the earth for three yeares and sixe moneths:* and by the example of Christ, Heb. 5. 7. where it is said, that *in the dayes of his flesh he did offer vp prayers and supplications, with strong crying and teares, vnto him that was able to saue him from death.* And many other examples might be brought to this purpose.

Psal. 119. 108.
Psal. 141. 2.
Apoc. 5. 8.
1. Sam. 1. 15.
Iam. 5. 16. 17.
Heb. 5. 7.

Now the reasons of it, that true prayer is and ought to be feruent, and ought to be sent out with earnestnesse of inward affection, are these.

Reason. 1.

First, true prayer is rather a trauell of the heart then a labour of the lippes: it ought to be with a feeling of our wants, and with an earnest desire after grace, and after good things we stand in need of, and pray for, as Psal. 143. 6. *Dauid* saith, *My soule desireth after thee as the thirstie land:* and Mark. 11. 24. *What soeuer ye desire when ye pray, beleeue that ye shall haue it, and it shall be done vnto you.*

Psal. 143. 6.
Mar. 11. 24.

Reason 2.

And againe, the Lord hath enioyned vs to feare, loue, and serue him with all our heart, soule, and strength; and he requires vehemencie and feruencie in all good duties, both towards his holy Maiestie and towards men. Now prayer is an excellent part of the seruice of God, and therefore doubt-

lesse the conclusion stands firme on these grounds, that true prayer is and ought to be sent out with feruencie of spirit, and with earnestnesse of inward affection; and that such as pray to God as they ought, they pray with feruencie, and with inward intention of heart. And before we come to the vse of this, know we, that feruencie of spirit in prayer is to be expressed by outward signes and gestures of the bodie, as by shedding of teares, as *Hannah* did, 1. Sam. 1. 10. and as *Hezechiah* did, 2. King. 20. 3. and by lowdnesse of voice, as Psal. 77. 1. *My voice came to God when I cryed.* And *Ionah* saith, Ion. 2. 2. he *cryed in his affliction.* And it is said of *Stephen*, Act. 7. 60. that he cryed with a loud voice, and said, *Lord lay not this sinne to their charge*: and by bowing the head, and casting downe of the bodie; by lifting vp the hands and eyes towards heauen. Yet so, as these signes and gestures be voide of hypocrisie: we are not to shed fained teares, and in vsing of them, we are to take heed of a wrong perswasion of God, as to thinke that God cannot heare vnlesse we crie aloud, as *Baals* Priests did. 1. King. 18. 28. And withall know, that those signes and gestures are not of absolute necessitie alwayes necessarie, as if prayer could not be feruent without them; for the bodie may be exceedingly weake through age or extremitie of sickenesse, the senses decayed, or the speech taken away, and yet euen then there may be feruent prayer offered vp to God in the secret lifting vp of the heart. Exod. 14. we reade not of any word *Moses* spake, his tongue was silent, and yet without question he was earnest and feruent in prayer to God in the secret of his heart: and therefore the Lord said to him, verse 15. *Why cryest thou?* And therefore outward signes and gestures of the bodie are not alwayes necessarie: yet out of the case of extreme weakenesse and sickenesse, or the like hinderance, feruencie of spirit in prayer is to be expressed by outward signes and gestures of the bodie.

Wherein feruencie in prayer is to be expressed.

2. King. 20. 3.

Psal. 77. 1.

Act. 7. 60.

1. King. 18. 28

Exod. 14. 15.

Vse 1. Popish prayers in an vnknowne tong, or numbred

Now for the vse of this, first this truth discouers, that those prayers the Papists vse in a strange tongue, in a language vnknowne, their numbred prayers on their beads, their prayers mumbled ouer in their canonicall houres, and such like, are

no

no true prayers: those prayers are onely pattered ouer as a stinted and set taske, they are not vttered with any inward affection of heart, and so they came not from the Spirit of adoption and grace; and they are but lippe labour, and abhominable in the sight of God. I leaue them, and for vse to our selues.

on beads, or the like, are no true prayers.

Is it so that true prayer is and ought to be sent out with feruencie of spirit, with earnestnesse of inward affection, and that such as pray as they ought, they pray with feruencie, and with inward intention of heart? What may we then thinke of the prayers that are vttered by many in the world, euen the prayers that men and women vtter heauily and drowsily, sluggishly and coldly, onely for forme and fashion: prayers that are said by many, for so themselues speake, they say their prayers morning and euening, and ye may beleeue them, their mouthes onely say prayers, their hearts pray not; they pray not with any due reuerence of the great and glorious Maiestie of God, with any sound feeling of their owne wants, or with anie feruent desire of their hearts: what may we thinke of such prayers? are such prayers true prayets and pleasing to God? No, no, they are but lippe labour, and indeed lost labour; yea hatefull and displeasing to God. Consider with thy selfe, wouldst thou make petition to a great man, or to a king, for any thing thou wouldst haue him to grant thee, heauily, drowsily, and carelessely? Surely no, if thou haue anie vnderstanding thou wouldst not. How then darest thou offer to God the King of kings and mightie Lord of heauen and earth, an heauie, sluggish, drowsie, and formall prayer? dost thou thinke to obtaine any good thing at the hands of God by such a prayer? by a prayer vttered it may be in thy bed halfe sleeping and halfe waking? dost thou thinke to obtaine any good by such a prayer? No, no, assure thy selfe the Lord will returne thy prayet so vttered as doung on thine owne face: it is abhominable in his sight. As the prayer of faith vttered with feruencie of spirit is of excellent vse, and great force to bring downe manie blessings from the Lord, Iam. 5. 16. so certainly a cold, sluggish, and formall prayer, is

Vse. 2. Heauie, drowsie, sluggish, & cold prayers vttered only of forme and fashion, are not such as they ought to be.

Iam. 5. 16.

highly displeasing to the Lord, and a meanes to pull downe the curse of God on the head and soule of him that makes it. Therefore take heed that thou do not so performe this holy seruice, labour thou to be fernent in prayer, and to put vp thy suites and supplications to the Lord with earnest intention of heart: and to that purpose consider with thy selfe before whom thou dost present thy selfe in prayer, namely before the great and glorious maiesty of the Lord, before whom the Angels couer their faces, Isai. 6. 2. and labour to haue thine heart affected with the want of those good things thou prayest for; and withall consider that thy prayer offered vp coldly and carelesly is turned to sinne, and the Lord may iustly repell it, and send it backe with a curse in steed of a blessing: and so labour to haue thine heart rowsed and quickened vp to performe this duty with feruency of Spirit: and so doing thou shalt finde prayer an excellent meanes of much good to thy soule, and a meanes to bring downe many blessings and good things from the Lord on thee: and thou crying *Abba, Father*, the Lord will shew himselfe a gracious and louing Father vnto thee in Christ.

Isai. 6. 2.

Now before we leaue this point, some doubts that may arise and may be propounded on occasion of it, as first, it being so that true prayer is and ought to be earnest and feruent, and sent out from the inward intention of the heart; hereupon haply a doubt may arise in the heart of a child of God: whether he do pray truly and as he ought to do, in regard of the deadnesse and dulnesse sometimes creeping on him in the holy exercise of prayer. Alas, will a poore child of God say, when I set on the holy exercise of prayer, and endeuour to call on the name of the Lord, I finde in my selfe many times a maruellous deadnesse and dulnesse, and many by-thoughts cast into my minde, and therefore I make question whether I pray as I ought, and whether the prayers that I make be pleasing to God or no? For satisfying of this doubt, and remouall of this scruple, consider with thy selfe whosoeuer thou art, dost thou in the entrance on the holy exercise of prayer, when thou art to enter on it, dost thou meditate and think

Quest.

Answer.

thinke on the great and glorious maieſtie of the Lord, and endeauour to ſet thy ſelfe as before him, and as in his ſight and preſence, with all due reuerence of his greatneſſe and glorie? And whē thou art in the performance of that holy dutie, finding deadnes and dulneſſe creeping on thee, & by-thoughts caſt into thy minde, doſt thou then ſtriue againſt them, art thou diſpleaſed with them, are they a burden to thee, and doſt thou ſigh and grone vnder the burden of them, and labour and ſtriue to lift vp thy heart and ſoule to the Lord? Comfort thy ſelfe, euen thy poore and weake prayers, ſo offered vp to God, are true and hearty prayers, and they are well pleaſing to God. Iſai. 38. 14 *Hezekiah* ſaith, that in his prayer *He chattered like a crane or a ſwallow, he mourned as a doue*: he was ſo oppreſſed with griefe, as that his prayer was like the chattering of a crane or mourning of a doue, he was not able to vtter a perfect ſentēce, but as it were to ſtammer out a prayer, and yet the Lord was pleaſed with it, and the Lord heard his prayer. And ſo doubtleſſe though deadneſſe and dulneſſe ſometimes creepe on thee in prayer, and by-thoughts be caſt into thy minde, yet if thou purpoſe and reſolue againſt them, and ſtriue againſt them, and looke for the perfection of thy prayers in Chriſt, aſſuredly thy prayers are earneſt and feruent, they are true and heartie, and the Lord accepts of them as pleaſing to him through Chriſt: and let that be thy comfort in the firſt place. Iſai. 38. 14.

Secondly, it being ſo that true prayer is and ought to be earneſt and feruent, and ſent out from the inward intention of the heart, a doubt and queſtion may further ariſe and be moued, namely this: whether a man may pray truly and as he ought, in vſing a ſet forme of prayer, in vſing a prayer compoſed and made by others, or no? To this I anſwer, that no doubt he may, a man that vſeth a ſet forme of prayer, a prayer compoſed and made by others, may pray truly and as he ought: for why, in a ſet forme of prayer vſed, a mans heart may go with his mouth, he may be inwardly touched and ſtirred vp to pray, and haue a true feeling of the want of things ſo prayed for: and he may vſe petitions put downe in a ſet

Queſt. Whether the vſing of a ſet forme of prayer be true prayer or no.

Anſwer.

forme of prayer, being agreeable to the word of God, with feruency and with earnest intention of his heart: and so doing doubtlesse he prayes truly and as he ought to pray. As a child that hath words put into his mouth, and is taught how to aske good things at his fathers hands, may as truly aske those good things, and be as earnest in crauing and crying for them, as he that calls and cries for the same good things out of his owne wit and inuention: so certainely a child of God may in a set forme of prayer as truly pray, and as earnestly craue good things at the hands of God his heauenly father, as in a conceiued prayer, crauing the same things, and vsing the same words and petitions. Oh but say they, some set forme of prayer is a stinting and limiting of the Spirit. *Obiect.* I answer: *Answ.* It is not so, they that so thinke are deceiued, to such as want memory, vtterance, and other gifts of grace needfull to the conceiuing of a prayer, set forme of prayer is a necessarie helpe to their weake gifts both of heart and tongue: and therefore their hearts being rightly prepared to pray, they may vse a set forme of prayer. But they will say, *Obiect.* it is a stinting of the Spirit in those that haue the gift of conceiuing prayer. I answer againe; *Answ.* for them that haue the gift of prayer, to vse set forme of prayer in publike being appointed by publike authority, is no stinting at all of the Spirit, for if it be, then the Lord himselfe enioyned a stinting of the Spirit, which to thinke were blasphemie. Reade Numb. 6. 23. 24. 25. 26. the Lord there enioyned the priests a set forme of prayer in blessing the people publikely. And Psal. 92. was a set prayer appointed for the Sabbath, the title shewes it, *A Psalme or song for the Sabbath.* Indeed such as haue the gift of prayer, are not bound at all times to vse set formes of prayer in publike or priuate. And let not any one take liberty to vse a set forme of prayer at all times, for that cannot at all times expresse his particular wants. And if a man be suddenly prest by any calamitie, or by any sinne pressing the conscience, and be not able to conceiue a prayer, let him then in such a case rather go to the Lord with sighing and groaning, euen with sighs and groanes that he cannot expresse in words

as verse 26. then betake himselfe to a set forme of prayer, which it may be makes no mention of the speciall grace he stands in need of.

In the next place obserue we, the Apostle here saith, inuocation, and prayer, and calling on the name of the Lord, caused in himselfe and in the beleeuing Romanes by the Spirit of God, was a crying to God earnest and feruent, and it was a crying, *Abba, Father*, it was with a childlike boldnesse and confidence, it is a calling on God as a gracious and louing father in Christ. Now hence followes this conclusion.

Doct. 8. True prayer is and ought to be with an holy boldnesse& confidence.

That true prayer is and ought to be with an holy boldnesse and confidence: such as pray to the Lord as they ought, they pray with an holy boldnesse and confidence, ioyned with reuerence aud feare, and they come to the Lord in prayer with assurance to be heard, submitting their wils to Gods will, for the time and manner of granting their requests. And this is commended to vs, Marke. 11. 24. *Whatsoeuer ye desire when ye pray, beleeue that ye shall haue it, and it shalbe done vnto you.* Mat. 21. 22. *Whatsoeuer ye shall aske in prayer, if ye beleeue ye shall receiue it.* Iam. 1.6. *If any lacke wisdome let him aske of God,* but saith he, *let him aske in faith and waner not.* Psal. 55. 22. saith Dauid *Cast thy burden or gift vpon the Lord,* that is, that which thou wouldest that God should giue to thee, cast it on the Lord, and rest on him in confidence and assurance for the granting of it: for why, the reason and ground of this truth is this.

Mar. 11. 24.

Mat. 21. 22.

Iames. 1. 5. 6.

Psal 55. 22.

Reason.

Prayer is a speciall fruite of faith; and as one saith well, it is the first child and most honourable effect of faith: faith must go before, and prayer must follow after, and therefore doubtlesse prayer must be with an holy boldnesse and confidence, and they that pray to the Lord as they ought, they pray with boldnesse and with assurance to be heard. And yet that we mistake it not, know that true boldnesse and confidence in prayer must be grounded not on any thing in our selues, or any creature in heaven or earth, but onely on the promise of God, and the mediation and intercession of Christ. We must be bold and confident in prayer, resting onely on the promise

The ground of true boldnesse in prayer.

of God, and beleeue that God will grant vs the good things we pray for, according to his promise, and as he hath promised them to vs, and resting also on the mediation of Christ, and beleeue that Christ will be our mediator to God his Father, that the good things we aske his Father in his name, he will giue to vs, Ioh. 16. 23. Thus we are to pray with boldnesse and confidence, and with assurance to be heard.

Ioh. 16.23.

Obiect. Psal. 107.

But against assurance in prayer some obiect, that God many times hath heard and doth heare vnbeleeuers, Psal. 107. *Dauid* shewes at large, that when men are in distresse (though vnbeleeuers) yet they crying to God, he deliuers them out of their distresse; and giues many particular instances to that purpose: and therefore faith in prayer seemes not to be necessarie.

Answ.

To this I answer; that God doth sometimes heare the grones and cries of vnbeleeuers, not because their prayers please him, but for the execution of his iustice and iudgement on them that wrong them. God doth sometimes heares the cries of vnbeleeuers regarding their cause, namely, their wrongs and oppressions, not their persons or prayers. And this the Lord doth, both to set out the riches of his mercy, that reacheth so farre as to vnbeleeuers, as he suffers the Sunne to shine, and the raine to fall, on the iust and on the vniust, Mat. 5. 45. and also to stirre vp true beleeuers to seeke to him in the prayer of faith, in that they see that euen the prayers and teares of the wicked are not fruitlesse and without effect. And so still it remaines a truth; that true prayer is and ought to be with an holy boldnesse and confidence, and such as pray as they ought, they pray with an holy boldnesse and confidence, and with assurance to be heard.

Mat. 5.45.

Vse 1. The prayers of vnbeleeuers and of impenitent persons are not pleasing to God.

And for vse, first this discouers that the prayer of vnbeleeuers, of ignorant persons, and of impenitent persons, of such as go on in their sinnes without repentance, they are no true prayers pleasing to God; they cannot go to the Lord with anie holy boldnesse and confidence, or with any assurance to be heard: but I will not further stand on that.

Vse. 2.

And for vse to Gods children on the ground of truth now deliuered,

delivered, all Gods children are to looke to it, that they go to the Lord in prayer with an holy boldnesse and confidence, and with assurance to be heard. When thou that art a child of God goest to the Lord in prayer, and powrest out thine heart before the Lord for good things thou standest in need of, labour to beleeue that thou shalt haue those good things granted to thee, giue the Lord that honour to trust him on his word, thou canst not giue him greater honour then to trust him on his word and promise: and therefore labour to bring thine heart in prayer to rest on the word and promise of God, call to mind and remember the sweete promises the Lord hath made to his children, and that he is faithfull and true in performing his word and promise: he is able to performe it, and he is most willing to make it good to his children; yea remember, that he sometimes heares the cries of vnbeleeuers that haue no promise made to them, and will he then reiect the cries and prayers of his children, to whom he hath promised mercie, their prayers being offered vp in faith and in the mediation of Christ? Doubtlesse he will not. Yea but thou wilt say, I am in trouble and distresse, and I haue often made my humble suite and supplication to the Lord, for ease, comfort, refreshing, and deliverance, but as yet I finde none, the Lord seemes to hide his face from me: and as the Prophet complaines, Lamen. 3.8. *When I crie and shout, he shutteth out my prayer*: I feare the Lord is angrie with me. Oh take heed of this impatiencie, giue the Lord this honour, to waite on him; he is worthie to be waited on, and shew forth thy faith, not onely in beleeuing Gods promises for the matter and substance of them, that he hath promised ease, comfort, and deliverance to his children, but also in beleeuing them in regard of the circumstance of time for the accomplishment of them, that the Lord in his appointed time will make good his promise to thee. Habac. 2.3. *The vision is for an appointed time, but at the last it shall speake and not lye.* And Isai 28.16. *He that beleeueth shall not make hast.* If we had hearts to trust God in prayer to waite on him, oh what good should we finde by it! proue the Lord herein, as he saith in another

Euerie child of God must labour to pray in faith.

Obiect.

Lam.3.8.

Answ.

Hab. 2.3.

Malac.3.10. nother case, Malac. 3. 10. and see if he will not powre out blessings on thee without measure. It is a certaine truth, that the prayers of Gods children in time of trouble and distresse, offered vp to God in faith and in the mediation of Christ, do more good then all other meanes whatsoeuer. Therefore learne we to go to the Lord in prayer with holy boldnesse and confidence, resting on the promise of God, and on the mediation of Christ, and we shall finde a plentifull blessing from the Lord on our bodies and on our soules. There is yet further matter offered from these words, *Whereby we crie, Abba, Father*: and it is further to be obserued, that the Apostle here saith, the Spirit of adoption caused him and the beleeuing Romans to crie *Abba, Father:* euen to call on him who was their Father in Christ, and on him alone. And hence it is cleare, I will but note it in a word.

Doct. 9. Gods Spirit directs vs to pray to God alone, and to no other.

That the Spirit of adoption causeth men to pray to God their Father in Christ, and to him alone, and to none other. The holy Spirit of God directs vs to pray to God alone, and to none other in heauen or earth: for why,

Reason. Act.1.24.

God alone is able to heare, to vnderstand, and to helpe them that pray to him, and he alone knowes their hearts. Act. 1. 24. *Thou Lord which knowest the hearts of all men.* Yea he alone knowes whether the heart pray or no. And prayer is sometimes *suspirium cordis*, but a sigh or groane of the heart. 1. Sam. 1. 13. it is said, that *Hannah spake in her heart when she prayed.* And Rom. 10. 14. it is the rule of the Apostle, that inuocation and faith are euer to go together, *How shall they call on him in whome they haue not beleeued?* Now in God alone must we beleeue, and therefore to him alone must we pray. And doubtlesse Gods children are euer taught and stirred vp by the holy Spirit of God to pray to God alone, and to none other, according to his owne commandement. Psal. 50. 15. *Call on me in the day of trouble, so will I deliuer thee, and thou shalt glorifie me.*

1. Sam. 1. 13. Rom. 10. 14.

Psal. 50. 15.

Vse. Popish prayers to Angels and Saints departed, iustly taxed.

This serues to checke and reproue the prayers taught and practised by the Papists, to Angels and Saints departed. If Gods children be taught and stirred vp by the holy Spirit of

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God to pray to God alone and to none other, it must needs be that prayers to Angels and Saints departed, is caused and comes from another spirit, from a spirit of error, and a spirit contradicting the Spirit of God, euen from the spirit of Antichrist. And it is but a shift of the Papists, by which they seeke to elude and put off our argument from this place, and that Matth. 6.9. where Christ teacheth vs to pray, *Our father*: we reasoning thus, we are taught to *crie Abba, Father*, and to call on God our Father onely; and therefore not on Angels and Saints departed.

Obiect. Why say the Papists, this is no good argument, for if this be good, we are taught to call on God our Father onely, therefore not on Angels or Saints departed; then this also will stand good, we are taught to call on God the Father onely, therefore not on God the Sonne, nor on God the holy Ghost. A meere shift easily answered. The word *Father* in the Scripture is taken two wayes, personally, and essentially. Personally, for the first person in Trinitie, when it stands in relation to Christ, as Coloss. 1.3. *We giue thanks to God euen the Father of our Lord Iesus Christ*. But when it stands in relation to vs, as when we are taught to say *our Father*, it is taken essentially, and we are to vnderstand by the word *Father*, the Father, Sonne, and holy Ghost, euen the three persons subsisting in the same Godhead and diuine nature. And therefore our aduersaries do but cauill, in seeking to put off our argument from this and that other place, Matth. 6.9. I leaue them and proceed.

Answ. Coloss. 1.3. Mat. 9.6.

In that the Apostle here vseth an Hebrew or Syriacke word, *Abba*, and that word is kept and retained in our English translation, is no sufficient warrant that the seruice of God may or ought to be in a strange tongue, as the Papists falsely affirme: for the word *Abba*, and the word *Amen*, and such like, are become common, and familiar, and easie to be vnderstood. But touching these words, Ἀββὰ ὁ πατὴρ, or *Abba, Father*, the one an Hebrew or Syriacke word, and the other a Greek or English word: we may hence gather, which I will but note in a word,

That

That God is the father both of the Iewes and Gentiles, euen of all, of what nation or countrey soeuer they be, that truly beleeue in Christ, and are partakers of the grace of adoption: there is neither Iewe not Grecian, but all are one in Christ Iesus, Galat. 3. 28.

Doct. 10. God is the father of all true beleeuers, Iewes and Gentiles.

Vse. Comfort to beleeuing Gentiles.

Which may comfort vs that are of the Gentiles; the time was when the Iewes were onely accounted the Church and people of God, and his chiefe treasure, Exodus 19. 5. and to them onley did belong *the adoption, and the glory, and the Conenants, and the giuing of the Law, and the seruice of God, and the promises*, Rom. 9. 4. All other nations, and people were passed by and refused, but the partition wall is taken downe, and now all that truly beleeue in Christ, of what nation or countrey soeuer they be, are accounted the children of God, and may call God Father. I will not further stand on that.

The doubling of the word, *Abba, Father*, as I shewed, signifies vehemency, as if the Apostle had said, The Spirit of adoptiō causeth vs to crie, Father, Father, so that here we see Gods children are stirred vp by the Spirit of adoption to be instant and importunate with the Lord in prayer, and to crie to him, Father, Father: the point hence is this.

Doct. 11. Holy instancy and importunity, is needfull in prayer.

That we must be instant and importunate with the Lord in prayer, with an holy instancy and with an holy importunity, we must not take the deniall at the first at the hands of our heauenly Father for the good things we craue at his hands according to his will, but we must still sollicite him, and still go to him with I pray thee holy Father, good Father I beseech thee gracious Father, and the like: we must pray for the same needfull good things we craue at the hands of God againe and againe, till the Lord answer vs graciously, heare our prayers, and haue mercy, and grant our requests. And this is that the Apostle calls striuing in prayer. Rom. 15. 30. *I beseech you for our Lord Iesus Christs sake, and for the loue of the Spirit, that ye would striue with me by prayers to God for me.* And this the Lord Iesus hath taught vs, by the example of a man that comes to borrow bread of his friend at midnight, Luke. 11. 8. *I say to you, though he would not arise and giue him because*

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he is his friend, yet doubtlesse because of his importunity: and then he subioynes verse. 9. *I say to you, aske and it shalbe giuen you, and not onely aske but seeke, neuther there rest, but knocke, and it shalbe opened vnto you.* And this also he hath taught vs by the parable of the widow and the wicked Iudge, who feared not God, nor reuerenced man, Luk. 18. 1. but the widow so troubled and wearied him with her cryes and importunitie, as she wrested her suite from him. And so ought we in an holie manner to be importunate with the Lord, in our suites and supplications we put vp to his holy Maiestie. Thus did good *Iaacob*, Genes. 32. 26. he wrestled with the Lord in prayer, and he gaue the Lord no rest till he had giuen him a blessing. And thus we reade of *Daniel*, Dan. 9. 18. 19. *O my God* (saith he) *incline thine eare and heare: open thine eyes and behold our desolations, and the citie whereupon thy Name is called: for we do not present our supplications before thee for our owne righteousnesse, but for thy great tender mercies. O Lord heare, O Lord forgiue, O Lord consider, and do it: deferre not for thine owne sake, O my God.* See how instant and how importunate he was with the Lord, he would as it were take no deniall at the hands of God. These examples are for our imitation, we are thus to be importunate suiters to the Lord, and to seeke to him in prayer, with an holy instancie and importunitie for why,

Reason 1. We are in prayer to manifest and shew forth our heartie desire of the good things we pray for, that indeed we heartily desire them, and that we esteeme them as things most profitable and good for vs.

Reason 2. And againe, we are in prayer to manifest our patient dependance on the good pleasure of the Lord, that we take not on vs to prescribe when the Lord shall heare and grant our requests, but that in patience we depend on him for the granting and giuing of the good things we craue at his hands. And therefore our lawfull requests made to the Lord being not yet granted, we must still plie the Lord with our suites and supplications, and still sollicite and importune his holy maiestie with an holy instancie and importunitie in prayer, and as it were giue the Lord no rest till he please to answer vs

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in mercie, and to grant our requests.

Vse. 1. Reproofe of such as take on them to prescribe the Lord when he shall heare their prayers.

And this for vse, in the first place makes for the iust reproofe of those persons, who take on them to prescribe the Lord when he shall heare their prayers and grant their requests. And if the Lord deferre to grant their petitions after once or twice, or some few times calling on him, they will not still follow him with their suites and supplications, but ceasse further to call on him, and euen secretly shrinke from him, and say in their hearts as that wicked Prince did, 2. King. 6.33. *Should I attend on the Lord any longer?* And that thus it is with manie, their practise shewes it. Let them be vnder the hand of God in anie distresse in their bodies, goods, or children, and what do they? It may be once or twice call on the Lord themselues, and desire others to pray for them, but if cõfort or deliuerance come not iust in the houre they would haue it, do they still plie the Lord with their suites? are they importunate suiters? No, no such matter, they leaue off seeking to the Lord, and they flie to the diuill, they seeke to him by vnlawfull meanes, and they seeke helpe from the diuels instruments, from witches and wizards: which course and dealing of theirs is most wicked, diuellish and abhominable.

Vse. 2. Gods children are to be importunate with the Lord in prayer in an holy manner.

Well for a second vse, let vs learne our dutie, the dutie that concernes all Gods children, all that haue the Spirit of adoption, let vs crie, *Abba, Father:* euen Father, father, let vs double our requests: and if our lawfull suites be not granted after manie times calling on the name of the Lord, yet let vs still plie the Lord with our suits and supplications, let vs stil be instant with the Lord in prayer, with an holy instancie and importunitie. And consider with thy selfe, if the Lord defer to grant thy requests after many times calling on him, and after thy crying *while thy throat is drie, & thine eyes faile whiles thou waitest for God,* Psal. 69.3. yet if the Lord giue thee an heart still to seeke to him, and still in patience to sue to him, that is a more excellent gift, and a greater mercie then the thing thou suest for.

And againe, consider that the Lord many times deferres

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to grant the requests of his children for speciall good reasons: as hereby to trie their hope, and to exercise their faith, to see whether they will still hope in him, and still depend on his goodnesse, euen when he seemes to hide his face from them. Thus dealt the Lord Iesus with the Canaanitish woman, Matth. 15.22. she came to him and cryed, saying, *Haue mercie on me O Lord, the Sonne of Dauid, my daughter is miserably vexed with a diuell*: he answered her not a word, he made as though he heard not: his disciples came to him and they besought him that he would send her away, *for she crieth after vs*: he cut them vp with a short answer, and told them, *He was not sent but to the lost sheepe of the house of Israel*: yet the woman would not so leaue off suing to him, but she came and worshipped him, and said, *Lord helpe me*: he gaue her yet another repulse, and that a bitter one, he called her whelpe or dogge, *It is not good to take the childrens bread and to cast it to whelpes*: yet for all this she would not be driuen from him, but still followed him and said, *Truth Lord, yet indeed the whelpes eate of the crummes which fall from their maisters table.* And then saith the text, he answered her, and said to her, *O woman, great is thy faith, be it to thee as thou desirest.*

Why God sometimes deferes to grant the requests of his holy children.

Againe, the Lord sometimes deferres to grant the lawfull requests of his children for the good things they craue at his hands, that when those good things are giuen, they may be more welcome and more esteemed of, and not regarded as things of course. And further, the Lord sometimes defers to grant the requests of his children, to stirre them vp to be more earnest with him in prayer. Thus he dealt with *Moses*, Exod. 32. his purpose was to spare his people and not to destroy them, yet when *Moses* prayed to him for the sparing of them, he said to him verse 10. *Let me alone, that my wrath may waxe hot against them, for I will consume them: but I will make of thee a mightie people.* This was to stirre vp *Moses* to be more earnest with him in prayer for the safetie of the people, as he was verse 11. *O Lord* (saith he) *why doth thy wrath waxe hot against thy people which thou hast brought out of Egypt with power and with a mightie hand?* Therefore if our lawfull requests

queſts be not granted after many times calling on the Lord, let vs remember it is eithet for the triall of our hope, and dependance on the Lord, or the exerciſe of our faith, or to make good things when they come more welcome; or to enflame our affections, and to make vs more earneſt in prayer with him. And if the Lord giue vs hearts ſtill to perſeuere in praier, and ſtill in patience to ſue to the Lord, it is a more excellent gift then the thing we ſue for. Let vs ſtill be inſtant and earneſt with the Lord, and ſtill follow him, and plie him with our holy ſuites and ſupplications; and doubtleſſe in his appointed time he will heare vs, and grant our requeſts, and giue vs the good things we craue at his hands, or things proportionable, euen thoſe things that ſhall be moſt for his glorie and our comfort.

VERSE 16.

The ſame Spirit beareth witneſſe with our ſpirit, that we are the children of God.

COme we now to Verſe 16. *The ſame Spirit beareth witneſſe with our ſpirit, that we are the children of God.* Our Apoſtle in the verſe foregoing (as I haue told you) proues that which he put downe verſe 14. that ſuch as are led by the Spirit of God, they are the ſonnes of God: from the propertie of that Spirit that is working in them, with particular inſtance, firſt in the beleeuing Romans, that the beleeuing Romans had receiued the Spirit of adoption, the Spirit of God working in them as a Spirit of adoption, and therefore they were the children of God. And he further lets out the Spirit of adoption by the effect of it, as that it cauſed in himſelfe and in them, inuocation, prayer, and calling on the name of the Lord, that is, a crying, *Abba, Father.* And that which in order of nature goes before it, as namely, the witneſſe and teſtimonie of the Spirit of God

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with our ſpirit that we are the children of God. For vnleſſe the holy Spirit of God witneſſe Gods loue to vs in Chriſt, and that we are reconciled to God in and through him, and that God is indeed our gracious Father in Chriſt, and hath made vs his children, we dare not draw neare to his holy Maieſtie, nor craue any good thing at his hands. And this witneſſe of the Spirit of God, is the ground of confidence and holy boldneſſe in prayer.

In this verſe conſidered by it ſelfe, we haue two generall things laid downe before vs. Firſt certaine witneſſes. Secondly the thing witneſſed. The witneſſes are two, the Spirit of God, and our ſpirit, both witneſſing one and the ſame thing, witneſſing together: *The ſame Spirit beareth witneſſe with our ſpirit*, ſaith the Apoſtle. The thing witneſſed is in the words following, *That we are the children of God.* That is briefly the generall matter of the verſe.

Let vs now examine the words of it touching the ſence and meaning of them. *The ſame Spirit*, that is, that very Spirit we ſpake of before, the holy Spirit of God, who is to vs that truely beleeue in Chriſt, a Spirit of adoption. *Beareth witneſſe with our ſpirit*, or witneſſeth together with our Spirit, or, is as it were a fellow witneſſe with our Spirit. Now touching this witneſſe and teſtimonie of the Spirit, that we may rightly conceiue it, firſt know, that it is internall, it is inward and not outward, it is not by any outward ſpeech or voyce, it is not as God gaue teſtimonie to Chriſt to be his Sonne, Mat. 3. 17. by an audible voyce from heauen: *This is my beloued Sonne in whom I am well pleaſed*: the witneſſe of the Spirit here ſpoken of, is not by any ſuch voyce, but it is inward, euen an inward witneſſe and teſtimonie. And againe, this witneſſe and teſtimonie of the Spirit, is not any extraordinarie and ſpeciall reuelation, appropriated and belonging to ſome excellent & ſpeciall men, ſuch as *Paul* was, & the like, as the Papiſts do dreame, but it is that teſtimonie of the Spirit of God which is common to all true beleeuers in their meaſure. Now ſome would haue this witnes & teſtimony of the Spirit, to be that crie that is ſtird vp in the hearts of true beleeuers

Interpretation.

Mat. 3. 17.

by the Spirit of God, whereby they call God their Father with a childlike boldneſſe and confidence ſpoken of in the verſe before, but indeed that crie is rather an effect and a fruite of the teſtimonie of the Spirit, then the teſtimonie of the Spirit it ſelfe: for the Spirit firſt inwardly perſwades true beleeuers that they are the children of God, and then it makes them in their hearts to crie *Abba, Father.* I take it therefore that the witneſſe and teſtimonie of the Spirit here ſpoken of, is an inward, ſecret, and vnſpeakable inſpiration of the Spirit, the holy Spirit of God inwardly, ſecretly, and after an vnſpeakable manner informing our hearts, and inwardly perſwading vs that God is our Father, and powring into our heart a ſecret, wonderfull, and vnſpeakable ſweet ſenſe and feeling of Gods loue to vs, not of Gods ordinarie or common loue, but of his ſpeciall and fatherly loue; that God loues vs with ſuch loue as he beares to his onely begotten ſonne *Chriſt Ieſus*, in whom we are adopted to be his children, as the Lord Ieſus himſelfe ſpeakes in
Ioh. 17. 23. that excellent prayer of his, Ioh. 17. 23. that God loues vs, we beleeuing in Chriſt, as he hath loued him. And to this
Rom. 5. 5. purpoſe the Apoſtle ſpeaks plainely Rom. 5. 5. *The loue of God is ſhed abroad in our hearts by the holy Ghoſt which is giuen vnto vs.* The holy Spirit of God giuen to vs doth infuſe and powre into our hearts a ſenſe and feeling of Gods loue to vs in Chriſt. *With our ſpirit*, or together with our ſpirit. The holy Spirit of God and our ſpirit being two diſtinct witneſſes: by our ſpirit, we are not hereby to vnderſtand our ſoule, as it is a naturall part of man, but our regenerate part, which the
1. Theſſ. 5. 25. Apoſtle calls our ſpirit, 1. Theſſ. 5. 23. our heart and conſcience, regenerate, renewed, and ſanctified by the Spirit of God, we being ſuch as are regenerate, our hearts and conſciences ſanctified by the ſprinkling of the bloud of Chriſt, and ſo quieted and cleared: for our hearts and conſciences ſanctified & renewed by the Spirit of God and ſprinkled with the bloud of Chriſt, are acquainted with the good will of
1. Cor. 2. 11. God towards vs, as 1. Cor. 2. 11. *The Spirit of man knowes the things of a man*, and they beare a ſound and infallible teſtimonie

monie of Gods loue to vs, euen by peace of conſcience, and other graces of the Spirit in vs, as the Apoſtle ſaith, 2. Cor. 1. 12. *This is the teſtimonie of our conſcience, that in ſimplicitie and godly pureneſſe, and not in fleſhly wiſedome, but by the grace of God, we haue had our conuerſation in the world, and moſt of all to you wards.* And of this teſtimonie Saint *Iohn* ſpeakes, 1. Ioh. 3. 21. *If our heart condemne vs not, then haue we boldneſſe towards God. That we are the children of God:* that is, that we are now actually and indeed the children of God, not by nature, but by grace and fauour, and by adoption, that now we are actually accounted the adopted ſonnes and daughters of God in and through Chriſt. Now then thus briefly conceiue we the meaning of the words of this verſe, as if the Apoſtle had ſaid.

That very ſame holy Spirit of God, who is to vs that truly beleeue in Chriſt a Spirit of adoption, doth by his inward, ſecret, and vnſpeakable inſpiration, informe our hearts, and inwardly perſwade vs that God is our Father, and euen powre into our hearts a ſecret, wonderfull, and vnſpeakable ſenſe and feeling of Gods ſpeciall and fatherly loue to vs: euen of ſuch loue as he beares to his onely begotten Sonne Chriſt Ieſus, in whom we are the adopted children of God; and ſo doth witneſſe to vs, together with our owne hearts and conſciences, renewed and ſanctified by the ſprinkling of the bloud of Chriſt, and ſo quieted and cleared, they alſo ſoundly and infallibly witneſſing the ſame to vs by the peace of them, and by other graces of the Spirit in vs; that we are now by grace and fauour actually accounted Gods children, euen the adopted ſonnes and daughters of God in and through Chriſt.

Come we now to ſuch things as are hence offered for our inſtruction: firſt from this verſe in generall, being thus conceiued as one propoſition, namely thus: That the Spirit of God witneſſing with them that are regenerate, that they are the children of God, we are giuen to vnderſtand, that the Lord is pleaſed in the time of this life to make knowne his eternall loue to his elect, and to informe them of it, and to aſſure them of it by the witneſſe of his good Spirit, and by euidence of grace in themſelues. The Lord doth not onely loue

Doct. 1. God doth in time of this life make knowne his eternall loue to his elect, and aſſure them of it.

his elect from all eternitie, but he doth also in time, yea in the time of this life, make knowne that loue of his to them, and witnesse to them by his good Spirit that he loues them, and
Rom.5.5. that they are right deare to him. It is said, Rom. 5 5. *The loue of God is shed abroad in our hearts by the holy Ghost which is giuen vnto vs.* The Lord doth in time as it were powre into the hearts of his elect a liuely sense and feeling of his loue to them: and the eternall loue of God to his chosen, is as a sweet ointment powred out in time of this life, that doth exceedingly refresh their hearts with a sense and feeling of it.
1.Cor.2. 10. 1. Cor. 2. 10. the Apostle speaking of himselfe and other true beleeuers, saith, *God hath reuealed to vs by his Spirit, the*
Verse 9. *deepe and hidden things of God, euen the things that eye hath not*
seene, neither eare hath heard, nor euer came into mans heart, that
12. *God hath prepared for them that loue him.* And verse 12. he saith, *We haue receiued not the spirit of the world, but the Spirit*
16. *which is of God, that we might know the things that are giuen vs of God.* And verse 16. *We haue the mind of Christ:* we are acquainted with the heart, and mind, and good will of Christ towards vs: and thus it is with all Gods elect. The Lord doth not keepe his loue that he beares to them secret and close, and as it were in his owne bosome, in his eternall purpose and decree, but in time, yea in the time of this life, he acquaints them with it, and he makes knowne his eternall loue to them, and doth witnesse to them by his Spirit that he loues them, and that they are right deare to him: for why,

Reason. The Lord knowes that his elect are in this world as in a valley of death and of teares, and that here they meete with continuall troubles and afflictions, trials and temptations, and therefore to keepe them from being swallowed vp of heauinesse, and sorrow, and griefe, and from fainting and sinking vnder their troubles, afflictions, and trials, he is pleased out of his infinite wisedome, and out of his fatherly care ouer them, out of his wonderfull loue to them, to vouchsafe to them euen in this life, some taste and feeling of his loue to them, and to make knowne his eternall loue to them, and to informe them of it, and to assure them of it by the witnesse of his

his good Spirit, that he loues them, and that they are right deare and precious to his holy Maieſtie.

Now for the vſe of this; on this ground we may take notice of the excellent and comfortable ſtate of Gods choſen, that their ſtate euen in this life is moſt excellent, and full of ſweet and vnſpeakable comfort; they are not onely beloued of God from all eternitie, whoſe loue is better then life it ſelfe, but they are in time, yea in the time of this life made acquainted with Gods loue towards them, and they come to know Gods mind, and heart, and good will towards them, and to haue it witneſſed to them by his owne good Spirit, and therein doubtleſſe is the depth of all true comfort. Men commonly cheare vp themſelues, and ſolace themſelues exceedingly, in that they are loued and fauoured of ſome great and mightie Prince, and he making his loue knowne to them, they thinke themſelues the happieſt men aliue: Oh then what is it to be acquainted with Gods loue, the King and Lord of heauen and earth, and for a man to haue it made knowne to him, that God hath loued him before the world was, and that he louing him, he loues him for euer? out of queſtion that muſt needs fill his heart with ioy vnſpeakable and glorious, that is the *hidden Manna*, & that is the *new name that none knowes but he that hath it*, ſpoken of Reuel. 2. 17. In that Gods choſen are acquainted with Gods ſpeciall loue vnto them, it makes them reioyce in their greateſt afflictions, yea in the flames of fire to ſing and reioyce. And therefore let the world deeme what it will of the ſtate of Gods choſen; in this world without queſtion it is a ſtate and condition moſt excellent, and full of ſweet and heauenly comfort.

Vſe 1. The comfortable ſtate of Gods choſen in this life, in that they are made acquainted with Gods loue to them, diſcouered.

And for a ſecond vſe: Is it ſo that the Lord in time, yea in the time of this life, makes knowne his eternall loue to his choſen, and is he pleaſed to informe them of it, and to aſſure them of it by his owne good Spirit? Then here is matter of comfort for poore ſanctified ſoules, that are deiected and caſt downe, in that they feele not heauenly ſweetneſſe and comfort, for ſo the caſe may be, and is many times, a man or woman may feele the holy Spirit of God working in them in ſpe-

Vſe. 2. Comfort for poore ſanctified ſoules that are deiected becauſe they feele not heauenly ſweetneſſe & comfort.

ciall manner, and yet haue not a ſenſe and feeling of Gods loue to them: Well is the caſe ſo with thee whoſoeuer thou art? Doſt thou feele the holy Spirit of God working in ſpeciall manner; and yet thou haſt not a ſenſe and feeling of Gods loue to thee? Comfort thy ſelfe, the Lord will at one time or other, euen in the time of this life, acquaint thee with his owne heart and good will towards thee, and aſſure thee of it by his owne good Spirit, that he hath loued thee from all eternitie: and know this for a truth, that the Lord reſerueth his chiefeſt comfort for the fitteſt time. When *Daniel* was in the Lyons den, then was he comforted; when the three companions of *Daniel* were in the hote fierie fornace, then did the Lord ſend comfort to them; when *Paul* and *Silas* were in priſon and made faſt in the ſtocks, then found they moſt comfort, Act. 16.25. And ſo doubtleſſe when thou art plunged into the deepeſt diſtreſſe, and when thou art in the greateſt triall, and thinkeſt thou ſhalt ſinke and not be able to hold out, as when ſickneſſe comes, and death drawes neare, and haſt moſt need of comfort, euen of this comfort of aſſurance of Gods loue to thee, then aſſuredly thou ſhalt haue it, then will the Lord euen ſhed abroad his loue into thine heart by his owne good Spirit: thinke on that to thy comfort.

In the next place, in that the Apoſtle ſaith, the holy Spirit of God witneſſeth with our Spirit that we are the children of God, that is, as I ſhewed, the holy Spirit of God doth by an inward ſecret inſpiration informe vs, and inwardly perſwade vs that God is our Father, and ſo witneſſe together with our owne hearts, ſanctified and renewed by grace, and ſprinkled with the bloud of Chriſt, that we are by grace and fauour the children of God: we may raiſe this concluſion, this point of truth.

Doct. 2. Gods children may in time of this life be infallibly aſſured of Gods fatherly loue to them.

That Gods children may in the time of this life be infallibly aſſured of Gods ſpeciall and fatherly loue towards them, they may euen whileſt they liue here in this world know it, and be certainly aſſured of it, that God loues them in particular, and hath loued them from all eternitie, and be aſſured that they in particular are in the ſtate of grace and ſaluation, and in the

number

number of Gods choſen: for why,

The holy Spirit of God is the *Spirit of truth*, Ioh. 14. 17. and he cannot lie nor deceiue, his teſtimonie muſt needs be moſt certaine, ſure and infallible, he cannot be deceiued, neither doth he deceiue any. And Gods choſen haue in themſelues in the time of this life, the witneſſe and perſwaſion of the Spirit of God, that they are the children of God, as the Apoſtle here ſaith. And to this purpoſe alſo ſpeakes the Apoſtle in that place before cited, 1. Cor. 2. 12. *We haue not receiued the ſpirit of the world, but the Spirit which is of God, that we might know* (that is) *that we might certainly know the things that are giuen vs of God*, euen the things that concerne our eternall happineſſe and ſaluation, both grace here, and glory hereafter. And 1. Ioh. 4. 13. *We know* ſaith Saint *Iohn, that we dwell in God and God in vs*, and ſo are in the ſpeciall fauour of God, *becauſe he hath giuen vs of his Spirit*. And hence it is that the holy Spirit of God is ſaid to be to Gods choſen as *a ſeale*, and as *an earneſt of their inheritance*, as 2. Cor. 1. 22. *God hath ſealed vs* (ſaith the Apoſtle) *and hath giuen the earneſt of his Spirit in our hearts*. And Epheſ. 1. 13. 14. ſaith the Apoſtle, *Ye were ſealed with the holy Spirit of promiſe, which is the earneſt of our inheritance*. And Epheſ. 4. 30. *Grieue not the holy Spirit of God, by whom we are ſealed vnto the day of redemption*. *Reaſon.*

And againe, true ſanctifying grace in the heart, and the power of grace in the heart and life, is an infallible euidence and teſtimony of Gods ſpeciall loue to thoſe that haue it. As 1. Ioh. 3. 14. *We know we are tranſlated from death to life, becauſe we loue the brethren*. Any meaſure of true loue to God, to his children, to his word and holy ordinances, powred into the heart by the holy Ghoſt, is a certaine demonſtration of it, that a man or woman is tranſlated by the mightie hand of the moſt High, from death to life, and ſet into the ſtate of grace and of ſaluation: and eſpecially the grace of true iuſtifying faith, is a ſure euidence of Gods ſpeciall grace and fauour to thoſe that haue it. For as true iuſtifying faith is a neceſſary fruite of Gods eternall election, and of his preordination to eternall life, Acts 13. 48. *As many as were ordained to* *Reaſon. 2.*

eternall life beleeued; so is it an argument of confirmation to the soule of him in whom it is, that he is elected and shall be saued, Iohn 3. 16. *God so loued the world, that he hath giuen his onely begotten Sonne, that whosoeuer beleeueth in him should not perish but haue euerlasting life.* Hence one that finds true faith in his owne heart, may reason thus; Truth it selfe hath said, whosoeuer beleeueth in the Sonne of God, shall not perish but haue life euerlasting; mine owne heart tels me, that I beleeue in the Sonne of God, therefore I am sure I shall be saued. It is but a shift of the Papists, to say, that a man cannot know whether he haue faith in himselfe or no: for if a man haue true faith in his heart, he may discerne it, at least the power of it, and the fruites of it.

A Popish shift met withall.

Obiect. Yea but (say they) certaine knowledge of faith, doth not inferre certaine knowledge of grace and of saluation. That is weaker then the former.

Answ. For *by faith* (saith the Apostle) *we haue accesse to this grace wherein we stand and reioyce, vnder the hope of glory of the sonnes of God, which hope shall neuer deceiue vs nor make vs ashamed*, Rom. 5. 25. Againe, by iustifying faith a man may know that Christ is in him, and how then should he not know that he is in the fauour of God? Christ is not in the reprobate that are out of Gods fauour, but in Gods elect, in whom after they be called he *dwels by faith*, Ephes. 3. 17. And therefore doubtlesse on these grounds we may resolue on this as a certaine truth, that Gods chosen may in the time of this life be infallibly assured of Gods speciall and fatherly loue towards them, and may be certainly assured by the witnesse and perswasion of Gods Spirit, and by the euidence of grace, especially by iustifying faith in their hearts, that they in particular are in the state of grace and of saluation, and in the number of Gods chosen, and that they are such as shall be saued.

Vse 1. The Papists confuted in that they hold that a man cannot come to infallible assurance of his owne saluation in this life.

Now then for vse, first this truth is directly contrarie to that which is held and taught by the Papists, it doth directly crosse their tenent, and their doctrine they hold & teach, that a man cannot in the time of this life come to be infallibly assured that he in particular is in the state of grace & of salua-

tion,

tion, and that he in particular shall be saued. They say a man may haue a good hope that he shall be saued, but he cannot be infallibly assured of it, that they denie, and they call such speciall perswasion faithlesse, and a damnable false illusion, and a meere presumption: and on this text they giue this annotation: Say they, the testimonie of the Spirit here spoken of, is nothing else but the inward good motions, comfort, and contentment which the children of God do daily feele more and more in their hearts by seruing him, by which they haue as it were an attestation of his fauour towards them, whereby the hope of their iustification and saluation is much corroborated and strengthened. See the false dealing of these subtill sophisters: the Apostle saith directly, the Spirit witnesseth with our spirit, that we are the children of God; they mince the matter, and say, Gods children haue as it were an attestation of Gods fauour towards them. And againe, they make the witnesse of the holy Spirit of God to be good motions, comfort, and contentment in the hearts of Gods children, arising from their seruing of God, and from their owne good workes, which is a meere corruption of the text: there is no such thing either in the text, neither can any such thing be gathered from it by any good consequent. And indeed the good motions, comfort, and contentment in the hearts of Gods children, are rather fruits and effects of the testimonie of the Spirit of God, then the witnesse of the Spirit it selfe; for the holy Spirit of God doth first witnesse Gods loue to his chosen, and then he stirres vp good motions in them, and then works comfort and contentment in their hearts. Oh but *Obiect.* say the Papists, touching the euidence of faith, a man cannot beleeue that he in particular shall be saued, because he is not named in particular in the Bible. They speake idlely, the *Answ.* generall includes the particular, yea the holy Ghost speakes particularly, Rom 10. 9. *If thou confesse with thy mouth the Lord Iesus, and beleeue in thine heart that God raised him vp from the dead, thou shalt be saued*: and euerie one that truly beleeues is to take it to himselfe as if he were named. Yea but *Obiect.* (say they) where doth the Scripture say, that they do beleeue?

That

Answ. that is also most ridiculous. The Scripture doth not indeed say, that I *Iohn*, or I *Paul* do beleeue, it onely sets downe faith, that I beleeue, the particular act of faith whereby I beleeue is in my heart, and is not beleeued but knowne by feeling: a child of God doth not beleeue that he beleeues, but he feeles it. And therefore notwithstanding these cauils of the Papists, it is still a truth, that Gods chosen may in the time of this life be infallibly assured of Gods speciall loue towards them, and may certainly be assured by the witnesse and testimonie of Gods Spirit, and the euidence of grace, and especially of iustifying faith, that they in particular are in the state of grace, and of saluation.

Vse. 2. Stroug comfort to euerie child of God.

And for a second vse, this may be a ground of strong comfort to euerie child of God: a child of God finding in himselfe the witnesse of Gods Spirit, and the euidence of faith, and the fruits of grace, may be assured of it, and that infallibly, that he is in the state of grace and of saluation, and that God loues him, and hath loued him from all eternitie: yea he may be as sure of it as Christ is in heauen, that he shall be saued.

Quest. Yea but will some say, How shall I know that it is the Spirit of God perswading my heart that I am the child of God, and that I am not deceiued by some illusion of Satan, or some carnall presumption?

Answ. Difference betweene the testimonie of Gods Spirit and a Satanicall illusion or carnall presumption, is in three things.

I answer. The difference of a true testimonie of Gods Spirit, and a Satanicall illusion working in men a vaine presumption, is in three things.

1. First, the perswasion of Gods Spirit is grounded on the truth, power, and meere mercie of God, and on the merits of Christ: but a Satanicall illusion is grounded on outward blessings or common graces, and either in whole or part on a mans owne workes and merits.

2. Secondly, the witnesse of Gods Spirit is powerfull and effectuall, working a thorow perswasion of Gods loue and confidence in his mercie, and so lowd a crying *Abba, Father*, in the heart of a child of God, as in comparison of that faith *Luther*, the great and horrible roarings of the Law, of sinne, of death, and of the diuell and hell, are nothing, neither

Luther.

can

can be heard: but the illusion of Satan is hollow and deceitfull, and doth onely stammer out a bare assertion, that a man is the child of God, without any inward testimonie of the sweetnesse of Gods loue, or any affiance in his mercie.

Thirdly, the testimonie of the Spirit of God is much assaulted with doubts and feares, more or lesse, at one time or other; but the illusion of Satan is neuer troubled with any such doubtings or feares, that is euer bold and presumptuous so long as it continues: indeed in the time of aduersitie it vanisheth and comes to nothing; and they that haue onely a vaine presumption, they commonly say, they haue alwayes had a strong beliefe, and they neuer doubted. If then thou haue in thee a perswasion of Gods speciall and fatherly loue towards thee, grounded on the truth and power of God, and on the meere mercie of God, and on the merits of Christ, and such a perswasion as is powerfull and effectuall, working in thee a thorow perswasion of Gods loue, and confidence in his mercie, and boldnesse to appeare before the throne of grace, and thou dost feele thy perswasion assaulted with doubts and feares, more or lesse, at one time or other, though not ouercome; doubtlesse it is the Spirit of God perswading thine heart that thou art a child of God, and that thou art in the state of grace and of saluation; and thereupon thou maist haue strong consolation, and reioyce with *ioy vnspeakable and glorious*: and thereupon thou maist conclude to the comfort of thine owne soule, that thou art sure to be saued, and the gates of hell shall neuer be able to preuaile against thee: and that is a ground of sweet and excellent comfort. 3.

Now before I leaue this point, I hold it needfull to answer another cauill of the Papists: they do further cauill against the truth now stood on after this manner. Say they, though a man may be assured that for the present he is in the state of grace; admit that he be so, yet he cannot be sure of his saluation: for say they, he cannot be sure that he shall continue and perseuere in that state to the end, the witnesse & testimonie of Gods Spirit may be extinct and put out, iustifying faith may be lost, and the gifts of grace, the fruits of grace may wither, Another cauill of the Papists.

wither, and may come to nothing: how then can any man build on these grounds infallible assurance, and neuer failing assurance of his owne saluation, and that he shall certainly be saued?

Answ. To this I answer. This is but a cauill of mans carnall reason, and this is a monstrous boldnesse in them; for by this meanes they call into question the truth and promise of God, the power of God, the deeds of our blessed Sauiour, the prayer of Christ, the eternall loue of God, and his vnchangeable decree of sauing some. For why, Gods chosen come to know and to be assured that they are in the state of grace and of saluation, by the witnesse and testimonie of the Spirit of God, and by the euidence of grace, and especially of iustifying faith in their hearts, and by the fruits of grace; and that assurance of theirs is setled and grounded on the truth of God which cannot lye, on the truth of his promise made knowne to them in his word, as namely, that Ioh. 3. 36. *He that beleeueth on the Sonne hath euerlasting life:* On the power of God by which *they are kept through faith to saluation*, 1. Pet. 1. 5. On the deeds of Christ, *together with whom they are quickened, and raised, and made to sit in certaine hope of an heauenly possession*, Ephes. 2. 5. 6. On the prayer of Christ that could not be in vaine, but was certainly heard of his heauenly Father. Ioh. 17. 20. *I pray not for these alone, but for them also which shall beleeue in me through their word:* On the eternall loue of God from which nothing can separate them, verse 39. of this Chapter: On the immutable decree of God which stands fast for euermore, *The foundation of God remaineth sure, and hath this seale, the Lord knoweth who are his.* 2. Tim. 2. 19. Let then neither the Papists or any enemie of Gods grace thinke that he is able to race this foundation of comfort, the assurance of Gods chosen, that they are in the state of grace, and of saluation, they shall neuer be able to do it, it stands on firme grounds, euen on such grounds as can neuer be shaken. Indeed the comfortable perswasion of some of Gods chosen, that they are in the state of grace and of saluation, may for a time be weakened through the neglect of the meanes,

meanes, or by falling into some grieuous sinne, or by a secret withdrawing of grace and comfort of it, may be lost for a time, and the faith of Gods chosen may be wounded, and the actions of it troubled, but it can neuer be wholly and finally lost. The Lord hath made a faithfull promise, Ierem. 32. 40. *I will put my feare in their hearts, that they shall not depart from me*: and Christ hath made it knowne, that his will is, *that they whom his Father hath giuen him be where he is, that they may behold his glorie which his Father had giuen him*, Ioh. 17. 24. He *is the author and finisher of their faith*. Heb. 12. 2.

Now further obserue we, the Apostle here ioynes together the witnesse of the Spirit of God and of our spirit, as we shewed, of our regenerate part of the heart and conscience sanctified, and renewed, and sprinkled with the bloud of Christ, and quieted and cleared. Hence then we are giuen to vnderstand thus much:

That the holy Spirit of God and the heart and conscience renewed and sanctified do euer concurre & meete together in witnessing Gods speciall and fatherly loue. The holy Spirit of God doth perswade them, and them alone, and none, but them whose hearts are sanctified and renewed by grace, and haue the power of grace in their hearts and liues, that God loues them, and hath loued them from all eternitie, and that they are in the state of grace and of saluation. We reade Act. 15. 8. 9. the Gentiles hauing heard the Gospell, beleeued, and God gaue them his Spirit, yea he did by his good Spirit witnesse his fatherly loue to them; their hearts being *purified by faith*, that is, their hearts being sprinkled with the bloud of Christ apprehended by faith, and thereby freed from the guiltinesse of sinne, and also purged from the filthinesse of sinne, and they being sanctified, *God which knoweth the hearts bare them witnesse in giuing to them the holy Ghost euen as he did vnto vs, and he put no difference betweene vs and them, after that by faith he had purified their hearts*, saith the text. Galat. 3. 14. the Apostle saith, *By faith we receiue the Spirit of promise*. His meaning is, we beleeuing in Christ, and being sanctified, we receiue the Spirit of God more fully and manifestly dwelling in

Doct. 3. Gods holy Spirit doth perswade the, and them only, of Gods eternall loue towards the whose hearts are sanctified and renewed by grace. Act. 15. 8. 9.

in vs to our sanctification, and to our assurance touching our redemption. 1. Ioh. 3. 21. saith Saint *Iohn*, *If our heart condemne vs not*, if our conscience be sanctified, and cleared, and quieted, *we haue boldnesse towards God*, we haue then God who knowes all things, to witnesse with vs by his good Spirit, euen to witnesse to vs his grace, and fauour, and mercy, and we may appeare before him with boldnesse. 1. Pet. 1. 2. the Apostle puts these two together, obedience and the sprinkling of the bloud of Iesus Christ, and sanctification of the Spirit: *Elect according to the foreknowledge of God the Father, vnto sanctification of the Spirit, through the obedience and sprinkling of the blood of Iesus Christ.* And these testimonies may sufficiently cleare this to be a truth, that the holy Spirit of God doth perswade them, and them alone, and none but them, whose hearts are sanctified by grace, and haue the power of grace in their hearts and liues, that God loues them, and hath loued them from all eternitie, and that they alone are in the state of grace and saluation: and

The grounds of it are these.

Reason 1. 1. The Spirit of Adoption is also a Spirit of sanctification, and he makes Gods chosen the workmanship of God, *created in Christ Iesus to good workes*, Ephes. 2. 10. And then he witnesseth to them that they are the children of God.

2. Againe secondly, the holy Spirit of God is the Spirit of truth, he cannot possibly witnesse an vntruth, he cannot witnesse that a child of the diuell (as euery one is *that commits sinne*, 1. Ioh. 3. 8.) is a child of God; he cannot, neither will he testifie any one to be a child of God whom he neuer sanctified. And therefore on these grounds we may set downe this for a certaine truth, that the holy Spirit of God doth perswade them, and them alone, and none but them, whose hearts are sanctified, and haue the power of grace in their hearts and liues, that God loues them, and hath loued them from all eternitie, and that they, and none but they, are in the state of grace and of saluation.

Vse. 1. Now then to apply this: first, this truth serues to discouer

that

that the perſwaſion of euery one that perſwades himſelfe that his ſpirituall ſtate is good, and that he ſhall be ſaued, is not the perſwaſion of the holy Spirit of God. Who is it that hath not a good conceit of himſelfe, & that will not ſay, he hopes to be ſaued? Euen the drunkard, the filthy perſon, the common blaſphemer, and the like, will not ſticke to ſay, they hope to be ſaued, and to go to heauen: and ciuill honeſt perſons, they are ſtrongly perſwaded that they are highly in the fauour of God, and that they are in the ſtate of grace, yea that it is God himſelfe that perſwades them ſo to thinke. Poore ſoules, they deceiue themſelues, the truth now deliuered ſhewes, that their perſwaſion is but a meere groundleſſe preſumption; a man cannot comfortably perſwade himſelfe that he is in the ſtate of grace and of ſaluation, if he haue not Gods hand and ſeale to ſhew for it, euen the ſeale of his good Spirit: and he hath not that, vnleſſe he find the ſtampe and image of that ſeale on his owne heart and ſoule. The holy Spirit of God perſwades no man that he is a child of God, vnleſſe his owne heart can witneſſe that he is borne of God, and begotten againe of the immortall ſeed of the word of God, and borne anew of the Spirit of God. If thou beeſt a drunkard, a Sabbath breaker, a common ſweater, or the like, and ſayeſt the Spirit perſwades thee that thy caſe is good, and thou ſhalt be ſaued; thou art a lyer againſt the holy Ghoſt, it is not Gods Spirit, but a lying ſpirit, that ſo perſwades thee, thou beareſt not the image of the Spirit of God, but the image of the diuell: Gods Spirit witneſſeth indeed, but his witneſſe to thee is heauie and feareſull, that thou and ſuch as thou art ſhalt be damned, thou liuing and dying in that ſtate: and therefore take heed of ſo deceiuing thy ſelfe.

Euery ones perſwaſion that his ſpirituall ſtate is good, is not the perſwaſion of the holy Spirit of God.

And for a ſecond vſe: Is it ſo that the holy Spirit of God doth perſwade them, and them alone, and none but them whoſe hearts are ſanctified and renewed by grace, and haue the power of grace in their hearts, and do expreſſe it in their liues, that they are the children of God, that God loues them, & hath loued them from all eternitie, and that they are in the ſtate of grace & of ſaluation? Here is thē a ground of comfort for

Vſe. 2. Comfort to poore ſanctified ſoules who in regard of their owne weakneſſe are many times driuen to doubt whether God loues them or no.

for poore ſanctified ſoules, who though they be truly ſanctified, yet in regard of the weakneſſe and imperfection of their owne inherent holineſſe and ſanctification, are many times driuen to doubt whether God loue them or no, and whether they be in the ſtate of grace and ſaluation or no. Such perſons are to conſider, they haue not onely their owne hearts to witneſſe Gods loue to them, which becauſe of the imperfect ſanctification of them, might make them rather doubt of it then be aſſured of it, but they haue alſo the holy Spirit of God to witneſſe with their hearts and conſciences, truly ſanctified and renewed by grace, that they are the children of God, and his witneſſe is infallible and vndeniable: the Lord cannot refuſe the witneſſe of his owne good Spirit, and this is a great mercie of God vouchſafed to his children. A witneſſe we know amongſt men is called in doubtful caſes, that by his teſtimonie he may cleare the truth; ſo when the conſcience of a poore ſanctified ſinner, is wauering and doubting of Gods loue, in regard of the imperfection of holineſſe in it ſelfe, then the Lord vouchſafes his owne good Spirit to witneſſe it to him, and his witneſſe puts the matter out of all doubt and queſtion. If then thou feele thine owne heart and ſoule truly ſanctified and renewed by grace, (and thou maiſt know that thine heart is truly ſanctified by the inclinations, motions, and affections of it,) if thou feele thine heart rightly affected with the mercies of God, the comforts in Chriſt, and the comforts of the word of God, that thou doſt eſteeme them and prize them aboue all things in the world, and thou haſt a true loue to God, to his word, and to his ordinances, to his children, becauſe they are his children, and thou haſt a true and ſound hatred of ſinne in thy ſelfe, and in all others, yea in thy neareſt and deareſt friends; though thy ſanctification be imperfect, and in regard of the imperfection of it, giues thee but a weake teſtimonie of Gods loue, yet then the Lord will vouchſafe to thee the witneſſe of his owne good Spirit, and his witneſſe will be taken, it is infallible, and ſtrong, and the Lord cannot refuſe it, his witneſſe will beare thee out before the iudgement ſeate of the Lord Ieſus.

Come

Come we now to ſpeake of the generall thing layd before vs in this verſe: namely, the thing witneſſed in theſe words, *That we are the children of God.* The ſame Spirit beareth witneſſe with our ſpirit, (ſaith the Apoſtle) that we are the children of God, that is, (as we ſhewed) that we are now by grace and fauour actually accounted Gods children, euen the adopted ſonnes and daughters of God, in and through Chriſt. Now here haply ſome may deſire to haue the point of adoption a little further opened and cleared, they not ſo well vnderſtanding it. To giue them therefore ſatisfaction, I will labour to lay it forth a little further; and to this purpoſe know, that a child of God, is either by nature or by grace; the child of God by nature is Chriſt, as he is the eternall Sonne of God, begotten of his Father from euerlaſting, and therefore called *the onely begotten Sonne of God*, Ioh. 3. 16. *God ſo loued the world, that he gaue his onely begotten Sonne.* A child of God by grace is three wayes: 1. Either by creation, as *Adam* was before his fall, and as the good Angels now are. 2. Or by perſonall vnion, and thus Chriſt as he is man is the child of God, his manhood being receiued into vnitie of perſon with his Godhead. 3. Or by the grace of adoption, and thus all true beleeuers are the children of God. By nature they are the children of wrath as well as others, but by the grace of adoption they are actually accounted Gods children, in and through Chriſt. And the ground of their adoption is their vnion with Chriſt, they being vnited and knit to Chriſt by the bond of faith, and by the bond of his Spirit: and hauing fellowſhip with him who is the naturall Sonne of God, they come to be actually accompted Gods children by grace, in and through Chriſt, and ſo their adoption followes their iuſtification, and is annexed to it. There is a Diuine whom I will not name, who in a Treatiſe of his, makes adoption to be in order of nature before iuſtification, but I ſee no ſuffieient ground for it: it is the receiued opinion of the beſt Diuines, that it followes iuſtification, and is annexed to it, and there is good ground for it in the Scripture. Galat. 3. 26. 27. the Apoſtle ſaith: *Ye are ſonnes of God by faith; for all ye that are baptized haue put on*

A man is the child of God by grace three wayes.

The ground of adoption of Gods children.

Christ: as if he had said, ye are by Baptisme ingrafted into Christ, and made one with him by faith, and haue fellowship with him who is the naturall Sonne of God, & therfore ye are the sonnes of God. Ioh. 1. 12. it is said, *As many as receiued Christ, to thē he gaue power*, or gaue this priuiledge, or this dignitie *to be the sons of God, euen to them that beleeue in his Name.* Where we see, that beleeuing in Christ, and receiuing of Christ to iustification, is made the ground of adoption. Now in the grace of adoption we must further know, there be two acts of God, one is acceptation, whereby the Lord is pleased to accept men for his children by grace and fauour; and the other is regeneration, whereby they are borne of God, and whereby the Lord makes them new creatures, and doth restore in them his owne image, in righteousnesse and true holinesse, which the Apostle *Peter*, 2. Pet. 1. 4. cals a *participating of the diuine nature.* And herein lies a maine difference betweene Gods adoption and mans adoption, man in adopting a child of another, may accept of him for his sonne, and may giue him the priuiledges of a sonne, but he cannot communicate his qualities and nature to him: But God adopting vs for his children, he doth not onely accept of vs for his sonnes, but he also imprints his owne nature and his owne image on vs by the grace of regeneration. Thus then we are to conceiue the point of adoption.

Ioh. 1. 12.

2. Acts of God in the grace of adoption.

2. Pet. 1. 4.

Difference betweene Gods adoption & mans.

How the point of adoption is to be conceiued.

That Gods children being by nature the children of wrath as well as others, are by the grace of adoption, they being vnited and knit to Christ by the bond of faith, and by his Spirit, and hauing fellowship with Christ, who is the naturall Sonne of God, they are actually accounted Gods children, & the Lord is pleased to accept them for his children by grace and fauour in and through Christ, and doth also stampe his owne nature and his owne image on them by the grace of regeneration.

Come we now to the thing the Apostle speakes of here, witnessed by the holy Spirit of God, and by the sanctified heart, namely this, that himselfe and the beleeuing Romans were the children of God, that is, were by grace and fauour actually

actually accounted Gods children, euen his adopted ſonnes and daughters in and through Chriſt. Hence ſeuerall things are offered.

As firſt this, that God loues his choſen, beleeuing in Chriſt, and being iuſtified by Chriſt, and hauing fellowſhip with Chriſt, with a fatherly loue, and with a tender affection, and they are moſt deare and precious to his holy Maieſty, and he accepts their perſons, and accounts them as his owne deare children. We finde that the Lord in many places of Scripture takes to himſelfe the name and title of a father, in relation to his choſen and faithfull ones, and makes knowne that he beares a fatherly loue and affection to them. Malac. 3.17. *I will ſpare them ſaith the Lord, as a man ſpareth his ſonne that ſerueth him.* Pſal. 103. 13. *As a father hath compaſſion on his children, ſo hath the Lord compaſſion on them that feare him.* Iſai. 66. 13. the Lord compares himſelfe to a mother, and his tender affection to his choſen and faithfull ones, to the affection of a mother: ſaith he, *As one whom his mother comforteth, ſo will I comfort you, and you ſhall be comforted in Ieruſalem.* Zach. 2.8. the Prophet makes knowne, that Gods choſen and faithfull ones are as deare and precious to him as the apple of his eye, and that he tenders them as the apple of his eye: *He that toucheth you, toucheth the apple of his eye.* And that the Lord beares this loue and tender affection to his choſen, beleeuing in Chriſt, and being iuſtified by Chriſt, the Apoſtle makes it plaine, Epheſ. 1. 5. 6. when he ſaith, *Who hath predeſtinate vs to be adopted through Ieſus Chriſt vnto himſelfe, according to the good pleaſure of his will: to the praiſe and glorie of his grace wherewith he hath made vs accepted in his beloued*, that is, *in Chriſt.*

Doct. 4. God loues his choſen now beleeuing in Chriſt, with a fatherly loue.

For why, (to giue you the reaſon and ground of this) the Lord lookes on his choſen, beleeuing in Chriſt, and by him iuſtified and ſanctified, not as they are in themſelues, but as they are in his beloued Sonne, * *The Sonne of his loue*: Coloſſ. 1.13. and as they are in his Sonne *in whom he is well pleaſed*: as himſelfe ſpeakes, Mat. 3. 17. and ſo he beares the ſame loue to them that he doth to his owne Sonne. And therefore

Reaſon.

Coloſſ. 1. 13. τῦ υἱὸ τ ἀγαπης αὐτῦ.

doubtlesse God loues his chosen, beleeuing in Christ, and being by Christ iustified, with a fatherly loue and with a tender affection, they are most deare and precious to his holy Maiestie.

Obiect. Haply here it will be said, God loues his chosen from euerlasting, and he loues them euen before their calling and conuersion, and before their iustification and adoption, yea he loues them with great or much loue, as Ephes. 2. 4. *God which is rich in mercie, through his great loue wherewith he loued vs.* I answer. It is true, the Lord loues his chosen before their calling, and before their iustification and adoption, and that with great or much loue; yet with that degree of his loue that is proper to his elect vncalled, and as his elect onely knowne to himselfe so to be, and in time to be called, iustified, and adopted: but when they are called, iustified, and adopted, he then loues them with a further degree of his loue, euen to the actuall acceptation of their persons, and of their good works, as pleasing to him in Christ. *Indeed Gods loue in it selfe admits neither more nor lesse, but as it is reached out to his chosen, there be different degrees of it.*

Ephes. 2. 4. διὰ τὴν πολλὴν ἀγάπην αὐτοῦ.

Answ.

Note.

Vse 1. Now then for vse of the point: first this truth that God loues his chosen, beleeuing in Christ, and being iustified by Christ, and hauing fellowship with him, may yeeld matter of sweete and of excellent comfort to all that truly beleeue in Christ, and are by him iustified, and finde that they haue fellowship with Christ. Art thou one truly beleeuing in Christ, and by him iustified? dost thou find that thou hast fellowship with Christ? Surely then the God of Christ is thy God, the Father of Christ is thy Father, Ioh. 20. 17. *Tell my brethren, I ascend vnto my Father and to your Father, vnto my God and your God.* And he loues thee with a fatherly loue, yea with the same loue he beares to his owne deare Sonne, to the Sonne of his loue; and assure thy selfe he will deale with thee as a most louing, gracious, and tender hearted father. There is no earthly father, be he neuer so great, that can deale so well with his child whom he loues most dearely, as the Lord thy heauenly Father is able to deale with thee; and his loue exceeds

Sweet cõfort for all such as truly beleeue in Christ, the God of Christ is their God, and the father of Christ their father. Ioh. 20. 17.

ceeds the loue of the tendereſt father in the world, as farre as God himſelfe exceeds duſt and earth, ſinne and corruption; and out of his tender loue to thee, he will ſuffer thee to want no manner of thing that he knowes to be good for thee, either in reſpect of ſoule or bodie, and he will beare with thy infirmities and frailties in doing good things, thine heart being ſet right to pleaſe him, yea he will tender thee as a louing father, when thy bodie lyes vnder ſickneſſe, vnder paines or griefes, Pſal. 41.3. The Lord may and doth ſuffer his children to lye vnder affliction for a time, for good cauſes beſt known to himſelfe. As an earthly father perceiuing cauſe of further good, doth ſometimes ſuffer his child to bite on the bridle, to lye in priſon, to be in want, and as the ſaying is, he may ſee his child need, but he cannot endure to ſee him bleed: ſo doubtleſſe thy heauenly Father for much good knowne to his holy Maieſtie, may ſuffer thee to lye vnder affliction, that thou maiſt be humbled, and ſchooled, and wained from the loue of the world; but to ſinke vnder thy affliction, and vtterly to periſh vnder it, he cannot endure it, he will not ſuffer it, he will not ſee it, he will certainly put vnder his hand; yea he louing thee with a fatherly loue, he will not ſuffer anie thing to hurt thee, the harmes, wrongs, and iniuries that are done to thee, they pierce as it were his gracious bowels, and he will not endure them. Pſal. 41.3.

And ſo for a ſecond vſe, take notice of this whoſoeuer thou art, that doſt hate, or harme, or wrong anie one that truly beleeues in Chriſt: will an earthly father ſuffer his child whom he loues dearly, to be buffeted and beaten, wronged and abuſed, if he be able to helpe it? ſurely he will not: and will the Lord then who is infinite in power, able to do whatſoeuer he will, ſuffer any of his children whom he loues moſt dearely, being bought with the precious bloud of his owne deare Sonne, to be wronged, and abuſed, and not auenge it? No, no, certainly he will not: as he ſaid to *Abraham*, Geneſ. 12.3. he will bleſſe them that bleſſe his children, and he will curſe thoſe that curſe them: his reuenging hand will be againſt all that harme or wrong the pooreſt of his children. *Vſe.* 2. God will not ſuffer his children whom he loues moſt dearely to be wronged and abaſed, & not auenge it.

Thinke on this, thou that art a perſecutor of Gods children, and thou that doſt harme or wrong any one that truly beleeues in Chriſt, be it but a poore ſilly man in the world; remember this that he hath a Father that is able to right his cauſe, yea a Father that loues him dearely: and if he make his moane to his Father, and out of the bitterneſſe of his ſoule complaine to him, he will heare him: and if he riſe vp for his defence, and his hand take hold on iudgement, then woe to thee. Thou maiſt be as a whip or ſcourge on the backe of a child of God for a time, but when the Lord hath done his owne will and worke by thee on his child for his good, then will he caſt thee as a rod into the fire of his euerlaſting vengeance.

Vſe 3. We are to eſteeme of Gods choſen now beleeuing in Chriſt as of thoſe that are deare and precious to the Lord.

Now before I leaue this point, one other ſhort vſe is to be made of it: is it ſo that God loues his choſen, now beleeuing in Chriſt, and being by him iuſtified, with a fatherly loue, and with a tender affection? are they right deare to his holy Maieſtie? Surely then we muſt learne to eſteeme of them; we are to eſteeme of them as of Gods redeemed ones, and as of his deare ones, and as of thoſe that are of great price with the Lord, and of high account with his holy Maieſtie. And to this purpoſe conſider we, that Gods choſen, now beleeuing in Chriſt, and iuſtified by him, are of ſuch price with the Lord, and ſo eſteemed of him, as that for their ſakes he doth manie times extend his bountie to the wicked, and the wicked fare the better for their ſakes, and for their ſakes the Lord beſtowes many temporarie benefits on the wicked: yea the Lords loue to his choſen now beleeuing in Chriſt, is ſo great, as that he makes more account of one of them, then of ten thouſand worldlings, yea ten of them ſhall ſtand before him to turne him from anger to mercie, when he will not vouchſafe to reſpect ten thouſand ſuch as the world honoureth for men or women of great account. If ten of them had bene found in Sodome, the whole Citie had bene ſpared for their ſakes, and had eſcaped the feareſull plague of fire and brimſtone, Geneſ. 18. 32. And for *Noahs* ſake was *Cham* preſerued from the deluge: and *Paul* had the liues of all giuen him that

Geneſ. 18. 32.

were

were in the same ship with him, Act. 27. 24. Are these then such as we cannot abide, and such as we hate and contemne? and are these eye sores vnto vs, and such as harme the place where they are, and they must be remoued or else we shall not be well? Oh learne we to see their price with God, and the good that comes to the place where they dwell, euen for their sakes; and learne we to esteeme of Gods chosen beleeuing in Christ, as we ought, euen as of Gods deare ones, and as of such as are of great price with the Lord; and let them be deare to vs, and let vs make precious account of them. In louing them we shall testifie our loue to God himselfe: for it is a sure rule, loue me and loue my child, and if thou loue not my child, thou loueſt not me: and so indeed if thou loue not the children of God, thou loueſt not God. Euerie one that *loueth God which begat, loueth him also which is begotten of him*, 1. Ioh. 5. 1. If thou loue not the children of God, assuredly thou loueſt not God himselfe, say or pretend what thou wilt. As the world and men of the world are readie to say, they loue God with all their hearts, they would be sorrie else, and yet such as are the adopted sonnes and daughters of God they cannot abide, those they hate and contemne. Do they loue God? No, no, they lye, and deale not truly with their owne soules: thou loueſt not God whosoeuer thou art, if thou loue not those that are beloued of God. Now in the next place, in that the Apostle here saith, the thing witnessed by the holy Spirit of God and by the sanctified heart, was this, that himselfe and the beleeuing Romans were the children of God, were by grace in Christ actually accounted Gods children, euen the adopted sons and daughters of God in and through Christ; we are further to take notice of the excellencie, and of the honour, and dignitie of Gods chosen, beleeuing in Christ, and being by him iustified, and hauing fellowship with Christ. And the point is this.

Doct. 5. Gods chosen now beleeuing in Christ are aduanced to great excellencie and dignitie.

That Gods chosen, beleeuing in Christ, and being by him iustified, and hauing fellowship with Christ, they are aduanced to great excellencie, they are highly honoured and dignified, they are accounted the sonnes and daughters of the

most High, euen of the Lord of heauen and earth, and that is a great honour to them. We reade 1. Sam. 18. 18. when *Dauid* heard of matching with *Sauls* daughter, *Alas* (saith he) *what am I, and what is my life, or the familie of my father in Israel, that I should be sonne in law to the king?* And againe, when *Sauls* seruants dealt with him to the same purpose, saith he, verse 23. *Seemeth it to you a light thing to be a kings sonne in law?* And so it may be truly said in this case, is it a light or small thing to be the adopted sonne or daughter of God, the great Lord and King of heauen and earth? Without question it is a matter of wonderfull excellencie, and to haue such a sonneship is more a thousand times then to be the sonne of the most mightie Prince in the world. Isai. 43. 4. the Lord saith of his people, *Because thou wast precious in my sight, and thou wast honourable and I loued thee:* as if he had said, since I haue taken thee for mine owne, and thou hast bene my peculiar people, thou hast bene excellent and honourable aboue all the people in the world. And hence it is that Gods chosen now beleeuing in Christ, and by him iustified, are said to be kings and Priests to God, that Christ hath made them *kings and Priests to God his Father*, Reuel. 1. 6. And 1. Pet. 4. 14. the Apostle saith, *The Spirit of glorie and of God resteth on them:* and therefore doubtlesse they are honourable and glorious. Eccles. 10. 7. the Preacher cals them *Princes*: speaking of the confusion and disorder that he saw in the world, he saith, *I haue seene seruants on horses, and Princes walking as seruants on the ground.* He meanes by Princes, the chosen of God and his faithfull ones. And indeed if we consider the bottome of the base estate from which Gods chosen now beleeuing in Christ are brought, and the top of glorie to which they are aduanced, it will plainly appeare to vs that they are exceedingly aduanced to great excellencie, and to high honour and dignitie: they are by nature children of wrath, bondslaues of sinne and Satan, enemies to God, and rebels against his holy Maiestie, liable to all plagues and iudgements, and in a miserable state and condition: and by the grace of adoption they are aduanced to be sonnes and daughters of the most

high

high Lord and King of heauen and earth, yea to be *heires*, as verse the next, *Euen fellow heires with Christ*, and to haue right and title to all good things in this world, and to the crowne of glorie in heauen. And so it must needs be acknowledged, that they now beleeuing in Christ, they are aduanced to great excellencie, and they are highly honoured and dignified. Rom. 8. 17.

Vse. 1. Comfort to poore despised ones in the world, they truly beleeuing in Christ.

And for the vse of this, first this truth serues much for the comfort and for the cheating vp of the hearts of poore despised ones in the world, truly beleeuing in Christ, and being by him iustified. Though they be poore and despised in the world, and vilified, and abased, and held as the refuse and offscouring of the world, yet beleeuing in Christ, they are not onely dearely beloued of the Lord, but they are also highly honoured and dignified, they haue this honour vouchsafed to them, they are accounted the sonnes and daughters of the great Lord and King of heauen and earth: and in that respect they are equall to the greatest that beleeues in Christ. The beleeuing shepheard, or the beleeuing kitchin boy may call God his Father as well as the beleeuing king; such honour haue all the Saints of God, which may comfort them and cheare vp their hearts. Indeed the honour and glorie of Gods chosen beleeuing in Christ, doth not appeare to the eye of the world, it lyes hid from the world, either vnder affliction, or vnder that excellent grace of humilitie, which the world accounts baseneſſe, and as Saint *Iohn* (1. Ioh. 3. 2.) saith, we are now the sonnes of God: but yet it doth not appeare what we shall be, but the time shal come when the world shall be eye-witnesses of their honour and glorie. When the Lord Iesus shall shew himselfe from heauen in endlesse glorie in his owne person at the day of iudgement, he *shall then come to be glorified in his Saints, and to be made marueilous in all them that beleeue*, 2. Thess. 1. 10. At his appearance he shall not onely be infinitely glorious in his owne person, but he shall also be glorious in his Saints, he glorifying them, and they appearing with him in glorie, and that to the admiration of all that shall looke on them, euen to the amazement of men and Angels: 2. Thess. 1. 10.

Angels: and that is a matter of ſweet comfort to poore deſpiſed ones in the world that truly beleeue in Chriſt.

Vſe. 2. Gods choſen beleeuing in Chriſt muſt carrie themſelues anſwerable to their honour and dignitie.

Againe for a ſecond vſe, is it ſo that Gods choſen, beleeuing in Chriſt, and being by him iuſtified, and hauing fellowſhip with him, are aduanced to ſo great excellencie, and ſo highly honoured and dignified, as that they are accounted the ſonnes and daughters of the moſt high Lord of heauen and earth? Surely then it concernes them, and it is their dutie, to carrie themſelues anſwerable to ſo great honour and dignitie, as the Lord ſaith by his Prophet, Malac. 1. 6. *If I be a Father where is mine honour?* And as the Apoſtle ſaith, 1. Pet. 1. 17. *If ye call him Father, which without reſpect of perſons iudgeth according to euery mans worke, paſſe the time of your dwelling here in feare.* When *Dauid* kept his fathers ſheepe, he behaued himſelfe like a ſhepheard, but when he was called from the ſheepefold and aduanced to be a King, he carried himſelfe accordingly; and ſo ought Gods children to do, being called from being the children of the diuell to be the children of God the great Lord and King of heauen and earth, they are to carrie themſelues as the ſonnes and daughters of ſo great a King, and anſwerable to the honour vouchſafed to them. What a ſhame were it for a Kings ſonne to carrie himſelfe as a baſe peaſant, and to behaue himſelfe like a drudge? And is it for a child of God to carrie himſelfe as a vaſſall and ſlaue to ſinne and Satan, and to ſuffer himſelfe to be a drudge to the luſts of his owne heart? Thinke on this, thou that doſt perſwade thy ſelfe that thou art a child of God, and know that the Lord lookes for more honour, and feare, and reuerence, and dutie, and ſeruice, and holy obedience from thee, then he doth from thoſe that are not his children: If thou be proud, if thou be vaine and gariſh in thy attire, if thou be couetous and an earthworme, if thou ſuffer thy ſelfe to be carried after the lewd cuſtomes and faſhions of the world, thy ſinnes do more diſhonour God then the ſinnes of thoſe that are not Gods children, yea thy ſinnes are more offenſiue to God, and more diſpleaſing to his holy Maieſtie, then the ſinnes of the prophane and reprobate, becauſe thy ſinnes are not bare

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transgreſſions of his Law, but they are committed againſt his mercie, againſt his bountie and goodneſſe, and againſt his louing fauour vouchſafed to thee, and thy ſinnes haue vnthankfulneſſe ioyned with them, and aſſuredly the Lord will not ſuffer thy ſinnes to eſcape his hand, as he ſaith by his Prophet Amos 3. 1, 2. *Heare this word that the Lord pronounceth againſt you O children of Iſrael, euen againſt the whole familie which I brought vp from the land of Egypt, ſaying: You onely haue I knowne of all the families of the earth, therefore I will viſite you for all your iniquities:* I will not ſuffer you to eſcape my hand for your ſinnes. Thinke on this, thou that doſt perſwade thy ſelfe thou art a child of God; though the Lord ſuffer others to runne on in their ſinnes, and reſerues them till the day of vengeance, yet he will whip thee for thy ſinnes, becauſe he loues thee. And the greater honour the Lord hath vouchſafed to thee, the more excellent condition he hath aduanced thee vnto, the more doth he challenge from thee all ſuch care and dutie, as may declare thee not vnworthie of ſo great fauour.

VERSE 17.

If we be children, we are alſo heires, euen the heires of God, and heires annexed with Chriſt: if ſo be that we ſuffer with him, that we may alſo be glorified with him.

OVr Apoſtle hauing begun to ſpeake of the excellency and dignitie of Gods choſen, beleeuing in Chriſt, and by him iuſtified, goeth on from one degree of excellencie to another, and hauing ſaid in the verſe before, that the holy Spirit of God doth witneſſe with their ſanctified ſoules, that they are the children of God, he here addes a further degree of their excellencie, by way of conſequent or conſectarie: he here infers, that being children, they are alſo heires, ſtill inſiſting in himſelfe, and in the

the beleeuing Romans. Though the text originall & the new translation do not expresse the persons, yet doubtlesse the Apostle meanes it of himselfe and of the beleeuing Romans: the persons may well be supplied, as we find in the Geneua translation, *If we be children, we are also heires.* And the Apostle here concludes his argument, by which he prooues that which he put downe verse 13. That true beleeuers mortifying the deeds of the flesh by the Spirit, shall liue, his argument being this; They are the sonnes of God, and therefore they shall liue: which argument he amplifies verse 15. 16. that they haue the Spirit of God working in them as a Spirit of adoption, and witnessing to them that they were the children of God. Here he shuts vp that argument, shewing the necessitie of it, that the children of God must needs liue, because they are heires; and their inheritance is life eternall, and therefore it cannot be but that they shall liue: that is the respect that this verse hath to the foregoing matter. In this verse considered by it selfe, there be two things layd before vs.

First, an excellent dignitie put on Gods children, that they are heires: the Apostle affirmes this of them, as a thing properly belonging to them, that they are heires: *If we be children, we are also heires*, and he doth not barely affirme this of Gods children, but he further sets out that dignitie by the person with whom they are heires, and that is with Christ, *and heires annexed with Christ*: wherein the Apostle preuents an obiection; for some might say, Are Gods children Gods heires? Christ is Gods heire. This he preuents and saith, they are ioynt heires or coheires with Christ.

Then the second thing layd before vs in this verse, is the condition of such as are heires of God, and heires annexed with Christ, namely this, that they must suffer with Christ. We are heires of God, and heires annexed with Christ, conditionally that we suffer with Christ: *If so be that we suffer with him*, saith the Apostle. And that is further amplified by the end of suffering, in the last words of the verse, and that is, *that we may be glorified with Christ.* If so be that we suffer with him, that we may also be glorified with him. And therein the

Apostle

Apoſtle includes the argument and matter of comfort to ſtrengthen the beleeuing Romans, and all other true beleeuers, againſt the bitterneſſe of the croſſe, and to perſwade them to a patient and conſtant bearing of the croſſe, and ſo he falleth on the ſecond generall part of this Chapter, which continues to verſe 31. I will lay forth his argument when I come to the handling of theſe words: *If ſo be that we ſuffer with him, that we may alſo be glorified with him.* Now then the ſumme and ſubſtance of this verſe is thus much, it containes in it an excellent dignitie belonging to Gods children, that they are heires, euen heires of God, and heires annexed with Chriſt, yet with this condition, that they muſt ſuffer with Chriſt, that ſo they may be glorified with him. I will now labour to vnfold the ſence and meaning of the firſt part of this verſe, and not meddle with the ſecond part of it till we come to the handling of it: becauſe it is the beginning of the ſecond part of the Chapter. *If we be the children of God*, that is, if you and I be by grace and fauour actually accounted Gods children, if we be the adopted ſonnes and daughters of God in and through Chriſt, we are alſo heires; the meaning is, we haue then right and title to an inheritance, for by the law of nature inheritance belongs to children: and howſoeuer amongſt men all children be not heires, but ſonnes onely if there be ſonnes, and not all the ſonnes, but the eldeſt ſonne alone, yet the caſe is otherwiſe with Gods children, be they ſonnes or be they daughters, they are all and euery one heires without exception, becauſe with God *there is neither male nor female, but all are one in Chriſt*, Galat. 3. 28. and all that are the *children of God by faith in Chriſt are Abrahams ſeed, and heires by promiſe*, as the Apoſtle there ſubioynes verſe 29. of Galat. 3. *euen heires of God.* Some would haue the word *heires* to be here taken paſſiuely, as if the Apoſtles meaning were, euen Gods inheritance, or Gods poſſeſſion, but that peruerts the intent of this text: for the purpoſe of this text is not to ſet forth what right and title God hath to his children, but what right and title they haue to the good things of God, and therfore the word is to be taken actiuely, and the meaning is, euen

Interpretation.

euen such as haue right and title to the good things of God, euen to all good things, as 1.Cor. 3. 21. *All things are yours*, and to the ioyes and glorie of heauen, and to that *inheritance that is immortall, and vndefiled, and that fadeth not away, reserued in heauen*, 1.Pet. 1.4. And *heires annexed, or ioynt heires, coheires, or fellow heires with Christ*: that is, such as haue right and title to all the good things of God, and to the heauenly inheritance together with Christ, he being the naturall heire of his Fathers kingdome, being his Sonne by nature, and his onely begotten Sonne; and we being heires of the same kingdome by adoption and grace in and through him, we are admitted to be heires with Christ.

Now then thus conceiue we the meaning of the first part of this verse.

If we be by grace actually accounted Gods children, euen the adopted sonnes and daughters of God, we haue then also all and euery one of vs right and title to an inheritance, yea we are such as haue right and title to all the good things of God, and to the ioyes and glorie of heauen, to an inheritance that is immortall, and vndefiled, and fadeth not, reserued in heauen for vs: yea we haue right and title to that heauenly inheritance together with Christ, he being heire of his Fathers kingdome as the naturall and onely begotten Sonne of his Father, and we as heires to the same kingdome by adoption and grace in and through him, and so admitted to be ioynt heires or fellow heires with him.

Come we now to such things as are here offered for our further instruction, and first in that the Apostle saith: *If we be children we are heires*, we see this conclusion plainly layd before vs.

Doct. 1. Gods children are heires, and haue right & title to all good things, and to heauen it selfe.

That Gods children are heires, and they haue right and title to an inheritance. To be the child of God, is no empty title, by it we obtaine this dignitie, to be heires, euen to haue right and title to all the good things, and to heauen it selfe, and to happinesse and glorie in heauen as heires. And to adde some further euidence to this, we find in many places of Scripture, that Gods children are said to be heires, as Heb. 1. 14. they are called *heires of saluation*. Tit. 3. 7. the Apostle saith,

Being

Being iustified by grace they are made heires according to the hope of eternall life. Iames 2. 5. they are called *heires of the kingdome.* And Galat. 4. 7. the Apostle puts downe the very conclusion, *If thou be a sonne, thou art also an heire of God through Christ.* Colos. 1. 12. the Apostle giues thankes to God that he had made the beleeuing Colossians *meete to be partakers of the inheritance of the Saints in light.* Yea the Lord Iesus shall say to Gods children at the day of iudgement, *Come ye blessed of my Father, inherite ye the kingdome prepared for you from the foundation of the world*, Math. 25. 34. take possession of the kingdome of heauen as your inheritance. The Scripture is plentifull in this, that Gods children are heires, and haue right and title to all good things, and to heauen it selfe, and to happinesse and glorie in heauen as heires.

Reason.

For why, the Lord hath appointed his children to life and glorie in heauen freely. As he loues them freely without respect to any thing in themselues, so he will saue them freely, *to the praise and glory of his grace*, Ephes. 1. 6. And therefore doubtlesse they haue right and title to all good things, and to heauen it selfe, and to happinesse and glorie in heauen, as heires, and as to a free inheritance.

Vse. 1. The Popish doctrine touching good works meriting eternall life, confuted.

Now then for the vse: first this truth discouers that Gods children cannot challenge any good thing of this life, much lesse heauen, and happinesse, and glorie in heauen, on any merit or desert of their owne. It is the doctrine of the Papists, that eternall life is giuen for the merit of good workes: No, no, Gods children haue right and title to good things, and to happinesse and glorie in heauen, as heires, and as to an inheritance. Now (as we know) an inheritance is freely giuen by the father to the child, and not deserued by any merit or weldoing: yea sometimes amongst men an inheritance is giuen to the child who is so farre from doing any thing to deserue it, as that it is yet an infant, and lies crying in the cradle, and can do nothing to that purpose. An inheritance is giuen by the father out of his meere loue, and so Gods children hauing right and title to the good things of this life, and to happinesse and glorie in heauen, as heires, and as to an inheritance,

tance, they cannot challenge them on any merit or desert of their owne. Indeed Gods children may comfortably enioy good things, euen the good things of this life, they haue right and title to them as heires, but they cannot challenge the least bit of bread on any merit and desert of their owne, much lesse heauen and happinesse, and glory in heauen: euen the least good thing of this life, is giuen to Gods children out of the meere loue of their heauenly Father, as part of their inheritance.

Obiect. Yea but say the Papists, eternall life is called in Scripture a reward, & therfore it is giuen on something done that is rewarded. It is true, it is giuen on something done that is rewarded, but what then doth that proue, that it is giuen as a reward for the merit of the thing done?

Answ. Nothing lesse.

Obiect. Yea but say they, it is cleare that heauen is a reward giuen for the merit of good workes, Heb. 6. 10. the author there saith, God should be vniust, if he rendred not heauen for good workes: *God*, saith he, *is not vnrighteous, that he should forget your worke and labour of loue, which ye shewed towards his name,*

Answ. *in that ye haue ministred to the Saints, and yet minister.* I answer them, they can neuer thence conclude by any good forme of reasoning, that God should be vniust if he rendred not heauen for the merit of good workes. Indeed God should be vniust if he kept not his promise, euen that promise that he hath made, to reward the good workes of his children. The Lord hath freely promised in Christ to reward the good workes of his children, and bound himselfe by his promise to reward them, and if he should forget so to do, which is impossible, then he should be vniust; that is the purpose of the holy Ghost in that place, and that is the iniustice there intended by the Author of that Epistle. And therefore still it remaines a truth, that Gods children hauing right and title to the good things of this life, and to happinesse and glorie in heauen as heires, they cannot challenge any good thing of this life, much lesse heauen and happinesse, and glorie in heauen, on any merit of their owne.

Vse. 2. We must renounce all

And for a second vse: is it so that Gods children are heires, and haue right and title to the good things of this life, and to happinesse

happineſſe and glorie in heauen, as heires, and as to their inheritance? Then we muſt looke that we lay no claime to the leaſt good thing of this life, much leſſe to heauen, and happineſſe and glorie in heauen, for any merit or deſert of our owne. It is a corruption deeply rooted in vs by nature, to thinke that we are worthy of good things, yea that we deſerue the beſt good things, euen in heauen it ſelfe, for ſome thing in our ſelues: it is the common ſaying of blind ignorant people, and thus they ſpeake: I know I muſt loue God aboue all, and my neighbour as my ſelfe, and if I do my good will ſo to do, God will be mercifull vnto me, and I ſhall go to heauen. Oh we muſt labour to roote out this conceit, and learne to renounce all merit in our ſelues of the leaſt good thing, and learne to lay claime to the leaſt good thing of this life onely as we are the children of God, and ſo heires, and haue right and title to it as part of our inheritance, freely giuen to vs, out of the meere loue of our heauenly Father; and ſo learne to be thankfull to God for euery bit of bread we haue to put into our mouthes, acknowledging it to be the free gift of God, freely beſtowed on vs out of his meere loue and mercie. And much more are we to be thankfull to him for making vs heires of heauen, and freely giuing to vs right and title to hapineſſe and glorie in heauen, for that is ſuch a gift as we cānot prize ſufficiently; and in beſtowing that gift on vs, we cānot comprehend the greatneſſe of Gods loue vnto vs: and therefore we are to labour to be thankfull to God for that aboue all things, and to endeauour to expreſſe our thankfulneſſe to him in all holy obedience. That is our dutie.

merit in our ſelues to the leaſt good thing of this life, & much more to heauen, and to the happineſſe & glorie in heauen.

Now before I leaue this point, I will adde one other ſhort vſe of it: Is it ſo that Gods children are heires? haue they right and title to the good things of this life, and to heauen, and to happineſſe, and glorie in heauen, as heires, and as to their proper inheritance? Surely then they muſt learne to liue here in the world as heires, euen as heires that are yet in their nonage and in their minoritie, as the Apoſtle ſaith, Galat. 4. 1. *The heire as long as he is a child, differeth nothing from a*

Vſe 3. Gods children muſt liue in this world as heires that are yet in their minoritie.

ſeruant, though he be Lord of all: So though the children of God be heires of heauen, and of happineſſe and glorie in heauen, yet they are here in this world as yong heires in their minoritie, and they muſt here liue as heires that are in their minoritie, they muſt be content to liue at the allowance of their heauenly Father, and be content with that he giues them here, expecting their full inheritance hereafter. If their heauenly Father here keepe them ſhort, and put them to ſome hardſhip, if here he giue them but a ſmall pittance and portion of the good things of this life, they muſt be content with it, remembring this, that they are heires to a kingdome which in due time ſhall be giuen to them: they muſt here liue as *Abraham* did, who though he was heire of the land of promiſe, yet was content to *abide in tents as a ſtranger, and in no Citie, looking for a Citie whoſe builder and maker is God*, Heb. 11. 9. 10. And if their heauenly Father do here allow them but a ſmall part and portion of heauenly ioy, and of heauenly comfort, they muſt take heed they murmure not againſt their Father, and complaine of it, that their brethren haue more ſpirituall ioy, and more heauenly comfort then they. No, they muſt be content with that meaſure of ſpirituall ioy their heauenly Father is pleaſed to impart to them, and looke for fulneſſe of ſpirituall ioy, and fulneſſe of heauenly comfort hereafter in heauen; their heauenly Father is wiſe, he knowes beſt what meaſure of ſpirituall ioy and heauenly comfort is fit for them. And as he will make them *meete to be partakers of the inheritance of the Saints in light*, as the Apoſtle ſpeakes, Coloſ. 1. 12. as he will make them meete and fit for heauen, and then giue heauen to them, and put them into poſſeſſion of it; ſo he will here in this world make them meete and fit for ſpirituall ioy, and fit for heauenly comfort, and then in his wiſedome giue it to them. *And Gods children are rather to pray to God, and to deſire the Lord to make them fit for ſpirituall ioy, and fit for heauenly comfort, then that he would giue it to them.* Gods children muſt here in this world do as trauellers vſe to do. When trauellers ſet out in a darke foggie miſtie morning, yet they comfort themſelues with

Note.

with this, that in time the mist will breake vp, and the Sunne will breake forth, and shine forth clearely on them: So do thou that art a child of God, though it be so that now the bright shining of Gods louing countenance be yet held from thee, there is a mist, and there is a fogge, and a cloud betweene thee and it, and thou hast not that spirituall ioy, and that heauenly comfort that others haue, yet cheare vp thy selfe, in time the bright shining face of God, euen his most louing countenance will breake forth, the clouds and mists that are now betweene thee and it shall be dispelled, and it will shine forth clearely on thee, if not here in this world, assuredly in heauen, most brightly, and most gloriously, and in a measure vnspeakable and vnconceiueable. And let that be thy stay, and let that be thy comfort, and so I passe from that point to further matter.

Obserue in the next place: the Apostle here speakes indefinitely: *If children, also heires, if we be children, we are heires.* Hence note in a word.

Doct. 2. All Gods children are heires.

That all Gods children are heires, all and euery one of Gods children without exception, haue right and title to all the good things of this life, and to heauen, and to happinesse, and glorie in heauen, as heires.

Reason 1.

For why, the promise of the good things of this life, and of heauen, and of happinesse, and glorie in heauen, is made to all and to euerie one of Gods children, they are all inuited to come to Christ, Math. 11. 28. and are all inuited to partake of the benefit of Christ: and the couenant of grace and mercy is made to all and euery one of them, Isai. 55. 1. *Hoe, euery one that thirsteth,* saith the Lord by his Prophet, *come ye to the waters, and ye that haue no siluer, come, buy and eate: come I say, buy wine and milke, without siluer and without money.* And then he subioynes verse 3. *Encline your eares and come vnto me: heare, and your soule shall liue, and I will make an euerlasting couenant with you; euen the sure mercies of Dauid.*

Mat. 11. 28.

Isai. 55. 1.

Verse 3.

Reason 2.

Againe, God is able to make all his children heires, and to giue to all and to euerie one of them inheritance in heauen, to the last as well as to the first, without diminution,

without diminishing the inheritance of any one of them, the inheritance of one shall not preiudice or lessen the inheritance of another. The Lord is able, and will possesse all his children of ioyes, and of glorie in heauen equally, for the substance of ioy and glorie And hence it is that Christ saith, Ioh. 14.2. *In my Fathers house are many dwelling places.* In heauen there is roome enough for all to inherite, and for all Gods children to be heires. And what then (for the vse of this) dost thou troubling and vexing thy selfe, whosoeuer thou art, with the consideration of thy poore, base, and meane estate here in this world? Art thou a child of God? then be of good comfort; be thou neuer so poore, or neuer so meane in the world, thou art an heire, thou hast right and title to all good things, yea to heauen it selfe, and to happinesse and glorie in heauen, as well as any other child of God, be he neuer so highly aduanced, or be his estate neuer so great in this world: if thou be borne of God, and be an adopted sonne or daughter of God, thou art not one borne to nothing: no, thou art heire to a kingdome, yea to such a kingdome as hath neither measure of glorie, nor end of continuance. And though thou be here in this world straightened, and thou art here in poore and meane estate, yet thou hast right and title to heauen, and thou shalt one day be possessed of it, and there is roome enough, wealth enough, and there is ioy and glorie enough, to giue thy soule full contentment: thinke on that to thy comfort. Come we to the amplification of that excellent dignitie bestowed on Gods children, that they are heires. And first, that they are Gods heires, *Euen heires of God*, saith the Apostle: that is, as I shewed, such as haue right and title to the good things of God, to all good things of this life, and to an heauenly inheritance as Gods heires.

Vse. The consideration of their poore, base, & meane estate in this world, ought to be no trouble to Gods childrē.

Now in that the Apostle saith, that Gods children are Gods heires: we are hence giuen to vnderstand in the first place.

Doct. 2. Gods children haue iust title to all good things.

That Gods children haue iust title to all good things, to the good things of this life, and to heauen, and to happinesse and glorie in heauen. The Lord vouchsafing to make his children

dren his heires, it must needs be that they haue lawfull and iust title to all the good things of this life and of the life to come. 1. Corinth. 3. 22. the Apostle speakes plainly to this purpose, *Whether they be things present, or things to come, all are yours*: you are the right owners and lawfull possessors of all things. 1. Cor. 3. 22.

And the grounds of this truth are these: First God is the Lord of heauen and earth, as *Melchizedecke* said, Gen. 14. 19. *He is the most high possessor of heauen and earth.* And as *Moses* said, Deut. 10. 14. *Heauen and the heauen of heauens is the Lords thy God, and the earth with all that therein is.* And therefore it must needs be, that such as are his heires, and haue right and title of inheritance from him as Gods children haue, they haue iust title to all good things of God, euen to the good things of this life and of the life to come: they haue title to them from him who is able to make them a good title, and to estate them in good things, without any cracke or flawe, and none can disproue their title. *Reason* 1. Gen. 14. 19. Deut. 10. 14.

Againe, Gods children are one with Christ, he is their head and they his members by mysticall and spirituall vnion, and Christ is the heire of all things. God his Father hath made him *heire of all things*, as we haue it, Hebr. 1. 2. and therefore doubtlesse in and through him they haue iust title to all good things, euen the right that they lost in *Adam* to good things is restored to them in Christ, and in and through him they haue iust title to all good things of this life, and to heauen, and to happinesse and glorie in heauen. *Reason* 2. Hebr. 1. 2.

Now then this truth serues to discouer, that onely Gods children haue a true and comfortable vse of the good creatures of God, and of the good things of this life the Lord doth bestow on them, and is pleased to vouchsafe to them, and they onely may comfortably hold, and enioy, and vse the good things of this life which the Lord doth cast on them by his prouidence. Indeed they may not on this ground enter on the goods of others, because they haue iust title to all good things, therefore take on them to be their owne caruers. Although Gods children haue right to all good things, *Vse.* Onely Gods children haue a true and cõfortable vse of Gods good creatures.

yet not in all good things of this life; the Lord in wisedome hath seuered the good things of this life in respect of ciuill right and proprietie; and such as are not Gods children haue a ciuill right and proprietie to the good things of this world that are cast on them by Gods prouidence, and Gods children may not enter on it, but they are to content themselues with that portion of the good things of this life the Lord giues to them: and be it more or be it lesse they may comfortably hold it, and enioy it, and vse it; yea they onely may comfortably hold, enioy, and vse the good things of this life the Lord bestowes on them. Such as are not Gods children, hauing onely a ciuill right and a ciuill proprietie to the good things of this life, they shall one day answer for the vse of them, they shall one day answer for euerie bit of bread they haue to put into their mouthes; for they hauing no spirituall right to the good things of this life, they do but vsurpe the good creatures of God, and they keepe the good things of this life from the right heires. And though the Lord suffer them to haue a plentifull portion, and to enioy abundance of the good things of this life, yet they are but giuen to them to leaue them without excuse, and to increase their iudgement and condemnation, they shall one day double their torment on them. And though here they haue goodly houses to dwell in, yet they are neuer in their owne place till they be in hell, as it is said of *Iudas*, Act. 1. 25. when he hanged himselfe he went astray to go to his owne place. It is a certaine truth, if thou be not a child of God, thou art no heire of God, and so thou hast no iust title to any good of this life in regard of spirituall right, and thou shalt one day answer for euerie crumme of bread thou hast to put into thy mouth. Onely Gods children are Gods heires, and they onely are estated in the good things of this life by him and from him who is able to make them a good title, and they onely are in Christ who is the heire of all things: and therefore they onely may comfortably haue, hold, enioy, and vse the good things of this life.

Act. 1. 25.

In the next place, in that Gods children are Gods heires,

we

we may further gather and conclude thus much.

That Gods children haue not onely iuſt title to all the good things of God, euen the good things of this life, and of the life to come, but their title to them is ſure and certaine: the Lord vouchſafing to make his children his heires, they cannot poſſibly miſſe or come ſhort of their inheritance; they cannot loſe it, neither can any defeate them or diſappoint them of it; their inheritance is moſt ſure and certaine, Gods children are ſure of all good things, they ſhall certainly haue all good things of this life their heauenly Father ſees fit and good for them, and they ſhall alſo in time be fully poſſeſſed of their heauenly inheritance, euen of fulneſſe of ioy, and happineſſe and glorie in heauen, as if they were now in heauen. They are Gods heires, and the Lord in his eternall purpoſe hath appointed them an euerlaſting inheritance, and hath prepared it for them before the foundations of the world were laid, as we haue it Mat. 25. 34. and it is his will and pleaſure in time to giue it to them, and to bring them into poſſeſſion of it, as Chriſt ſaith, Luk. 12. 32. *Feare not little flocke, for it is your Fathers pleaſure to giue you the kingdome.* Yea it is the will of Chriſt himſelfe, that *thoſe who are giuen him of his Father, ſhould* in time *be where he is*, as himſelfe prayed Ioh. 17. 24. And what ſhall fruſtrate the Lords eternall purpoſe, or put by his appointment? and what ſhall hinder him from effecting his will and pleaſure? Not all the power in heauen, in earth, or in hell: he is able to bring his children into the poſſeſſion of heauen which he hath prouided and appointed for them, according to his owne good will and preaſure; and all the power of hell is not able to ſtand againſt his purpoſe, and againſt his will and pleaſure, neither Satan, nor all the diuels in hell can coſin or deceiue Gods children of their inheritance, nor keepe it from them by violence; they are Gods heires, who is ſtronger then all, and ſo their inheritance is moſt ſure and certaine. And hence it is ſaid to be reſerued for them in heauen in a place of ſafetie, 1. Pet. 1. 4. *To an inheritance immortall and vndefiled, and that fadeth not away, reſerued in heauen for you.* Yea the Apoſtle ſaith, Coloſſ. 3. 3. that it

Doct. 4. The inheritance of Gods children is moſt ſure and certaine.

Mat. 25. 34.

Luk. 12. 32.

Ioh. 17. 24.

1. Pet. 1. 4.

Coloſſ. 3. 3.

it is *hid with Christ in God*: it is laid vp in the gracious and powerfull hand of God, and nothing is able to wrest or wring it out of his hand. Christ saith, Ioh. 10.28. that *he giues to his sheepe eternall life, and they shall neuer perish, neither shall any plucke them out of mine hand.* We may therefore resolue on this as an vndoubted truth, that Gods children being Gods heires, they cannot possibly misse or come short of their inheritance, they cannot lose it, neither can any deseate them or disappoint them of it. Many times heires amongst men are either cosined of their inheritance, or they are violently kept from it, but it cannot be so with Gods heires, their inheritance is most sure and certaine, and they cannot by any meanes be disappointed of it.

Ioh. 10.28.

Vse. Comfort for Gods children in time of their outward troubles, crosses, and losses.

Now then this truth may serue as a ground of excellent comfort to Gods children in the time of their outward troubles, and in the time of crosses and losses that befall them in this world. For what though it be so, that thou who art a child of God dost lose all that euer thou hast in the world, thou art stript of all thy wealth, and of all outward good things, yet comfort thy selfe, thine inheritance remaines firme and sure to thee, and thou canst not be depriued of that. And though the diuell and his instruments seeke by vexations and troubles to make thee miserable, yet they cannot do it: thou art happie, and shalt be happie in despite of them all. And though the Lord suffer them to strippe thee of land and liuing, and to thrust thee out of house and home, and to depriue thee of libertie, to shut thee vp in prison, and such like, yet they cannot touch thy inheritance, that is out of their reach, and they cannot possibly thrust thee from that, nor disappoint thee of it. No, no, thine euerlasting inheritance is laid vp in a sure hand, euen in the hand of God, whom they neither can nor dare assault. And though the Lord suffer the instruments of Satan to take away thy life, yet still thine inheritance remaines sure to thee, and thou art but thereby put into present possession of it. It is neither the fraud nor the force of the world, or of the diuell without, no, nor yet thine owne flesh within, that can depriue thee of thine euerlasting inheri-

inheritance. Thou art not truſted with it; if thou wert, thou wouldſt ſoone loſe it as *Adam* did in Paradiſe, but God keepes it for thee in his owne hand, and ſo nothing can diſappoint thee of it. And therefore cheare vp thy ſelfe, in time of thy outward troubles, and thy outward croſſes and loſſes: and though thou be ſtript as naked as *Iob* was, all thy goods are taken from thee, yet take heed thou crie not out as men commonly do in that caſe, I am vndone: thou art not vndone, thou art Gods heire, and thou canſt not be vndone; thy heauenly Father ſtill keepes thine inheritance firme and ſure to thee, and all the diuels in hell cannot defeate thee of it, nor keepe thee from it. The diuell knowes it well, that he cannot poſſibly diſappoint thee of thine euerlaſting inheritance, and that makes him trouble thee what he can other wayes: and it is commonly ſeene that the diuell troubles Gods children more then others in reſpect of outward things, and he manie times (God ſuffering him ſo to do) by his inſtruments ſtrips them of wealth, and of libertie, and of all outward good things, yea he ſeekes what he can to trouble them in their minds and conſciences: *And it fals out that many times Gods children are more troubled in their minds in time of ſickneſſe, then others that are not the children of God. And why ſo? Surely becauſe the diuell knowes their ſaluation and their euerlaſting inheritance is out of his reach, he knowes that is ſealed vp to Gods children, and they haue it made ſure to them vnder Gods owne hand and ſeale, yea that it is kept for them in the gracious and powerfull hand of God.* Oh then let the conſideration of this comfort thee that art a child of God, in time of any trouble, croſſe, or loſſe, that befals thee in this world.

Note.

One thing note we further, in that Gods children are Gods heires, hence it muſt needs follow that they are great heires, and haue a goodly heritage. Gods children are the greateſt heires in the world, they are heires apparent to the great Lord and King of heauen and earth, and their inheritance is an *inheritance immortall, vndefiled, and that fadeth not*, 1. Pet. 1.4. And they are heires to a crowne, and that a *crowne of righteouſneſſe*, as the Apoſtle cals it, 2. Tim. 4.6. yea to *an incorrup-*

Doct. 5. Gods children are the greateſt heires in the world.

corruptible crowne of glorie, as we haue it 1. Pet. 5.4. and to the *crowne of life*, as Christ cals it, Reuel. 2. 10. *Be thou faithfull vnto the death, and I will giue thee the crowne of life.* Yea Gods children haue God himselfe their *portion*, as *Dauid* saith, Psal. 119. 57. yea the Lord is the *portion of their inheritance*, as he saith, Psal. 16. 5. And hauing God their portion, they haue not onely life, wisedome, power, succour, safetie, peace, ioy, securitie, and all good things, but they also enioy him who is the fountaine of all good things: and hauing God their portion, it is more then if they had a thousand worlds. And therefore we may truly say with *Dauid*, Psal. 16. 6. *The lines are fallen to Gods children in pleasant places*: they are great heires, and they haue a *faire heritage.*

Vse. How Gods childrē ought to be affected in respect of their euerlasting inheritance.

Now then for the vse of this, the consideration of this ought to stirre vp Gods children to esteeme of their inheritance, and to affect it according to the worth, and excellencie, and greatnesse of it; they are euen to trample vnder foote the riches, pompe, and glorie of the world, and to account them drosse and dung in comparison of their rich and glorious inheritance: yea their minds, hearts, and affections are euer to be running on their faire and goodly heritage, and they are to long after it, and to wish within themselues, oh when shall I come to be fully possest of the ioyes and glorie of heauen, and fully to enioy God himselfe the fountaine of life, and ioy, and happinesse, and of all good things. Thus ought Gods children to be affected in respect of the excellencie and greatnesse of their rich and glorious inheritance. But alas, where is this affection to be found? Do not the minds and hearts of manie that would be accounted Gods children, rather runne on the world, on the wealth, the honours, and the pleasures of the world, then on the rich and glorious inheritance in heauen? As it was said to *Peter*, Mark. 14.70. *Surely thou art one of them, for thy speech is like*: so it may be iustly said to manie, they are of the world, their speech is like. They can speake much and to purpose of the things of this world, but when they come to speake of the ioyes and glorie in heauen, alas their tongues cleaue to the roofe of their

their mouthes. It may be thou haſt a good liking of heauen (as who hath not) and thou haſt ſome taſt of the *powers of the world to come*, as it is Hebr. 6. 5. and therein thou doſt content thy ſelfe; deceiue not thy ſelfe, that liking and that taſt may be in one that ſhall neuer come to heauen, thou muſt haue more then a taſt, euen a true, ſound, and feeling affection to the ioyes and glorie of heauen, or elſe thine heart is not rightly affected with the great and glorious inheritance in heauen, and thou muſt be able to ſpeake of it feelingly. One that is heire to great lands and liuing amongſt men, being now come to ſome yeares and diſcretion, and able to ſpeake with vnderſtanding, how feelingly and with what delight will he ſpeake of the faire houſes, and goodly woods and fields that he in time (if he liue) ſhall come to enioy? So it muſt be with thee in reſpect of thine heauenly inheritance: thou muſt be able to ſpeake of it feelingly, and haue thy ſoule euen rauiſht with delight in ſpeaking of it, and haue a feeling apprehenſion of the ioyes and glorie of heauen.

Queſt. Thou wilt ſay, How ſhall I know that I haue more then a taſt of the ioyes and glorie of heauen? that I haue a true, ſound, and feeling affection to them?

I anſwer. By two things.

Anſw. A true feeling affection to the ioyes and glorie in heauen, may be diſcerned by two things.

I. Firſt, if thy affection to them be ſeconded with a carefull vſe of all good meanes by which it may be continued and increaſed, thou doſt carefully heare the word, and reade it and other good bookes, thou doſt meditate and conferre of holy things, that ſo thine affection to heauen and heauenly things may be more enflamed; and thou art neuer ſo well as when thou art in the companie of Gods children, and conferring with them of heauenly things.

2. And ſecondly, if thy affection to the ioyes and glorie of heauen, bring forth to thee a loue to God for ſo great a mercie in working that affection in thee: thou doſt loue God becauſe he hath changed thine heart from being ſet on the world and worldly things, to affect heauen and heauenly things, and thou doſt expreſſe that loue in the duties of loue both to God and men, eſpecially to ſuch as are the children

of

of God, & beare Gods image in speciall manner: if it be thus with thee, then doubtlesse thou hast a true, sound, and feeling affection of the ioyes and glory of heauen, and that is the thing thou must find in thy selfe.

Come we now to the second amplification of the dignity belonging to Gods children, that they are heires, namely this, that they are *heires annexed with Christ*, for so the Apostle further sets out that dignity, that they are ioynt heires or fellow heires with Christ.

And first in that Gods children are *ioynt heires, coheires*, or *fellow heires with Christ*, we are to take notice of the great honour and dignitie Gods children are aduanced to. And that I will briefly note hence in the first place, is this.

Doct. 6. The high aduancement & honour of Gods children, in that they are ioynt heires with Christ.

That the Lord is pleased to bestow on his children great honor and maruellous excellent dignitie, euen to make them his heires, yea ioynt heires with his own naturall Sonne, with his onely begotten Sonne, with his owne deare Sonne, the *Sonne of his loue*, as the Apostle calls him, Colos. 1. 13. It is a great honour that the Lord vouchsafeth to make his chosen, seruants, it was as much as the prodigall durst desire, Luke 15.19. *I am not worthy to be called thy son, make me as one of thy hired seruants.* The Lord hath no need of the seruice of men, he hath *thousands, and ten thousands of his glorious and holy Angels round about his throne to minister to him*, Dan. 7. 10. But that the Lord is pleased to make his chosen, not onely his seruants, but his adopted sonnes, yea his heires, yea fellow heires with his owne Sonne, and not onely to giue them life, and to place them with his Angels, but with his owne deare Sonne, euen to share with him in life, and glorie, and in his kingdome, oh that is a fauour of God wonderfull and vnspeakable; and that is an aduancement exceeding great and maruellous. And indeed the fauour of God therein is greater, in that the Lord hath passed by the euill Angels, that are plunged into the depth of vnconceiueable miserie, he hath left them in that miserie, and hath onely aduanced his chosen amongst men to such height of honour and dignitie. And the consideration of this (to be briefe in it) is of vse, both in respect of o-

thers,

thers, and also of Gods children themselues.

As first on this ground, be thou warned whosoeuer thou art, to take heed thou giue no libertie to thy selfe, to thinke or deale basely with any child of God, be he neuer so poore, or of neuer so meane place in the world. Hath the Lord bestowed such honour and dignitie on his child, as to make him his heire, yea ioynt heire, and fellow heire with his owne deare Sonne? and darest thou deale basely with him, yea darest thou giue way to thy wicked heart to thinke basely of him? Darest thou thinke in thine heart, that a child of God is base, and that he is but a precise foole? The Lord seeth thy heart, and hath the Lord made it knowne in his eternall truth, that his child is his heire, yea ioynt heire, and fellow heire with his owne Sonne, of life and glorie in heauen, and darest thou in thy very thought contradict the truth of God, and thinke in thine heart that the child of God is base, and sillie, and simple, and but a foole? And darest thou open thy mouth, to call a child of God foole, or base slaue or schismaticke, or the like? Will the Lord take it at thy hands, that thou dost either thus thinke, or thus deale with any child of his? Will a King take it well if he know that any man doth either despise his fauourite, or deale basely with one whom he hath highly honoured, and hath a purpose further to honour? When *Haman* knew it was the Kings mind to honour *Mordecai*, though he hated him in his heart, yet he durst not shew the least dislike of him, but was forced sore against his will, to clothe him in royall robes, and to cause him to ride through the Citie on the Kings horse, and to proclaime: *Thus shall it be done vnto the man whom the King will honour*, Hest. 6. 11. And will then the King of heauen and earth take it at thy hands, if thou either thinke or deale basely with any child of his, who he hath made his heire, yea ioynt heire with his owne deare Sonne the Lord Iesus? No, no, be thou sure of it, the Lord will not suffer thy base esteeme of his child, or thy base dealing with any of his, to escape his punishing hand, but vnlesse thou be humbled for it, he will assuredly returne it on thy soule, to thine eternall woe and confusion.

Vse 1. A dangerous thing to think or deale basely with any child of God.

Hest. 6. 11.

And

Vse. 2. The world cannot obscure or blemish the honour of Gods children.

And so for a second vse of the point: Consider this to thy comfort, thou that art a child of God; the Lord out of his exceeding loue to thee, hath highly honoured thee, he hath aduanced thee to be his heire, yea to be ioynt heire with his own Sonne. And though the world thinke basely of thee, and men of the world deale basely with thee, and seeke to disgrace thee, yet they cannot do it, they cannot take thine honour from thee: though wicked wretches of the world raile on thee, and load thee with foule termes, care not for it, they are but as dogs that barke against the Moone, they cannot obscure or blemish thine honour. No, no, honour is giuen to thee by him who is able to maintaine it, and he will maintaine it, and one day make it manifest to all the world, to men and Angels. Thinke on that to thy comfort, and so I passe on to a second thing.

In the next place, in that Gods children are ioynt heires, coheires, or fellow heires with Christ, we are giuen to vnderstand thus much.

Doct. 7. Gods children shall one day partake with Christ in his euerlasting inheritance.

That Gods children haue right and title to one and the same inheritance with the Lord Iesus Christ, and shall one day be possessed with the same rich and glorious inheritance in heauen that the Lord Iesus is now possessed of, and they shall one day partake with him, and share with him in his euerlasting inheritance. And that this point may be rightly conceiued, know that the euerlasting inheritance of Christ is twofold, it is the inheritance of life and glorie, and of dominion and power. Christ now liues in heauen in his body and soule, most blessedly and gloriously, being wholly freed from all infirmities and temptations, and being filled with all ioy and glorious brightnesse, and he is also in his humane nature *exalted aboue all Principalitie, and power, and might, and dominion, and euery name that is named, not in this world onely, but also in that that is to come.* Ephes. 1. 21. he reignes in heauen most gloriously and most triumphantly. Now Gods children shall one day be partakers with Christ of this double inheritance, they shall one day liue with Christ in endlesse glorie, and they shall also reigne with Christ, they shall one day

Christ his euerlasting inheritance is twofold.

share

ſhare with Chriſt both in life and glory, and in his kingdome, though not in equall degree: the glorie and power of Chriſt ſhall exceed the glorie and power of all Gods children. And that Gods children ſhall thus partake with Chriſt in his double inheritance, the Scripture is plaine. Coloſ. 3. 4. the Apoſtle tells the beleeuing Coloſſians, that *when Chriſt their life ſhall appeare, then ſhould they appeare with him in glorie*: then ſhall they alſo be ſeene with him ſhining in vnſpeakable glorie. Philip. 3. 21. the Apoſtle ſaith, that *Chriſt ſhall change the bodies of true beleeuers, and make them like his owne glorious bodie*: and they ſhall one day be glorious in their meaſure, according to his image who is the *God of glorie*. 1. Ioh. 3. 2. ſaith Saint *Iohn, We are now the ſonnes of God, but yet it doth not appeare what we ſhall be, and we know that when we ſhall appeare we ſhall like him*. Reuel. 3. 21. ſaith Chriſt, *To him that ouercometh will I grant to ſit with me in my throne, euen as I ouercame and ſit with my Father in his throne*. Chriſt hath ouercome, and reignes in glorie, and they that ouercome ſhall reigne with him, though not in equall glorie; they ſhall one day partake with him in life and glorie, and in his kingdome, though not in equall degree.

Reaſon.

For why, Gods children are one with Chriſt, he is their head, and they his members, and the glorification of Gods children pertaines to the glorie of Chriſt, one cannot be without the other, as the Apoſtle ſaith, 2. Theſ. 1. 10. When Chriſt ſhall come to iudgement in endleſſe glorie, he ſhall come to be *glorified in his Saints*: and therefore doubtleſſe Gods children haue right and title to one and the ſame inheritance with the Lord Ieſus, and ſhall one day be poſſeſſed of the ſame rich and glorious inheritance in heauen, that he is now poſſeſſed of, they ſhall one day ſhare with him in his euerlaſting inheritance, and in his kingdome, though in different degree.

Vſe. 1. A ground of ſweet comfort to Gods children.

Now then for the vſe of this: firſt, what an excellent comfort is this to as many as find themſelues to be Gods children? And to them alone that are Gods children belongeth the comfort, and to none other. Art thou a child of God? art thou

thou ſure of it, thou haſt part in Chriſt? Then know to thy comfort, thou art a fellow heire with the Lord Ieſus, and thou haſt right and title to one & the ſame inheritance with him, & thou ſhalt one day be poſſeſſed of the ſame rich inheritance in heauen that he is now poſſeſſed of, and thou ſhalt one day ſhare with him in life and glorie in heauen, and in his eternall kingdome; and what a ſweet comfort is that to a child of God? The conſideration of this, is enough to fill the hearts of Gods children with ioy vnſpeakable and glorious: yea the conſideration of this ought to ſtirre them vp to long for the appearing of the Lord Ieſus; knowing this, that when he ſhall appeare, they ſhall appeare with him in glorie, and come to partake with him in that endleſſe life and glorie that he is now poſſeſſed of in heauen. Doſt thou that art a child of God beleeue this to be true, and doſt thou not long to ſee the truth of it? Doſt thou beleeue that at the coming of Chriſt thou ſhalt come to poſſeſſe that life and glorie in heauen that Chriſt is now poſſeſſed of, and doſt thou not long for his coming? Surely then thy heart is not right in thee: and if thy deſire this way be weake and feeble, ſeeke to be quickened, labour thou to haue a liuely hope to partake with Chriſt in his glorie in heauen, and thine heart will then be filled with abundance of comfort, on the conſideration of the truth now deliuered, and thou ſhalt then long for the appearing of the Lord Ieſus.

Vſe 2. The dutie of Gods children, in that they are ioynt heires with Chriſt.

Againe, for the ſecond vſe: Is it ſo that Gods children haue right and title to one and the ſame inheritance with Chriſt? and ſhall they one day be poſſeſſed with the ſame rich inheritance that Chriſt is now poſſeſſed of? How then I beſeech you are Gods children bound to magnifie the Lords goodneſſe and mercy towards them, who hath prouided for them ſuch a rich portion, as to ſhare with his owne Sonne in life and glorie in heauen, and to partake with him in his kingdome? Oh this ought to ſtirre vp Gods children to endeauour to anſwer ſo great a mercie, and to carrie themſelues as thoſe that ſhall one day be fellow heires with the Lord Ieſus, and partake with him in life and glorie in heauen. And

conſider

consider it, thou that dost perswade thy selfe thou art a child of God: it is a foule shame for thee that dost perswade thy selfe thou art a child of God, and so Gods heire, and ioynt heire with the Lord Iesus, and shalt one day haue thy portion, not onely among the Saints, but with the onely begotten Sonne of God, to carrie thy selfe as those that shall haue their part and portion with the diuels and damned in hell. Dost thou suffer thy selfe to be a drudge to the lusts of thine owne heart, to be proud, vaine, couetous, or the like? It is a shame for thee, meditate and thinke seriously of the goodnesse and mercie of God towards thee, in that he hath made thee his child, yea his heire, yea ioynt heire with his owne Sonne, and that thou shalt one day share with him in life and glorie, and in his eternall kingdome; and thou shalt find, thou canst not be sufficiently thankfull to God for so great a mercie. The due consideration of this, that the Lord should aduance thee from a child of the diuell and of wrath, to be his child, yea his heire, yea ioynt heire with his owne deare and onely begotten Sonne, euen to share with him in eternall life and glorie, and in his eternall kingdome, will set thee a worke to an endeauour to shew thy selfe thankfull, and to labour to expresse thy thankfulnesse for so great a mercie, in all holy obedience.

Come we now to the second generall thing layd before vs in this verse, the condition of such as are heires of God, and ioynt heires, or fellow heires with Christ: namely this, that they must suffer with Christ, amplified by the end of their suffering, that they may be glorified with Christ. *If so be that we suffer with him, that we may also be glorified with him.* In these words the Apostle falls on the second generall part of this Chapter, which he continues to verse 31. And hauing in the former part of the Chapter hitherto, deliuered matter of sweet and excellent comfort to the beleeuing Romans, and to all other true beleeuers, against the relickes and remainders of sinne and corruption still abiding in them, he now comes to cheare them vp, and to arme and strengthen them against the bitternesse of the crosse, and to encourage them patiently

The second generall part of this Chapter.

and constantly to beare the afflictions they should meete withall, and that by diuerse arguments: we will lay forth his arguments as we come to them. In these words he layeth downe the first ground of comfort, which he continues and amplifies to the 26. verse. But to keepe within the compasse of this verse, these words: *If so be that we suffer with Christ, that we may also be glorified with Christ*, as they haue respect to the foregoing matter, are a preuention of a secret obiection. For some might say to the Apostle, you tell vs of great honour and dignitie the Lord is pleased to bestow on vs; we being his children, that we are his heires, and ioynt heires, and fellow heires with Christ, wherein is matter of great comfort: but alas how can this be, seeing our present state is so hard, and our life so full of troubles? Some afflicted person might say: I an heire of God, and thus poore, and thus afflicted, and vnder such grieuous afflictions as I am? Now this the Apostle preuents, by making knowne the condition that belongs to such as are the children of God, and so heires of God, and ioynt heires with Christ; that indeed we being the children of God, are heires of God, and ioynt heires with Christ: yet this is our condition, that we must first suffer with Christ before we can come to be glorified with him, and to partake with him in his euerlasting inheritance. So the Apostle brings in these words: *If so be that we suffer with him, that we may also be glorified with him.*

Now in these words considered by themselues (as we said) the Apostle layeth downe the ground of comfort against the crosse, and matter of encouragement to a patient and constant bearing of affliction. And here we haue two arguments to that purpose.

1. The first is from the nature of the affliction that Gods children vndergo, that they are sufferings with Christ, and such as they suffer in common with Christ, and haue him as it were a companion with them in their suffering: *If so be that we suffer with him*, saith the Apostle.

2. The second argument is from the end of those afflictions & sufferings, that the end of them is to partake with Christ in glorie,

glorie, and to reigne with him in endleſſe glorie; *that we may alſo be glorified with him.*

I will now as briefly as I can lay forth the ſence and meaning of theſe words, and then proceed to matter of obſeruation and doctrine. *If ſo be that ye ſuffer with him.* The Papiſts render the words, yet if we ſuffer with him: and they would haue the Apoſtle here to intend the cauſe of heauenly glorie, that our ſufferings in this life ſhould be the cauſe of our glorie hereafter in heauen, but the very next verſe ouerturneth this conceit, where the Apoſtle affirmes, that the afflictions of this life preſent, are not worthy of the glorie which ſhall be ſhewed vnto vs. And indeed the words are not to be taken cauſually but conditionally, that our ſuffering with Chriſt (we being true beleeuers) is but a condition neceſſarie to be vndergone by vs, and a way wherein we muſt walke to life and glorie in heauen. *We ſuffer with him:* that is, with Chriſt. This phraſe & forme of ſpeech of ſuffering with Chriſt, is not here to be taken for ſympathizing with Chriſt, or condoling with Chriſt, for being touched with ſorrow and griefe for the ſufferings of Chriſt, as the phraſe is vſed, 1. Cor. 12. 26. *If one member ſuffer, all ſuffer with it:* but for ſuffering as Chriſt hath ſuffered, both in reſpect of the cauſe and manner of ſuffering, and for *hauing fellowſhip and communion with Chriſt in his afflictions*, as the Apoſtle ſpeakes, Philip. 3. 10. And the meaning is, *If we ſuffer as Chriſt hath ſuffered*, both in reſpect of the cauſe and manner of ſuffering, namely, for a good cauſe, and for righteouſneſſe ſake. And we ſuffer as Chriſt ſuffered in regard of the manner of our ſuffering: we imitate and follow him in bearing the croſſe, and that meaſure of affliction that is layd on vs, as himſelfe ſpeakes, Luke 9. 23. *If any man will come after me, let him denie himſelfe, and take vp his croſſe daily and follow me.* If we beare the croſſe, and ſuffer the afflictions the Lord layes on vs, as we haue Chriſt for our example, and as he hath borne it before vs, willingly and chearefully taking it vp, and bearing it with patience, and in obedience, and with a quiet ſubmiſſion of our wils to the good will and pleaſure of the Lord, euen to the ſhedding of our bloud for

Interpretation.

the keeping of faith and a good conſcience, and ſo as our ſufferings may be ſaid to be *Chriſt his ſufferings*, as the Apoſtle cals them, 1 Pet. 4. 13. We being therein conformable to Chriſt our head, and Chriſt accounting our ſufferings as his owne, and ſuffering in vs, as he ſaid Act. 9. 4. *Saul, Saul, why perſecuteſt thou me?* then we ſuffer with Chriſt: and that is here meant by the Apoſtle, when he ſaith, *If ſo be that we ſuffer with him. That we may alſo be glorified with him*: that is, to this end, that we may alſo in our ſoules and bodies partake with Chriſt in eternall life and glorie in heauen, and in his eternall kingdome; not in equall degree, but according to our proportion, as the Apoſtle ſaith, 2. Tim. 2. 12. *If we ſuffer, we ſhall alſo reigne with him.* So then the meaning of theſe words, *If ſo be that we ſuffer with him, that we may alſo be glorified with him*, is briefly this, as if the Apoſtle had ſaid.

We being the children of God, are heires of God, and heires annexed with Chriſt, yet ſo, as we vndergo the neceſſarie condition that we muſt vndergo; and walke in the way wherein we muſt walke to life and glorie in heauen; if ſo be that we ſuffer with Chriſt (that is) as Chriſt hath ſuffered, both in reſpect of the cauſe and manner of our ſuffering: and haue fellowſhip with Chriſt in his afflictions, and be therein conformable to Chriſt our head; and Chriſt accounting our ſufferings as his owne, and ſuffering in vs, to this end, that we may alſo in our ſoules and bodies partake with Chriſt in eternall life and glorie, and in his eternall kingdome; though not in equall degree, but according to our meaſure and proportion.

Now firſt we are to call to mind, that theſe words, *If ſo be that we ſuffer with him, that we may alſo be glorified with him*: are (as I told you) a preuention of a ſecret obiection, that ſome afflicted might make againſt the Apoſtles foregoing ſpeech. For ſome afflicted perſon, euen a child of God, might thus obiect, and would be readie thus to obiect, What, I an heire of God, and ioynt heire and fellow heire with Chriſt, that am thus poore, and thus perſecuted, and thus miſerable, and the like? This the Apoſtle preuents, by making knowne that the condition of ſuch as are heires of life and ſaluation, and of ſuch as ſhall be glorified with Chriſt, is this,

that

that they must first suffer with him before they come to be glorified with him. Whence I might stand to shew, that in the holy truth of God reuealed in his word, there is answer to be found to any needfull doubt or question that the heart of man can make or propound: but I passe from that, and the thing I will hence note is this.

That many times Gods children being vnder afflictions, are driuen to doubt of Gods loue to them, and to question their estate whether they be the children of God or no, because they are afflicted; especially if they be vnder some grieuous affliction, then they are readie to say, What, I a child of God, that am thus grieuously afflicted? or was there euer any child of God as I am? did you euer know any child of God in the like affliction that I am now in? These and the like doubts many times arise in the minds of Gods children in the time of their sufferings and afflictions; and the world is readie to gather and conclude from the afflictions of Gods children, that God loues them not, and thereupon to charge it on them that they are none of Gods children. It was *Iobs* case, his friends iudged him to be but an hypocrite, because of his great afflictions, as we may reade in the booke of *Iob* in manie places of it. Yea Satan is readie to take aduantage of the afflictions of Gods children, and thereupon to cast doubts into their minds of Gods loue towards them, and whether they be the children of God or no. He set on Christ himselfe, and would haue perswaded him that he had not bene the Sonne of God, because of his hunger in the wildernesse, Matth. 4. 3. *If thou be the Sonne of God, command that these stones be made bread:* as if he had said, Art thou the Sonne of God? would God suffer his Sonne to be here in the wildernesse, and to starue for want of bread? no, no, if thou wert the Sonne of God thou shouldst haue bread to sustaine thee in this thy need, though it were made miraculously of stones. Psal. 73. *Dauid* looking on the prosperitie of the wicked, and considering that together with his owne afflicted estate, broke out verse 13. 14. and said, *Certainly I haue cleansed mine heart in vaine, and washed my hands in innocencie: for daily haue*

Doct. 1. Gods children sometimes question their state, being vnder some grieuous affliction.

Mat. 4. 3.

Psal. 73. 13. 14.

I bene punished, and chastened euerie morning. Iudg. 6. 13. saith *Gideon* in the time of a publike calamitie and distresse, *If the Lord be with vs, why then is all this come vpon vs?* As if he had said, if the Lord were with vs and did fauour vs, why then are we vnder this great affliction? Thus Gods children manie times doubt of Gods loue to them, and question their estate whether they be Gods children or no, because they be afflicted, and especially if they be grieuously afflicted.

Reason. And the reason is, because they suffer their minds too much to runne on their afflictions, and too much to muse on them, and their hearts too much to settle on them, and they lay them too neare to their hearts, and they ponder too much on the worth of the good things they want: as in sickness, of the worth of health: in pouertie, of the worth of riches, and the like: and they consider not Gods vsuall dealing with his owne deare children. And hence it comes, that many times they are brought to doubt of Gods loue towards them, and call it into question whether they be Gods children or no.

Vse. Strength of faith in Gods mercy needfull in time of affliction. Note. And for vse, this must teach vs, in time of our afflictions to labour to strengthen our faith in the mercie of God, and to labour to cleaue to him, and to trust in him. And to that end we are to consider, *that though the Lord take away health, or take away wealth, or any other good thing from vs, and lay affliction on vs, yet he takes not away his loue from vs, but he loues vs as dearly in our deepest distresse as in our greatest prosperitie. We being once within the couenant, it cannot be broken on Gods part, and the bond of loue on Gods part cannot be dissolued: we being once within the compasse of his speciall loue, he loues vs for euer:* and euen in death we are within the couenant, and we *sleepe in Christ*, 1. Thess. 4. 14. Though a man be haled and pulled, buffeted and beaten extremely, yet so long as he hath the shape of a man and the vse of reason, he is a man still: so though a child of God be persecuted, tossed and tumbled vp and downe, and made as the of-scouring of all things, yet he still retaining the image of God and the power of grace in his soule, he is still a child of God, and he is so to hold himselfe.

Vse. 2. Secondly, on this ground we must take heed we adde not affliction

affliction to the afflicted, and that we vrge them not to desspaire of Gods mercie, by telling them God hath forsaken them, and that they be but hypocrites, and now God hath found them out: that is the diuels office and his course, and so doing, we shall shew our selues his instruments.

Affliction is not to be added to affliction.

In the next place, as these words do expresse a condition that such as are Gods heires, and ioynt heires, and fellow heires with Christ, must vndergo, that they may come to partake with Christ in life and glorie, and in his eternall kingdome: we are giuen to vnderstand thus much.

Doct. 5. The crosse must first be borne, before the crowne of glorie be worne.

That the heires of life and saluation must first suffer and vndergo afflictions, and must here in this world first beare the crosse, before they come to enioy and weare the crowne of life and glorie in heauen. And the way in which they must walke to heauen, is by the crosse and through afflictions: euerie heire of heauen must suffer and must beare that measure of affliction the Lord is pleased to lay on him before he come to be glorified in heauen. And to this purpose besides this text we haue further euidence of Scripture, Mark. 10. 39. Christ tels the sons of *Zebedeus*, *Iames* and *Iohn*, they should *drinke of the cup that he should drinke of, and be baptized with his baptisme that he should be baptized withall*, before they could come to glorie in heauen. Matth. 16. 24. 25. the Lord Iesus saith, *If any man will follow me, let him forsake himselfe, and take vp his crosse and follow me.* For whosoeuer will saue his life shall lose it, and whosoeuer shall lose his life for my sake shall find it. Act. 14. 22. *Paul* and *Barnabas* exhorted the disciples to continue, affirming that *through many afflictions we must enter into the kingdome of God:* before we come to glorie in heauen we must passe through afflictions. Hebr. 12. 8. the holy Ghost saith, all Gods children are partakers of afflictions, *If ye be without correction, whereof all are partakers, then are ye bastards and not sonnes.* It is the condition that all Gods children must vndergo. Iam. 1. 12. saith the Apostle, *Blessed is the man that endureth tentation, for when he is tried he shall receiue the crowne of life, which the Lord hath promised to them that loue him:* as if he had said, after his triall, and not before,

he shall receiue the crowne of victorie. And to these we might adde manie other testimonies clearing and confirming the point in hand, that the heires of life and saluation must here in this world first suffer and beare the crosse before they come to enioy the crowne of life and glorie in heauen, and the way in which they must walke to heauen is by the crosse: and the reasons of it are these.

Reason 1. First, because the Lord in his infinite wisedome hath appointed the crosse to go before the crowne, and suffering in this life to go before glorie in heauen. And so there is a necessitie of suffering and of bearing the crosse before we come to enioy the crowne of life and glorie in heauen, in regard of Gods appointment. Christ saith, Luk. 24. 26. that he was necessarily bound first to suffer and then to enter into his glorie, euen in regard of the will of God reuealed by *Moses* and the Prophets: *Ought not Christ to haue suffered these things, and to enter into his glorie?* and the members of Christ are to be conformable to Christ their head.

Reason 2. Againe, the Lord puts none into the possession of life and glorie in heauen before they be made fit for it. Now afflictions and the crosse are a speciall meanes (the Lord in wisedome and by his almightie power so disposing of them) to worke that fitnesse, euen to purge out pride, selfe-loue, hypocrisie, couetousnesse, anger, and the like, and to quicken vs vp vnto all good duties; euen to make vs fit for the seruice of God here, and for glorie and happinesse hereafter. And therefore doubtlesse on these grounds we may set downe this for a certaine truth, that the heires of life and saluation must here in this world first suffer and beare the crosse, before they come to enioy the crowne of life and glorie in heauen: and the way in which they must walke to heauen, is by the crosse and through afflictions.

Vse 1. Gods children must make account and that certainly to meete with

Now then to apply this, first this truth serues to teach all and euerie one of Gods children, to make reckoning of the crosse, and to make account of afflictions aforehand, euen to recken on it, and to recount with themselues that they shall certainly meete with the crosse, and meete with afflictions as they

they are going on in the way towards heauen; and that they must go by weeping crosse to the crowne of life and glorie in heauen. We may not looke to go to heauen (as the saying is) in a feather bed, to go to heauen with ease, and to walke on in an euen, smooth, and pleasant way to life and glorie in heauen: no, the way in which we must walke to heauen is by the crosse and through afflictions. Indeed the flesh loues ease, and cannot endure to think of this condition, & it grieues the flesh that God and Mammon are no better friends: yea euerie one could be content to be *Dines* whilest he liues here in this world, so that he might be *Lazarus* when he is dead, and euerie one would willingly go to heauen, but he would walke in a conuenient broad way, as one saith well, in a way wherein he might driue a sumpter horse before him. Euerie one would gladly haue comfort in Christ, but euerie one is not willing to beare the crosse with Christ. Some shun the crosse by all meanes, by all shifts and deuices that possibly they can they put it off, they will not suffer the *rebukes of Christ*, as they are called, Hebr. 11. 26. they will not beare disgrace, they will not vndergo the note and odious name of Puritanes: no they will rather do as the most do, and serue the time though it be with making shipwracke of a good conscience, that they may liue quietly and safely, and sleepe in a whole skin: and yet they thinke they may go to heauen well enough. Alas, they deceiue themselues, the way to heauen is by the crosse: and thinke not whosoeuer thou art, that thou shalt come to heauen, and yet escape the crosse, and meete with no afflictions by the way; as the worldling by temporall glorie goes to eternall shame, so must thou by temporall troubles go on to eternall glorie. It is the way in which Christ himselfe hath gone before thee, and all the Saints and seruants of God that are now in heauen haue walked on in the same path; and thou maist not thinke to make a shorter cut, or to find an easier and a plainer way to heauen then they haue found. And therefore thou that art a child of God, or dost perswade thy selfe that thou art so, prepare thy soule for afflictions, and make full reckening and full account to meete with afflictions in the way to

the crosse & with afflictions in their way to heauē.

to heauen. It is the the aduice of Christ himselfe, Luk. 14.28. that with what deliberation mightie men of the world build their castles, or one great king goes to warre with another, with the same deliberation should we vndertake the professió of Christianitie: we must cast our account aforehand, what it will cost vs, and what we shall meete withall in that holy profession, and whether we be able to go through stitch with it or no. And thus do thou whosoeuer thou art, that dost perswade thy selfe that thou art a child of God, and dost take on thee the name of *Christ*, and profession of the Gospell: consider with thy selfe what troubles and crosses thou shalt meete withall in that holy profession, and resolue to beare them whatsoeuer they be: say not with thy selfe out of thine owne weakenesse, what shall I do, I shall be made a byword, I shall be pointed at, or the like? Put on courage and resolution to beare whatsoeuer shall attend on thy holy profession; and resolue with thy selfe to go through thicke and thinne, to go through good report and ill report, to beare reproches, nicknames, mockings, scoffings, raylings, reuilings, and all manner of spitefull dealing, euen to the shedding of thy bloud if thou be called to it, for keeping of faith and a good conscience; and think not strange the *fierie triall* if thou be brought to it, as 1. Pet. 4. 12. and remember the words of the Lord Iesus, Luk. 14.26.27. *If thou hate not father, mother, and wife, and children, and brethren, and sisters, yea and thine owne life also, thou canst not be Christs disciple.* And if thou beare not the crosse and comest not after Christ, thou canst not be his disciple. If thou looke to be glorified with Christ, make full account to suffer with him in one kind or other, and in thy measure.

Vse 2. Comfort to Gods children in regard of the afflictions they meete withall.

Againe, for a second vse, is it so that the heires of life and saluation must here in this world first suffer and beare the crosse before they come to enioy the crowne of life and glorie in heauen? and is the way in which they must walke to heauen, by the crosse and through afflictions? Then here is matter of comfort for thee that art a child of God, and dost meete with troubles and trials, and manifold afflictions, the

Lord

Lord giuing thee a ſanctified vſe of them, and giuing thee an heart to beare them in ſome meaſure as they ought to be borne, thou maiſt therupon conclude to the comfort of thine owne ſoule, that thou art in the way that leades to life and glorie in heauen. Indeed thou art not to thinke thou ſhalt go to heauen becauſe thou art afflicted, but being afflicted, and the Lord vouchſafing a ſanctified vſe of thy affliction, thou maiſt thereupon gather that thou art in the way to life and ſaluation, and that thou ſhalt be ſaued. The world commonly impugnes thine adoption from thine affliction, and concludes that thou art none of Gods children becauſe thou art afflicted, but thou maiſt thence conclude that thou art a child of God; and the Lord giuing thee a ſanctified vſe of thy affliction, thou maiſt thereupon perſwade thy ſelfe to thy comfort, that thou art in ſuch a ſtate and condition as God hath allotted his owne deare children, whom he purpoſeth to glorifie in heauen euerlaſtingly, and that thou art in the right way to heauen. If a traueller be told, that in the way he is to go whither he intends, he ſhall come to a rough and very vneuen way, and that he muſt paſſe ouer an high, ſteepe, and craggie mountaine, and the like, and he goes on and finds all ſmooth, and euen, and pleaſant, he may well feare he is out of the way; but if he find the way to be as was told him, though it be tedious and painfull to him, yet he goes on chearfully, becauſe he perſwades himſelfe he is in the right way: ſo thou being told that the way to heauen is by the croſſe and through afflictions, and thou goeſt on and meeteſt with no croſſe nor afflictions, but findeſt the way in which thou walkeſt eaſie and delightſome, thou haſt iuſt cauſe to doubt thou art out of the way that leades to heauen; but if thou meete with the croſſe and with affliction, and the Lord giues thee a ſanctified vſe of them, though the way be tedious and troubleſome, (as there is no affliction but it is grieuous to the fleſh) yet thou maiſt comfort thy ſelfe in this, that thou art in the right way to heauen.

But haply ſome will ſay, alas I ſuffer nothing, I haue had ſmall or no troubles, no loſſes, no ſickneſſe, and the like, I haue not *Obiect.*

not suffered that which other of Gods children haue suffered, and therefore I doubt whether I be in the way to heauen or no.

Answ. To this I answer, thou must know that the Lord calleth not all his children to the same kind of suffering, and to suffer in the same kind, neither doth he call all his children to suffer alike and in the same measure in the same kinde, but some to suffer in one kind and some in another, and some in one measure and some in another, as he seeth fit in his infinite wisedome. And if thou haue not had *Abels* crosse, if thy life haue not bene sought, and thou hast not bene persecuted to death; yet doubtlesse thou being one truly fearing God, and labouring to keepe faith and a good conscience in all things, and walking with an euen foote in the way of holinesse, either thou hast not escaped, or thou shalt not escape *Isaacks* crosse, the smiting of the tongue, the mocking and scoffing of a wicked *Ismael*: the wicked and prophane of the world will mocke, and scoffe, and deride thee, and that is persecution, so the Apostle cals it, Galat. 4. 29. And know further, that if thou be prepared and readie to beare any other crosse that shall be layd on thee, euen to the shedding of thy bloud for the keeping of faith and a good conscience, though the Lord neuer call thee so to do, yet in Gods account it is all one as if thou hadst alreadie layd downe thy life and shed thy bloud.

Note. *And thou hauing the mind and affection of a Martyr, thou shalt assuredly one day haue the reward of a Martyr, and thou being readie to suffer with Christ as the Lord shall call thee to it in any kind, thou shalt not lose thy remard, but shalt one day be sure to receiue the crowne of a sufferer, and be vndoubtedly glorified with Christ.* If a souldier haue passed through the pikes, and gone through many dangerous battels, and yet by the prouidence of God hath escaped without wound or hurt; he is not to be accounted either a coward or lesse valorous then one that hath lost his life in the battell, because his resolution was to stand to it, and lose his life as well as the other if God should so dispose of him. So if thou be resolued to lay downe thy life for Christ, and for the profession of the Gospell, though God

neuer

neuer call thee to it; yet he accounts of it as if thou ſhouldſt ſhed thy bloud, and will accordingly reward thee: and thinke on that to thy comfort.

The next thing here to be obſerued is, that the Apoſtle ſaith not in generall termes, and at large: If we ſuffer, we ſhall be glorified, but he limits his ſpeech, and ſaith, If we ſuffer with him, *If we ſuffer with Chriſt.* Hence two things that be of vſe are further to be gathered, I will touch them briefly and in order.

Doct. 3. Onely ſuffering with Chriſt is truly comfortable.

Firſt this, that ſuffering in generall whatſoeuer it be, is not truly comfortable, vnleſſe it be ſuffering with Chriſt: euery one that ſuffers hath not iuſt cauſe and ground of comfort, becauſe he ſuffers, but onely ſuch as ſuffer with Chriſt; onely ſufferers with Chriſt, that is, ſuch as ſuffer as Chriſt hath ſuffered, both for the cauſe and for the manner of ſuffering, ſuch as ſuffer for a good cauſe, and for righteouſneſſe ſake, ſuch as beare the croſſes and afflictions the Lord layes on them, with patience, and in obedience, and ſilence, and with ſubmiſſion of their wils to the good will and pleaſure of the Lord, though it be to the loſſe of their liues, they onely haue cauſe of true comfort, and of ſound reioycing in their ſuffering. 1. Pet. 2. 19, 20, 21. ſaith the Apoſtle, *This is thanke-worthy, if a man for conſcience towards God endure griefe, ſuffering wrongfully. For what praiſe is it*, ſaith he, *if when ye be buffeted for your faults, ye take it patiently? but and if when ye do well, ye ſuffer wrong, and take it patiently, this is acceptable to God. For hereunto ye are called: for Chriſt alſo ſuffered for vs, leauing vs an enſample that we ſhould follow his ſteps.* As if he had ſaid, the ſuffering for conſcience towards God, for righteouſneſſe ſake, and ſuffering as we haue Chriſt for an enſample, that is the ſuffering that is thank-worthy and pleaſing to God, and the ſuffering wherin there is true comfort to be found. And in the ſame Epiſtle, Chap. 4. 15. ſaith the Apoſtle, *Let none of you ſuffer as a murtherer, or as a theefe, or an euill doer, or as a buſie bodie in other mens matters:* there is no comfort in that ſuffering: and then he ſubioynes, verſe 16. *But if any man ſuffer as a Chriſtian, let him not be aſhamed, but let him glorifie God in this behalfe:*

behalfe. He hath cause in that respect to praise God and reioyce. Math. 5. 11. 12. saith the Lord Iesus, *Blessed are ye when men reuile you, and persecute you, and say all manner of euill against you, for my sake, falsly; Reioyce and be glad, for great is your reward in heauen, for so persecuted they the Prophets which were before you.* We must then looke to the cause of our suffering, and to the manner of it, that the things which we suffer for at the hands of men, be for righteousnesse sake, and that we suffer both those things by men, and the afflictions that come to vs from the immediate hand of God, with patience, and with obedience, and submission of our wils to the good will of our heauenly Father, if we would find comfort in our sufferings.

Vse. Popish voluntarie sufferings, and the needlesse sufferings of others, iustly reprooued.

The Papists brag much of the afflicting of their owne bodies by wearing hayre cloth, going barefoote, & by whipping themselues, but alas all those things are but will-worship, and no better then the practise of *Baals* Priests, who cut themselues as their manner was, with kniues and lances, till the bloud gushed out vpon them, 1. Kings 18. 28. And there be amongst vs, who bring troubles and sufferings on themselues, and they are punished for their demerits and misdeeds: and there be that will endure much in the world on vaine glorie. These and the like can haue no true comfort in their sufferings. As there is a *worldly sorrow that causeth death*, 2. Cor. 7. 10. so there is a worldly suffering, a suffering with the world, either for ill doing, or vaine glorie, and the like, and that is so farre from being comfortable, as that it may be, and is to many, but a beginning of endlesse wo, and of eternall suffering.

Looke then that the cause of thy suffering be good, for it is a true saying, that it is not the punishment but the cause that makes the Martyr; and that thy suffering in any kind whatsoeuer be in patience, and with submission of thy will to the good will of God, and so a suffering with Christ: and that is the suffering that will indeed yeeld thee matter of true comfort and of sound reioycing: and so I passe from that.

Now the second thing hence offered, in that the Apostle saith,

saith, *If we suffer with Christ*, (I will be briefe in it) the point is this.

That Gods children suffering and bearing the crosse layd on them in some measure, as Christ hath suffered and borne the crosse, they suffer not alone, but they suffer with Christ, and Christ with them; they haue Christ as it were a partener and a companion with them in their sufferings. And to this purpose we find that the sufferings of the godly, and of true beleeuers, are expresly said to be the sufferings of Christ, as Coloss. 1. 24. *I fulfill the rest of the afflictions of Christ in my flesh*, saith the Apostle: and 1. Pet. 4. 13. the Apostle bids the Saints and seruants of God reioyce, *In as much as they are partakers of Christs sufferings*. Yea we find in Acts 9. 4. that Christ pronounceth from heauen, that he suffers in his members, and that he accounts all the crueltie that is done to them, as done to himselfe, *Saul, Saul, why persecutest thou me?* And hence it is that the Apostle *Paul* cals his afflictions and persecutions *a bearing about in his bodie the dying of the Lord Iesus*. 2. Cor. 4. 10. And Galat. 6. 17. he saith, *He bare in his bodie the markes of the Lord Iesus*.

Doct. 4. Gods children suffering with Christ, haue Christ their partener and companion in suffering.

And why are the sufferings of Gods children said to be the sufferings of Christ? Surely, because of that neare vnion betweene Christ and his members, Christ and his members being most nearely conioyned: yet we may not hence conclude, as the Papists do, that therefore the sufferings of the Saints and children of God are meritorious: for so say the Papists, that by vertue of that vnion that is betweene Christ and his members, their suffering receiue influence and vertue from him to be meritorious. That is a false conclusion, because the vnion betweene Christ and his members is not personall but mysticall, personall vnion being the ground of merit in Christ himselfe.

Reason.

But for the vse of the point: the truth now deliuered duly thought on, may minister matter of sweet comfort to Gods children in time of their afflictions and sufferings. The heathen man could say, *Solamen miseris socios habuisse doloris*: It is comfortable to haue companions in miserie and trouble.

Vse. Whence true ground of cõfort comes to Gods children in time of afflictions.

Now

Now Gods children ſuffering as Chriſt hath ſuffered, in ſome meaſure, they ſuffer not alone, but Chriſt ſuffers with them, and they haue him as it were a companion with them in their ſufferings, and without queſtion they cannot haue a better companion. *It is better to ſuffer with Chriſt, and with him to be vnder the croſſe, then without him to be in the greateſt proſperitie.* Oh then remember this to thy comfort, thou that art a child of God, thou being vnder any affliction, and thou bearing affliction in ſome meaſure as it ought to be borne, thou haſt Chriſt a fellow ſufferer with thee, and Chriſt beares vp one end of the croſſe with thee, and he is able to helpe and ſuccour thee, and ſupport thee in thy greateſt afflictions. Yea know to thy comfort, that he ſuffers with thee, who hath alreadie ſuffered for thee; thou being a member of Chriſt, his ſuffering hath remoued from thee the bitterneſſe of the croſſe, namely, the wrath of God and the curſe, he hath borne that in his owne bodie and ſoule; yea he alone, as Iſai. 63. 3. *I haue troden the winepreſſe alone*: and he hath remoued that from thee, and by his ſuffering he hath ſweetned thy croſſe and thy afflictions: yet in that affliction thou lieſt vnder, ſo ſweetened to thee, is he pleaſed to beare a part, and as it were to put vnder his ſhoulder, and to ſuffer with thee: and what an excellent comfort is that, if it be duly conſidered? Let euery child of God thinke on it to his comfort in time of his affliction, and ſo much alſo of that.

Note.

The Apoſtle addes a ground of further comfort againſt the bitterneſſe of the croſſe, that we ſuffering with Chriſt, our ſuffering ſhall end in glorie with Chriſt. *If ſo be that we ſuffer with him, that we may alſo be glorified with him.* The point hence offered, wherein I will likewiſe be briefe, is this.

Doct. 5. The ſufferings and afflictions of Gods children ſhal end moſt happily and moſt comfortably.

That the ſufferings and afflictions of Gods children ſhall haue a comfortable end, they ſhall end in happineſſe and glorie euerlaſting with Chriſt in heauen, yea the ſufferings of Gods children ſhall end in correſpondent and anſwerable glorie. The more Gods children ſuffer here in this world (ſuffering as they ought to do) the more and greater ſhall be their

their glorie in heauen. Psal. 126. 5. *Dauid* compares the afflictions of Gods children to *sowing in teares*, and he saith, the harueſt that ſhal come on that ſowing ſhall be ſweet & comfortable, euen *a reaping in ioy: they that ſow in teares ſhall reape in ioy*. Mat. 19. 29. Chriſt ſaith, *Whoſoeuer ſhall forſake houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my names ſake, he ſhall loſe nothing by it, he ſhall receiue an hundred fold more, and ſhall inherit euerlaſting life*: his loſſe ſhall turne to his exceeding gaine, it ſhall fall into endleſſe happineſſe and glorie. Iam. 1. 12. ſaith the Apoſtle, *Bleſſed is the man that endureth tentation: for when he is tried, he ſhall receiue the crowne of life, which the Lord hath promiſed to them that loue him*: his triall ſhall end in victorie, and in the fruition of the crowne of life. To theſe we might adde many other teſtimonies, manifeſting this, that the ſufferings and afflictions of Gods children ſhall end happily and comfortably, they ſhall end in happineſſe and glorie with Chriſt in heauen.

Reaſon.

The ground of this is, becauſe it is a iuſt thing with the Lord, to giue his children after their toyles and troubles in ſuffering here in the world, eaſe, and reſt, and refreſhing, and ioy, and glorie: I ſay, a iuſt thing it is with the Lord thus to deale with them, not for any merit of their ſuffering, but in regard of his free promiſe, he hauing bound himſelfe by his promiſe, to recompence their afflictions, and ſufferings, and trials. 2. Theſ. 1. 6. 7. the Apoſtle ſaith in expreſſe termes: *It is a righteous thing with God, to recompence tribulation to them that trouble his children, and to his children that are troubled reſt and refreſhing*. And to this purpoſe Chriſt brings in *Abraham* ſpeaking in the parable, Luke 16. 25. *Sonne, remember that in thy life time thou receiueſt thy pleaſures, or good things, and Lazarus paines, now therefore is he comforted and thou art tormented*. As if he had ſaid, now it is iuſt and equall, that he ſhould be comforted and thou tormented.

Vſe 2. A ſpeciall ground of comfort to

Come we to make vſe of this truth: It ſerues as a ſpeciall ground of comfort to Gods children in the time of their greateſt troubles; the due conſideration of it will be a ſpeciall

Gods children in their greateſt afflictions.

meanes to cheare them vp, and to keepe them from fainting in their greateſt afflictions and ſufferings: for as the ſaying is, that is well that ends well; and certainly it ſhall be exceeding well, yea vnſpeakably, and vnconceiueably well with Gods children concerning the end of their afflictions: though the bearing and ſuffering of them be very painefull and grieuous to the fleſh and for the time, yet the end of them will be moſt glorious, happie, and comfortable, they ſhall certainly end in happineſſe and glorie with Chriſt in heauen. And doubtleſſe the conſideration of this, made the holy Martyrs go with reioycing and ſinging through the flames of fire, and with cheareſulneſſe to endure moſt exquiſite torments. Some of them haue ſaid when they were going to be put to death, *Though their breakefaſt ſhould be ſower, yet their ſupper ſhould be moſt ſweet.* It is recorded of *Ignatius*, that when he was caſt to the wilde beaſts to be deuoured, he ſaid: *Becauſe I am the Lords wheat, I ſhall be ground in the teeth of the beaſts, that I may be made fit bread for the Lords table.* A ſpeech full of conſtant boldneſſe and heauenly comfort. And we reade of *Moſes*, Heb. 11. 26. that he *eſteemed the rebukes of Chriſt greater riches then the treaſures of Egypt.* And why? he had reſpect vnto the recõpence of the reward, he had an eye to the end of his ſufferings, and knew that the end would be moſt ſweete. And thus do thou that art a child of God, in the time of thy afflictions, thy ſickneſſe, thy pouertie, or the like, ſuffer not thy mind to beate too much vpon the bitterneſſe of thy affliction, but haue thine eye, the eye of thy mind, on the end of thy affliction, and conſider with thy ſelfe the end will be moſt ſweet and comfortable, and that will be a notable meanes to cheare thee vp, and to hold vp thy fainting heart. And though thou be much troubled and moleſted, thou art ſlandered, reproched, and perſecuted, and many wayes hardly dealt withall for thy profeſſion of the Goſpell, and for thy labouring to walke with an euen foote according to the truth of the Goſpell in the way of holineſſe: *Reioyce in it, that thou art counted worthy to ſuffer rebuke for the name of Chriſt*, as the Apoſtle did, Acts 5. 41. and remember that the end will be comfortable;

table; thy ſufferings ſhall end in happineſſe and glorie with Chriſt in heauen, and that will make thee do as Chriſt did, Heb. 12.2. *Endure the croſſe and deſpiſe the ſhame.* And remember that the more thou ſuffereſt for the name of Chriſt, and for the keeping of faith and a good conſcience, the more and greater ſhall be thy glorie in heauen, and thou ſhalt thereby adde waight to the crowne of glorie that ſhall be giuen to thee.

VERSE 18.

For I count that the afflictions of this preſent time, are not worthie of the glorie which ſhall be ſhewed vnto vs.

COme we now to verſe 18. *For I count that the afflictions of this preſent time, are not worthy of the glorie which ſhall be ſhewed vnto vs.* In this verſe our Apoſtle addes further matter of comfort againſt the bitterneſſe of the croſſe, and of encouragement to a patient and conſtant bearing of the croſſe, and that by an argument from the weight of that glorie that he ſpake of verſe before, and that ſuch as ſuffer with Chriſt ſhall be partakers of; as namely, that the glorie they ſhall partake of, ſhall be exceeding weightie and maruellous great. And this the Apoſtle doth not ſimplie affirme, but he propounds his argument vnder a comparison of things vnequall, comparing the afflictions of this life with the glorie of the life to come, as the leſſe with the greater, as that the glorie of the life to come doth farre ſurmount and exceed all the afflictions and ſufferings of this life, and that the afflictions of this life cannot hold weight with the glorie of the life to come; and if they ſhould be weighed together, as in a ballance, the one would be found but light in reſpect of the other: *The afflictions of this preſent time*, ſaith the Apoſtle, *are not worthie of the glorie which ſhall be*

shewed vnto vs, they are not comparable vnto it. And herein also the Apostle preuents a secret obiection; for some might say to him, You tell vs that we suffering with Christ we shall be glorified with him, but in the meane time we lye vnder grieuous troubles, and verie sore afflictions, our trials and sufferings here in this world are intollerable, and who is able to endure the troubles that do befall vs? This the Apostle meets withall, in saying, *That the afflictions of this present time, are not worthie of the glorie which shall be shewed vnto vs*, that shall be reuealed vnto vs. As if he had said, though your afflictions and sufferings in this present life be great, and grieuous, and sore, and hard to be borne and endured, yet beare them with as much patience as possibly you can, and know to your comfort, that the glorie which is to follow on your afflictions is farre greater and more lasting then be your afflictions, there is no comparison betweene them. And this the Apostle affirmes as a truth whereof he was resolued, as a certaine truth, in his iudgement, in his account and estimation. *For I count* (saith he) *that the afflictions of this present time are not worthie of the glorie which shall be shewed vnto vs.* And so we see the generall drift and purpose of the Apostle in this verse, and the generall matter of it: I will now lay foorth the sence and meaning of the words.

λογίζομαι. Interpretation.

For I count. The word here vsed signifies thus much, I collect and gather, and that firmely, as on iust reckening, or after debating and reasoning the matter, I do certainly conclude. We find the same word vsed Rom. 3. 28. and it is there rendered, and that rightly, λογιζόμεθα γὰρ, *therefore we conclude*: therefore we set downe this as a certaine truth and certaine conclusion, that a man is iustified by faith without the works of the Law: and so indeed the word λογίζομαι is here to be taken, I collect and gather, and that firmely, and I conclude this, and I resolue on it as a certaine truth, *That the afflictions of this present time, or the passions and sufferings of this present time*: for so the word παθήματα signifies: *Of this present time, or of the time which is now*, τοῦ νῦν καιροῦ. The Apostle hereby meanes not onely the afflictions and sufferings of this present

ſent time wherein he liued, and the afflictions that Gods children did then vndergo, but all the afflictions of this preſent life, euen all ſuch tribulations and croſſes as they do beare during the time of this life, and whileſt they are here on the face of the earth, *are not worthie*, or *of equall weight*. For the word here vſed, ſignifies the equalitie or like weight of things weighed in a ballance together: and ſo the meaning is, are not of equall weight, or are not proportionable *to the glorie that ſhall be ſhewed vnto vs. Of the glorie*: that is, of the glorie that Gods children ſhall be inueſted withall in heauen, which ſhall be ſhewed or reuealed, or which we ſhall haue at the appearing of the Lord Ieſus, as Coloſſ. 3. 4. *When Chriſt which is our life ſhall appeare, then ſhall we alſo appeare with him in glorie. Vnto vs*, or *in vs*: that is, to our bodies and ſoules, or wherewith our bodies and ſoules ſhall be clothed. Thus then conceiue we the meaning of the words of this verſe, as if the Apoſtle had ſaid.

For I collect and gather, and that firmely, I conclude and reſolue on this as a certaine truth, that the paſſions and ſufferings of this life, euen all troubles, trials, and croſſes that we or any of Gods children do beare during the time of this life, and whileſt we liue here on the face of the earth, are not of equall weight, are not in any reſpect proportionable to the heauenly glorie wherewith our bodies and ſoules ſhall be inueſted, and that ſhall be put on them at the appearance of the Lord Ieſus Chriſt; there is no compariſon betweene them.

Now we ſee the Apoſtle here deliuers not this truth, that the afflictions of this preſent time are not worthie of the glorie which ſhall be ſhewed vnto vs, as an vncertaine opinion, but as a certaine truth, and a truth whereof he was fully reſolued. And thus are the Miniſters of the word to deliuer to the people of God truths that are of ſpeciall vſe, and needfull to be knowne, not as their opinions, but as certaine truths. Indeed the Miniſters of the word are ſeriouſly to weigh and conſider what they deliuer before they do deliuer it: but that which they haue ſeriouſly thought on, ſtudied for, and earneſtly ſought at the hands of God by prayer, and the Lord

How Gods Miniſters are to deliuer needfull holy truths.

hath vouchsafed to reueale to them by his Spirit, being a truth needfull to be knowne, and agreeable to the written word of God, and to the analogie and proportion of faith, they are to deliuer confidently, and to auouch as a certaine truth of God; yea to auerre it to be such a truth as they are readie to seale with their bloud if they be called to it. I will not stand on that, let it suffice to haue pointed at it.

Againe, in that the Apostle doth here thus enlarge himselfe, in setting downe this, that the afflictions of this present time are not worthie of the glorie which shall be shewed vnto vs, setting it downe as a certaine truth, as a truth whereof he was fully resolued, thereby to comfort the beleeuing Romans and other true beleeuers against the bitternesse of the crosse, I might stand to shew, that the way to comfort and to cheare vp such as are vnder affliction and in distresse, is not by coniectures, or by wittie conceits, but by that which a man is able to auerre to be a certaine truth of God, and to resolue the conscience of it, that it is the holy truth of God: but I passe from that also, and come to the matter and thing here auerred by the Apostle, and resolued on as a certaine truth, and that is this: That the afflictions of this present time are not worthy of the glorie which shall be shewed vnto vs: and hence this conclusion is offered.

Doct 1. The sufferings of this life, be they neuer so great and grieuous, are not comparable to the glorie of heauen.

That all the afflictions that Gods children do or can suffer in this world, are not comparable to the glorie of heauen. Whatsoeuer Gods children either do or can suffer in this world in any kinde, whether from the hands of men, or layed on them by the immediate hand of God, on their bodies, or soules, or howsoeuer, it is not proportionable or of equall weight to the glorie that shall be put on them in heauen. And to this purpose that is a cleare text, 2. Corinth. 4. 17. where the Apostle saith, *Our light affliction which is but for a moment, causeth to vs a farre more excellent and an eternall weight of glorie.* The Apostle there comparing the afflictions of this life with the glorie of heauen, he cals the one light and momentanie, and the other eternall and weightie; yea he giues to the glorie of heauen a most excellent and eternall weight. And from

those

those words of the Apostle we may gather reasons & grounds of this truth, that the suffering of Gods children in this world are not comparable or proportionable to the glorie that shall be put on them in heauen. As

Reason 1.

First, the afflictions of this life are but momentanie and short, they last no longer then the time of this life, which is but a moment or lesse then a moment in comparison of eternitie: but the glorie of heauen is eternall & infinite in durance and continuance, and shall last for euer. And thus the Apostle *Peter* compares them together, 1. Pet. 5. 10. *The God of grace which hath called vs vnto his eternall glorie by Christ Iesus, after that we haue suffered a little.*

Reason 2.

Againe, the afflictions of this life are for their measure light and trifling, being compared to the glorie of heauen that is ponderous and weightie, and for the measure and greatnesse of it incomprehensible, as the Apostle saith, 1. Cor. 2. 9. *Things that eye hath not seene, neither eare heard, neither came into mans heart, are, which God hath prepared for them which loue him.* 2. Corinth. 12. 4. the Apostle saith, he being *rapt vp into Paradise, he heard words vnutterable, and not possible for man to vtter.* And we reade that *Peter* being present at the transfiguration of Christ, and hauing but a glimse of heauenly glorie, he was so ouerwhelmed with it, as that he *spake he knew not what*, saith the text, Matth. 9. 6. And therefore doubtlesse on these grounds this stands as a firme and certaine truth, that all the afflictions Gods children do or can suffer in this world, are not comparable to the glorie of heauen; that glorie doth euerie way surmount them, and there is no comparison betweene them.

Vse 1. The Popish opinion that the sufferings of Gods children merit heauenly glorie, confuted.

And for the vse, first this truth ouerturnes that conceit of the Papists, that the sufferings of Gods children in this world are meritorious, and do deserue heauenly glorie: that cannot possibly be, because there is no proportion betweene them and heauenly glorie: and betweene merit and reward giuen to merit, there must be a proportion. The recompence of merit is an act of iustice, and iustice is a kinde of equalitie; and therefore there being no equalitie betweene the sufferings

Obiect.

Answ.

of this life and the glorie of the life to come, they cannot truly and properly merit or deserue it. Ah but say the Papists, though the sufferings of Gods children be not equall to the glorie of heauen, yet because they proceed from grace and from the Spirit of God, they haue in them a worth of heauenly glorie, and they merit and deserue it. A meere cauill, and directly contrarie to the plaine euidence of the word of God, for grace and merit of works, either of doings or sufferings, cannot stand together. And againe, the sufferings of Gods children proceed not from grace and from the Spirit of God alone, but partly also from the minds and wils of the sufferers, and in that respect many infirmities accompanie the suffering of the best of Gods children; and therefore they cannot possibly merit heauenly glorie. I leaue this, and for a second vse.

Vse. 2. What ought to be the meditation of Gods children in time of their great afflictions, that they may be comforted.

Is it so that all the afflictions that Gods children do or can suffer here in this world, are not comparable to the glorie of heauen? Is there no proportion betweene their suffering in this world, and the glorie that shall be put on them in heauen? Then let Gods children meditate and thinke on this to their comfort in the time of their greatest afflictions and sufferings: doubtlesse the Lord would not haue put it downe as an argument of comfort in the time of trouble, if it were not his will that we should exercise our minds in meditating and thinking on it. And therefore thou that art a child of God, meditate and thinke on this; if thou lyest vnder some grieuous affliction, remember that thy sufferings here in this world be they neuer so great, are not comparable to the glorie of heauen; and it will be a notable meanes to cheare thee vp, and to comfort thee. Haply thou complainest of thy long lingring sickenesse and paine, thy bodie being vnder sickenesse and paine: and take a man in a burning feuer, and you shall heare him vtter such words, and so protest of his paine as if it were vnsufferable: but what is that paine to eternitie of ioy and glorie in heauen? it is not worthie to be named with it: compare them together, and thou shalt find it will mitigate thy paine, and it will yeeld thee comfort in thy greatest pangs.

A diſeaſed man or woman we know will endure cutting, and ſearing, and the like, in conſideration of eaſe afterwards: and comparing that paine with the eaſe he hopes will follow, he endures cutting and ſearing with patience: ſo do thou compare the paine of thy ſuffering with the ioy and glorie in heauen, and it will certainly ſwallow vp thy paine, and yeeld thee much comfort. If we were as apprehenſiue of the greatneſſe of the glorie of heauen abiding for vs, as we are apprehenſiue of the paine of our preſent ſufferings, without queſtion it would make vs beare them exceeding patiently. Thou wilt ſay, but how ſhall I be as apprehenſiue of the great glorie in heauen, as I am of the extremitie of my preſent ſuffering? *Queſt.*

I anſwer thee. Keepe thy faith in exerciſe, keepe thy faith exerciſed in apprehending the glorie laid vp for thee in heauen, as thy ſenſe is exerciſed in feeling the paine of thy preſent ſuffering, and thy faith being thus exerciſed, it will giue a preſent being of the ioy and glorie of heauen to thy heart and ſoule, and to thy inward feeling; as the holy Ghoſt ſaith, Hebr. 11. 1. *Faith is the euidence of things which are not ſeene:* and that feeling of the glorie of heauen though yet to come, will ouerwhelme a world of miſerie and paine though it be preſent. The holy Martyrs endured extreame tortures with patience and comfort: and why? they were *exules à corpore*, in their ſoules they mounted vp to heauen. Labour therefore thus to keepe thy faith in exerciſe in the time of thy great afflictions. *Anſw.*

Now in the next place, obſerue how the Apoſtle limits the afflictions of Gods children, he cals thē the afflictions of this preſent time, or of the time that is now: *I count that the afflictions of this preſent time are not worthie of the glorie which ſhall be ſhewed vnto vs.* And hence we are giuen to vnderſtand thus much.

Doct. 2. Though the afflictions of Gods children be bitter and ſharpe, yet they are but of ſhort continuance.

That the afflictions of Gods children are but of ſhort continuance, and they laſt but a while. Though the afflictions of Gods children be bitter and ſharpe, yet they are but momentanie and ſhort, and they endure but for the time of this preſent life, they determine and end in death, and death puts an end

end to them all, and so they are but short and momentanie. And thus the Apostle speakes of them expresly in the place before cited, 2. Corinth. 4. 17. he there saith, the afflictions that he and other true beleeuers endured, were but light and momentany, but for a mement, *Our light affliction which is but for a moment, causeth vnto vs a far more excellent and an eternall weight of glorie.* And so also speakes the Apostle *Peter* of the afflictions of Gods children, 1. Pet. 5. 10. *After that ye haue suffered a little,* saith he, after your suffering which is but short, and for a little time. And on this ground doth the Author to the Hebrewes cheare vp the beleeuing Hebrewes, and encourage them to a patient bearing of their great afflictions, Hebr. 10. 37. he tels them, their afflictions should last but for a verie little while, and the Lord Iesus would shortly come and put an end to them, *Yet a verie little while* (saith he) *and he that shall come will come, and will not tarrie.* Hence is the time of the afflictions of Gods children called in Scripture sometimes the *houre of tentation*, and sometimes the *day of affliction*, as Eccles. 7. 16. *In the day of wealth be of good comfort, and in the day of affliction consider*: to note the shortnesse of that time, that it is but as an houre, or as a day. And it is worth our marking to this purpose that we finde, Isai. 54. 8. the Lord there speaking by his Prophet of the 70. yeares captiuitie of his people, he cals it *but a moment*, and a little season, *For a moment* (saith he) *in mine anger, I hid my face from thee for a little season, but with euerlasting mercie haue I had compassion on thee, saith the Lord thy redeemer.* And indeed if a child of God should lye vnder the afflicting hand of God from his birth to his death, admit he liue the full age of a man, yet it is but for a while, and for a short time; for the dayes of our life here are but few, our time in this world is but short: our life is compared to a vapour, to a shadow, to a bubble, to a blast of wind, to a watch in the night, and to many other things of short continuance: it is said to be but as *an hand breadth*, or as a *span long*, Psal. 39. 5. And therefore the afflictions of Gods children lasting no longer then the time of this present life, and death putting an end to them, as indeed it doth, the holy Ghost

Isai. 54. 8.

saith,

saith, Reuel. 14. 13. *When death comes, they rest from their labours, and from all their paines, miseries, and sufferings*: it must needs be that they are but short and momentanie, and they last but a while.

Vse 1. A difference betweene the sufferings of Gods children and the sufferings of the wicked, discouered.

Now for the vse, first this truth discouers a difference betweene the sufferings of Gods children and the sufferings of the wicked and reprobates. The sufferings of Gods children are but short and momentanie, they last no longer then the time of this life, death puts an end to them: but the sufferings of the wicked and reprobate are of longer continuance, they are not onely sufferings of this present life, and such as are cut off and determined by death, no, no, the wicked and reprobate do by death enter into endlesse woe and euerlasting sufferings, their sufferings are but here begun, and they shall last for euer. And therefore thou that art a wicked and prophane wretch, when the hand of God is heauie on thee, and thou art vnder some grieuous paine and torment, thinke not that death shall put an end to thy torment, as many times wicked and prophane miscreants do: they lying vnder grieuous torments, they wish they might dye, and say, oh that I were dead and out of this world, then I should be out of my paine. Poore soules, they are deceiued, death to them is but an entrance into endlesse torments. And know it whosoeuer thou art, that art a graceleſſe and prophane wretch, thou being vnder some grieuous torment and paine, and hauing a feeling of thy torment and paine, and yet hauing no feeling of thy vilenesse and sinne to be humbled for it, the Lord hath but begun to sit in iudgement against thee, and thy present torment and paine (thou still continuing in thy vilenesse and sinne) is but a pledge of more fearefull torments, paines, and sufferings yet to come, and it is but a *beginning of sorrow*, Mat. 24. 8. It is but a beginning of thine eternall woe and euerlasting suffering.

Vse 2. What Gods children are to consider to their comfort

Againe, for a second vse, is it so that the afflictions of Gods children are but momentanie and short, and they last no longer then this present life, and death puts an end to them? Here is then ground and matter of comfort for thee that art a child of

in time of their bitter and sharpe afflictions.

of God in the time of thy greatest afflictions and sufferings: though thy afflictions be bitter and sharpe, yet consider this to thy comfort, they are but short, and they shall last but for a while. And the heathen man could say: that short euils though they be great and bitter, yet they are more tollerable because they are short. And therefore thou that art a child of God, thinke on this to thy comfort when thou lyest vnder some grieuous affliction; yea consider with thy selfe, thy affliction is neuer so grieuous but the Lord vouchsafeth thee some intermission, he giues thee some breathing, and some refreshing in it, as he saith, Isai. 57. 16. *I will not contend for euer, neither will I be alwayes wrath, for the spirit should faile before me, and I haue made the breath.* Yea consider that thy affliction is measured out to thee by the good hand of thy heauenly Father, who will be sure to keepe a measure, as the Apostle saith, 1. Cor. 10. 13. And though it be so that thou art vnder some great affliction all thy life long, yet cheare vp thy selfe with this, thy life is not long, and so thy affliction cannot long endure: when death shall come and cut off the thread of thy life, it shall also put an end to all thy afflictions. And be it so that thou art vnder the hand of bloudie persecutors and cruell tormentors, yet consider that either thy persecutors and tormentors may die, their breath may faile them, or the instruments and meanes of thy trouble and torment may be interrupted, and broken, and faile, the rod that is on thy backe may be wasted: and the Lord hath said, Psal. 125. 3. *The rod of the wicked shall not rest on the lot of the righteous*: or thy selfe may die, and be taken out of their hands by death, and they can then put thee to no further paine nor torment. And therefore as Christ saith, Math. 10. 28. *Feare not them that can kill the bodie*, that can onely torment thy bodie, and that onely during the time of this life, and when this life is ended, can go no further. Consider that as thou dost suffer daily, so thou art *dying daily*, and that which thy persecutors do afflict, is but thy bodie, and thy bodie is drawing to corruption and death, and death shall exempt thee and set thee free from all their tyrannie. Thus make thy aduantage of thy mortalitie,

thou

thou that art a child of God, and remember when thou lyest vnder any great and sore affliction, thy affliction shall last no longer then the time of this life, death shall put an end to it, and it is but as one saith of *Iulians* persecution, *Nubecula citò transitura*, as a storme that shall soone be ouerblowne, and then will follow an euerlasting calme, euen an euerlasting freedome and rest from all sorrowes, and griefes, and paines, and sufferings: and thinke on that to thy comfort.

There is yet one thing to be further noted in this reason, I will but touch it in a word. The Apostle here speaking of the glorie that shall be put on Gods children in heauen, he saith, the glorie that shall be shewed, or that shall be reuealed to vs.

Doct. 3. Gods children shall one day be glorious in the sight, both of men and Angels.

The point hence is this. That the time shall come when the glorie that belongs to Gods children shall be openly reuealed, and be made manifest in the view of men and Angels. And to this purpose speakes the Apostle, Colos. 3. 4. *When Christ which is our life shall appeare*, when he shall appeare to iudge the world, *and come in his glorie*, as it is Math. 25. 31. *Then shall we also appeare with him in glorie*, euen clothed with vnspeakable glorie, in our soules, and in our bodies. 1. Ioh. 3. 2. saith Saint *Iohn*, *Dearely beloued, we are now the sonnes of God, yet it doth not appeare what we shall be, and we know that when we shall appeare we shall be like him.* We shall then be like the Lord Iesus in glorie, and then the glorie that is reserued for vs in heauen, shall be put on vs, and shall then openly appeare: and not to adde further testimonie.

Reason.

The reason and ground of this is, because there must be a time when the most wicked shall iustifie Gods goodnesse and mercie, and his gracious dealing towards his children. Now in this world they see the troubles and afflictions of Gods children, and they see not the beautie and glorie of their soules, for that is inward and spirituall, as it is said of the Church, Psal. 45. 13. *She is all glorious within*, and that is not discerned with carnall eyes: and so the world looking on Gods children here, they see not their beautie and glorie, but onely see their afflictions and troubles, and thereupon they iudge

iudge them to be wretched & miſerable; and therefore there muſt be a time when the glorie that belongeth to them ſhall be openly reuealed, and ſet before the eyes of all the world, that euen the moſt wicked may looke on it, and be forced to iuſtifie Gods goodneſſe and mercie towards his children, and his gracious dealing with them.

Vſe. A ground of great comfort to Gods children.

Now this for vſe may ſerue as a ground of great comfort to Gods children: for what though it be ſo that their beautie and glorie be here in this world ouerſhadowed and hid from the eye of the world, and of ſuch as looke on them with carnall eyes, yet let them waite in patience for a time, and the time ſhall come when their glorie ſhall manifeſtly appeare, and be open to the view of the whole world; yea the time ſhall come when men and Angels ſhall ſee it, and acknowledge it with admiration; yea the time ſhall come when thoſe who haue here *turned their glorie into ſhame*, as *Dauid* ſpeakes, Pſal. 4.2. that is, haue here reproched them for their holy and religious courſe (which indeed is their glorie,) and layd that on them as a reproch, and loaded them with odious and foule names in reſpect of that, ſhall ſee that which now they account their ſhame crowned with glorie, and ſhall be forced to change their note, and to crie out and ſay: Ah, we fooles thought the life of theſe men or women baſe, and full of diſhonour, and now behold their vnſpeakable brightneſſe and glorie, now it appeares to the view of all the world. Let this be thought on as a ground of ſweet comfort to all Gods children. Come we now to verſe 19. and ſo reade to the 24. verſe.

VERSE 19. 20. 21. 22. 23.

For the feruent deſire of the creature waiteth when the ſonnes of God ſhall be reuealed.

Becauſe the creature is ſubiect to vanitie, not of it owne will, but by reaſon of him, which hath ſubdued it vnder hope.

Becauſe the creature alſo ſhall be deliuered from the bondage of corruption, into the glorious libertie of the ſonnes of God.

For we know that euery creature groneth with vs alſo, and trauelleth in paine together vnto this preſent.

And not onely the creature, but we alſo which haue the firſt fruites of the Spirit, euen we do ſigh in our ſelues, waiting for the adoption, euen the redemption of our bodie.

IN theſe verſes the Apoſtle further proues, that the glorie that ſhall be put on Gods children in heauen, ſhall be exceeding great and weightie. For hauing ſaid verſe before, that the heauenly glory that ſhall be ſhewed or reuealed to Gods children, doth farre exceed their preſent ſufferings, he here confirmes that propoſition, and he here further proues, that the glorie wherewith Gods children ſhall be inueſted in heauen, is both exceeding great, and alſo moſt ſure and certaine, that it ſhall be both great glorie, and alſo certaine glorie, and to that purpoſe he brings two arguments. The firſt is from the expectation of the creature, that the creature doth expect and looke for it, that the creature doth waite for the manifeſtation of that glorie. And the ſecond is from the expectation of ſuch as haue the firſt fruites of the Spirit, that they alſo expect and looke for it, and waite for it: and that which both the creature by ſecret inſtinct of nature, and alſo the godly by the inſtinct of grace, and the motion of Gods Spirit, do expect, and looke for, and waite for, muſt needs be both great and excellent, and alſo moſt ſure and certaine.

Now the firſt argument of the Apoſtle is layd downe verſe

19.

19. and that not barely, but with amplification, from the manner how the creature waites for the reuelation of the ſonnes of God, as namely, that it is with earneſt and feruent deſire after it. *The feruent deſire of the creature,* ſaith the Apoſtle, *waiteth when the ſonnes of God ſhall be reuealed.*

Verſe 19.

Then in the two verſes following he bringeth two reaſons why the creature doth with earneſt and feruent deſire waite for the reuelation of the ſonnes of God, as firſt in verſe 20. he brings a reaſon from the preſent ſtate and hard condition of the creature, that the creature is now for the preſent ſubiect to vanitie, and therefore waiteth when the ſonnes of God ſhall be reuealed. Which ſubiection is further ſet forth, the Apoſtle explaning how the creature is ſubiect to vanitie, that is, *not of it owne will,* but from another cauſe, *by reaſon of him which hath ſubdued it.* Whereunto the Apoſtle adioynes hope of deliuerance, and ſaith, *By reaſon of him which hath ſubdued it vnder hope:* and ſo he falleth on the ſecond reaſon, why the creature doth with feruent deſire waite for the reuelation of the ſonnes of God, verſe 21. which is taken from the future better eſtate of the creature, as that the creature ſhall be deliuered from the preſent hard condition to a better ſtate, becauſe the creature alſo ſhall be deliuered (the Apoſtle expreſſing from what, namely, from bondage) from the bondage of corruption. And whereunto it ſhall be reſtored: Into the glorious libertie of the ſonnes of God. And then verſe 22. the Apoſtle concludeth his argument, by ſetting downe the greatneſſe of the bondage the creature is ſubiect to; that it is ſo great, as it doth (as it were an heauie burthen) preſſe downe the creature, and make it grone vnder the weight of it, and as it were trauell in paine vnder it for deliuerance. Yea the Apoſtle ſaith, *Euery creature is vnder this great bondage, and grones, and trauels in paine, together one with another, and that to this houre:* that is, to this preſent: and further ſetteth out that as a thing commonly knowne, *We know,* ſaith he, *that euery creature groneth with vs alſo, and trauelleth in paine together vnto this preſent.*

Verſe 20.

Verſe 21.

Verſe 22.

The ſecond argument that the Apoſtle bringeth to proue that

that the glorie that ſhall be reuealed on Gods children in heauen, is both great and ſure, from the expectation of ſuch as haue the firſt fruites of the Spirit, is layd downe verſe 23. I will lay forth that argument when I come to the handling of that verſe. Verſe 23.

Come we now to ſtand on theſe verſes as they lie in order. Verſe 19. *For the feruent deſire of the creature watteth when the ſonnes of God ſhall be reuealed.* I will firſt open the ſence and meaning of the words of the 19. verſe. *For the feruent deſire of the creature.* What is here meant by *the creature*, doth much trouble interpreters, I will labour to giue you that ſence of it that is moſt agreeable to the context and to other places of Scripture. And by *the creature*, here we are not to vnderſtand reaſonable creatures, men or Angels, good or bad: for the good Angels they are not ſubiect to vanitie, and vnder the bondage of corruption as the creature is the Apoſtle here ſpeaketh of. And as for bad Angels & wicked men, they long not for the time when the ſonnes of God ſhall be reuealed. And of good men the Apoſtle ſpeakes verſe 23. expreſly diſtinguiſhing them from the creature whereof he ſpeaketh: *Not onely the creature, but we alſo which haue the firſt fruites of the Spirit*, ſaith he: But by *the creature*, here is meant the whole frame of the world, conſiſting of the cœleſtiall and elementarie region, as reuerend *Beza* expoundeth it, that is, the viſible heauens with all their goodly furniture, of ſtarres, and of celeſtiall bodies, and the earth with her ornaments, and the other elements. And this expoſition agreeth with that the Apoſtle ſubioynes, verſe 21. *That the creature ſhall be deliuered from the bondage of corruption, into the glorious libertie of the ſonnes of God*: Meaning by *the creature* the whole frame of heauen and earth, according to that the Lord promiſeth by his Prophet: That there ſhall be a reſtauration of the heauens and of the earth, Iſai. 65. 17. and 66. 23. *The feruent deſire of the creature.* The Apoſtle here ſpeaketh figuratiuely, he putteth on the creature the perſon of one who earneſtly and with a longing deſire, looketh for ſome perſon, or ſome thing: and the text runnes thus, *The expectation or earneſt de-* Interpretation.

ſire of the creature expecteth or waiteth: The originall word ἀποκαραδοκία is very ſignificant, it ſignifieth the looking for of ſome perſon, or of ſome thing, with lifting vp of the head, or ſtretching out of the necke, or putting forth the head, and ſetting out of the eyes, with earneſt intention and obſeruation, to ſee when that perſon or that thing ſhould appeare; as a man looketh for the coming of a ſpeciall friend, whoſe companie he much deſires and lookes for: hauing a promiſe of his coming, he getteth him vp to the top of the houſe, or ſome turret or high place, and he putteth forth his head, and he looketh this way, and he looketh that way, and he ſetteth his eyes on the way that his friend is to come, to ſee if he can eſpie him coming, wiſhing and deſiring his appearance; that is the weight of the word here vſed by the Apoſtle, as if he had ſaid: The creature doth earneſtly and continually, as it were with ſtretching out of the necke, or thruſting forth of the head, expect and waite when the ſonnes of God ſhall be reuealed. Now this expectation here aſcribed to the creature, is nothing elſe but the ſecret inſtinct which God hath put into the creatures, whereby it doth after a manner vnknowne to vs, as it were long and deſire that perfect eſtate in which it was firſt made and created: euen to attaine that perfection from which it is fallen, and from which it is withheld through the ſinne of man: the creature tendeth to that perfection by a naturall inſtinct and propenſion, as heauie things by naturall propenſion moue downewards, and light things moue vpwards. And that is the deſire and expectation of the creature the Apoſtle here meanes when he ſaith, *The feruent deſire of the creature waiteth on or expecteth,* not that the creature knowes when the ſonnes of God ſhould be reuealed, but becauſe when the ſonnes of God ſhall be reuealed, that is, when both the perſons of Gods children, and alſo the glorie that belongeth to them, ſhall be put on them, ſhall be made manifeſt. Thus then conceiue we the meaning of the Apoſtle in the words of this verſe, as if he had ſaid:

For the whole frame of the world, euen the viſible heauens, with

with all their goodly furniture, the ſtarres and celeſtiall bodies, the bodie of the earth with her ornaments, and other elements do, by a ſecret inſtinct which God hath put into them, after a manner vnknowne to vs, as it were long for and deſire that the originall perfection, in which they were firſt made and created, from which they are fallen and withheld through the ſinne of man, which ſhall be reſtored to them when the ſonnes of God ſhall be reuealed: and ſo they do continually and earneſtly, as it were with ſtretched out neckes, and thruſting forth of their heads, expect and waite when both the perſons of Gods children, and alſo their glorie, euen the glorie that belongeth to them, and ſhall be put on them, ſhall be made manifeſt, and ſhall appeare.

Now (as I ſhewed) theſe words, *The feruent deſire of the creature waiteth when the ſonnes of God ſhall be reuealed*, are brought by the Apoſtle as an argument to proue both the greatneſſe and the certaintie of the glorie that ſhall be put on Gods children in heauen, that it ſhall be both great glorie, and alſo moſt ſure and certaine glorie, becauſe the creature, the whole frame of the world, doth expect and waite for the manifeſtation of it. So reaſoneth the Apoſtle: *I count*, ſaith he, *that the afflictions of this preſent time, are not worthy of the glorie which ſhall be ſhewed vnto vs*: and then he ſubioynes as a proofe and confirmation of that: *For the feruent deſire of the creature waiteth when the ſonnes of God ſhall be reuealed.* We ſee then, which is the point I will ſtand on,

That the holy Spirit of God is pleaſed to informe vs of an excellent truth, as namely, that the glorie that ſhall be put on Gods children in heauen, ſhall be both great, and alſo moſt ſure and certaine. And he ſeekes to confirme vs in the acknowledgement of this truth from the creature, that the creature by a naturall inſtinct waiteth for the manifeſtation of it, and therefore it is both great, and alſo moſt ſure and certaine. And thus dealeth the holy Spirit of God in many places of Scripture: he ſendeth vs to learne ſome dutie, or ſome truth, and ſome good thing of the creatures, as of the heauens, of the earth, of trees, of beaſts, of fowles of the aire, and the like: Prou. 6. 6, 7, 8. *Salomon* ſendeth the ſluggard

Doct. 1. The holy Spirit of God informeth vs of excellent truths from the creatures.

to learne wiſedome of the Piſmire, who by her Sommer labour prouideth againſt an hard and ſtormie winter, *Go to the Piſmire, ô ſluggard, behold her wayes, and be wiſe: For ſhe hauing no guide, gouernor, nor ruler, prepareeh her meate in the Sommer, and gathereth her food in the harueſt.* And Prou. 30. 24. 25. 26. 27. 28. he teacheth vs wiſedome from the poore creatures, from the piſmire, the conies, the graſhopper, and the ſpider, as there you may reade. Math. 10. 16. Chriſt would haue his Apoſtles learne wiſedome and prouidence of the ſerpent, and innocencie of the doue, *Be wiſe as ſerpents, and innocent as doues*: yea Math. 6. 26. 28. he ſendeth his followers to learne to caſt their confidence on God from the fowles of the heauen, and from the Lillies of the field, *Behold the fowles of the heauen, for they ſow not, neither reape, nor carrie into their barnes: yet your heauenly Father feedeth them. And learne how the lillies of the field do grow, they labour not, neither ſpinne, yet Salomon in all his glorie was not clothed like one of theſe.* And the booke of *Iob* is full of arguments from things naturall, to make knowne the infinite wiſedome and power of God. And ſo in many other places of Scripture the holy Spirit of God ſendeth vs to learne ſome duties, or ſome truth, and is pleaſed to informe vs of ſome good things, from the creature.

Math. 6. 26. 28. 29.

Reaſon. And why deales the holy Spirit of God thus? Surely both the more to ſtrengthen Gods children in the knowledge of the truth and of good things, and to ſtirre them vp to a more carefull practiſe of good duties; and alſo to leaue the wicked without all excuſe, they hauing not onely the word of God as a light to guide them, but alſo the creatures to teach them good things, as the Apoſtle ſaith, Rom. 1. 20. *The inuiſible things of God, his eternall power and Godhead, are ſeene by the creation of the world, being conſidered in his workes, to the intent that they ſhould be without excuſe.*

Vſe 1. Reproofe of ſuch as learne no good thing from any creature. Now for the vſe, firſt this ſerues for the iuſt reproofe of ſuch as liue in the world, and yet learne no good thing from any creature in the world. To inſiſt in the particular here intended; doth the holy Spirit of God informe vs, and ſeeke to confirme

confirme vs in this truth, that the glorie that shall be put on Gods children in heauen, shall be both great, and also most sure and certaine, from the verie instinct of the creature; that the creature by a secret instinct waites for the manifestation of it, and therefore it is both great, and sure, and certaine? Then this discouers, that those vile miscreants and monsters, those Atheists, who mocke at the glory of heauen, and thinke there is no such matter, and thinke there is neither God nor diuell, heauen nor hell; they haue not yet learned so much as the holy Spirit of God is pleased to informe vs of from the verie dumbe and sensleſſe creatures. And to apply this a little nearer, consider with thy selfe, thou that art a graceleſſe person, a drunkard, a blasphemer, a Sabbath breaker, thou that wilt do the workes of thy calling on the Sabbath day, or runne to thy pleasures; though thou dost not openly denie God with thy mouth, yet thou denyest him by thy workes: so saith the Apostle, Tit. 1. 16. Yea by thy practise thou denyest heauen, the day of iudgement, and the glorie of the life to come; and thou hast not yet learned so much as the holy Spirit of God is pleased to informe thee of by the verie instinct of the dumbe and sensleſſe creatures: and assure thy selfe, thou going on in thy Atheisme and prophaneneſſe, the dumbe and sensleſſe creatures shall one day rise in iudgement against thee and condemne thee; remember it when thou runnest after thy sports and pastimes on the Sabbath day, the very aire thou breathest in, and the heauens ouer thine head, the ground thou treadest on, and the dust vnder thy feete, shall one day be witnesses against thee, aud shall condemne thee. They in their kinde acknowledge a iudgement day, and that there is an heauen prepared for Gods children, and an hell for the wicked: and by their waiting for the manifestation of the glorie that shall be put on Gods children, do teach thee so much if thou wouldest learne it: and thou by thy practise denyest it, and therefore thy case is fearefull, thinke on it, and if hell haue not full possession of thy soule, learne to reforme thy selfe.

For a second vse, we that professe our selues to be Gods *Vse. 2.*

We are to walk in earthly things with heauenly minds, and to make vse of euerie creature we see in the world.

children, must learne on this ground that the holy Spirit of God is pleased to teach vs some good thing from the creatures, how to carrie our selues amidst the creatures that we see and are about vs in the world, namely thus, to walke in earthly things with heauenly minds, and to make our vse of euerie creature of God, and from euerie creature to learne some dutie, and some good thing, as from the foode of our bodies to learne and see the necessitie of the foode of our soules; from the flowers of our gardens and grasse of the fields, flourishing for a time, and then cut downe, withered, and dried, to learne that such is our life: yea learne we from the verie instinct of the creature, waiting for the manifestation of the glorie of Gods children, to strengthen our faith touching the truth and certaintie of the glorie of the life to come: that howsoeuer Atheists either directly or by their practise denie it, yet let vs learne not onely from the holy word of God, but also from the instinct of the creature, waiting for the manifestation of that glorie, to be strengthened in our perswasion of it, and to be fully perswaded that there is glorie layed vp for Gods children; and that doubtlesse there is a reward for the righteous, and that *light is sowen for the righteous, and ioy for the vpright in heart*, Psalme 97. 11. and though it be as seed hid vnder the earth for a time, yet it shall certainly at length appeare. The verie dumbe and senslesse creatures by the instinct of nature which the Lord hath put into them, waite for the manifestation of it: and therefore learne we this lesson the holy Spirit of God would informe vs of by the instinct of the creature, that there is certainly great glorie layed vp for Gods children.

In the next place obserue we, that the Apostle doth not here barely affirme, that the creature waiteth when the sonnes of God shall be reuealed, but he sets it forth with this amplification, that it waites with a feruent and with an earnest desire, that the creature (as we shewed) doth as it were with stretching out of the necke, and thrusting out the head, euen earnestly and continually waite and expect when the sons of God shall be reuealed. Now what may this teach vs? Surely

ly thus much: hereby the Spirit of God makes knowne vnto vs thus much.

That the verie dumbe creature hath that good in it in a great measure which many men and women haue not in them in any measure at all. The verie heauens, and the verie dumbe and dead earth doth as it were stretch out the necke, and thrust out the head, continually looking for the reuelation of the sonnes of God, and for the manifestation of their glorie. But manie men and women in the world, being wicked and vngodly persons, they shrinke in and draw in their heads at the remembrance of that day when the sonnes of God shall be reuealed, and when they shall appeare clothed with heauenly glorie; they haue no desire in them at all to see that day: no, wicked persons wish in their hearts that that day might neuer come, it troubles them to thinke of that day, or to heare of it, the hearing of it torments them before the time, as the diuels said to Christ, Matth. 8. 29. and they put it farre away from them in their apprehension, as the Prophet saith of the wicked of his time, Amos 6. 3. *They put farre away the euill day*, (for so they count the day when the sonnes of God shall be reuealed) and it shall so proue to them, they going on in their sinnes without repentance, and they approch to the seate of iniquitie. And hence we find it said, that the day of Christ his comming to iudgement when the children of God shall appeare with him in glorie, shall come on the wicked and vngodly suddenly, and vnexpected, and when they looke not for it, as Christ saith, Matth. 24. 50. *The euill seruants maister will come in a day when he looketh not for him, and in an houre that he is not ware of.* And the Apostle saith, 1. Thessal. 5. 2. that *the day of the Lord shall come euen as a thiefe in the night:* meaning on the wicked, for so he explanes it in the verses following; which indeed is a plaine euidence, that the wicked and vngodly haue not in them any the least expectation, or any the least desire or longing after the day when the sonnes of God shall be reuealed, which is in the dumbe and sensles creatures by the instinct of nature in a great measure: and the reason is

Doct. 2. The dumbe creature hath that good in it in a great measure, which many men and women haue not in them in any measure.

Mat. 24. 50.

Reason.

Becauſe wicked and vngodly perſons are either ignorant and know nothing touching the glorie of the life to come, or they are beſotted with the world and the things of the world, their minds are wholly taken vp with earthly things, their portion and their treaſure is here, and their ioy is here in this world, or elſe they are terrified with the guiltineſſe of their owne conſcience, and they cannot thinke of the day when the ſonnes of God ſhall be reuealed, with any comfort, but with horror, and feare, and trembling, and with wonderfull amazement; and therefore they haue no manner of deſire nor longing after it: no, they would wiſh with all their hearts it might neuer come, and ſo they haue not that good in them in any meaſure which is in the dumbe and ſenſleſſe creature in a great meaſure. Oh then the baſe and vile condition of wicked and vngodly men and women, for that is the vſe of the point.

Vſe.
The baſe and vile condition of wicked perſons diſcouered.

It diſcouers, that wicked and vngodly perſons are in a baſe and vile condition, euen inferiour to the dumbe and liueleſſe earth, they haue not in them any meaſure of that longing after the glorie to come, that is in the dumbe and dead earth in a great meaſure, and they are in that reſpect worſe and more baſe then the earth they tread on. Wicked and vngodly men and women commonly pride themſelues in their outward excellencies, in their beautie, and ſtrength, comely proportion, and the like, and they lift vp their heads, and they looke bigge on thoſe that are farre better then themſelues, and they walke *with ſtretched out neckes*, as the Prophet ſaith of the proud dames of his time, Iſai. 3. 16. And it is true of the proud and ſcornefull dames of our time: but alas in that reſpect in which the poore, dumbe, dull, and ſenſleſſe earth lifts vp her head, and ſtretches out her necke, namely, in regard of the glorie of heauen that in time ſhall be manifeſted, baſe wretches, they dare not (as it were) ſhew their faces in that reſpect, they hang downe their heads, and they ſhrinke and pull in their neckes, and therein they are more baſe and more vile then the duſt of the earth, or the verie dung in the ſtreets. And howſoeuer wicked perſons do thinke it harſh, and that they

they are hardly dealt withall, when they are compared to bruite creatures, to horſes, to mules, to dogges, to ſwine, and the like: yet indeed, as you ſee, in ſome reſpect they are inferiour to the dull and dead earth, they haue not that good in them in any meaſure, which is in the dumbe and dead earth in a great meaſure. And take notice of it, thou that art a wicked and graceleſſe perſon, conſider how farre thy ſinne doth abaſe thee, euen beneath the dumbe and ſenſleſſe earth thou treadeſt on; the earth vnder thy feete lifts vp her head, and ſtretches out her necke, longing for the day when the ſonnes of God ſhall be reuealed, and thou through the guiltineſſe of ſinne trembleſt to thinke on that day: Oh conſider the abaſement thou art brought to by thy wicked courſe of life, and let it ſtirre thee vp to bethinke thy ſelfe of a ſpeedie reformation: and ſo much of that point.

Come we to conſider that which the creature waites for with earneſt deſire, and that is the reuelation of the ſonnes of God, *When the ſons of God ſhall be reuealed*: that is, (as we ſhewed) when both the perſons of Gods children, and alſo their glorie ſhall be made manifeſt and ſhall appeare. Now hence in the firſt place we may take vp this concluſion, this point of truth.

Doct. 3. It ſhall be made manifeſt in time to men and Angels, who be Gods childrē. Rom. 8.16.

That the time ſhall come, when the perſons of Gods children ſhall be openly reuealed, and when it ſhall be made manifeſt and knowne to all the world, to men and Angels, who they be that are indeed Gods children. It is true, that *the Lord knowes who are his*, 2. Tim. 2. 19. and he makes his choſen themſelues to know that they are his, by their effectuall calling, and by giuing them his Spirit, *witneſſing with their ſpirit that they are the ſonnes of God*, as the Apoſtle ſaith verſe 16. Yet Gods children are not ſo reuealed here in this world, as that others, though they be Gods children, do know them certainly and infallibly ſo to be, and they are not knowne to the world, as Saint *Iohn* ſaith, 1. Ioh. 3. 1. *For this cauſe the world knoweth you not, becauſe it knoweth not God* their Father, but the time ſhall come when the perſons of Gods children ſhall be openly reuealed, and ſhall be made knowne to the whole world,

world, and that ſhall be at the day of iudgement, Chriſt will then ſeparate the *ſheepe from the goates*, the good from the bad, and *ſet the one on his right hand and the other on his left*, as he ſaith Matth. 25. 32. 33. Howſoeuer the goates and ſheepe be verie like, and feed in one paſture, and lye in one fold here in this world, yet Chriſt can and will ſeuer them, and put them aſunder at the laſt day; and *when the tares ſhall be gathered into bundels and caſt into the fire and burned*, Matth. 13. 40. *then ſhall iuſt men ſhine as the Sunne in the kingdome of their Father:* as ſaith the Lord Ieſus. Matth. 13. 43. They ſhall then appeare as cleare as the Sunne in his brightneſſe, and ſhall be openly reuealed, and it ſhall then be made manifeſt and knowne to men and Angels, who they be that are indeed Gods children. *Reaſon.* For why, the reaſon of this is, becauſe there muſt be a time when the truth of Gods grace wrought in the hearts of his children, ſhall be diſcerned from the counterfeit ſhadow and ſhew of it in hypocrites, and when it ſhall be knowne who they be that ſerue the Lord in truth, and who ſerue him in hypocriſie, and onely outwardly in their bodies. The world and men of the world now iudge all Gods children to be hypocrites, and they thinke they cannot poſſibly be that they make ſhew of, they iudge of Gods children by themſelues; if they ſee an hypocrite vncaſed and diſcouered (as ſometimes the Lord puls off his vizard) they preſently flie in the faces of all Gods children, and ſay, they are all alike: and therefore there muſt be a day of diſcouerie, a time when the truth of grace wrought in the hearts of Gods children ſhall be diſcerned from hypocriſie, and when men ſhall diſcerne betweene the righteous and the wicked, and *betweene him that ſerueth God and him that ſerueth him not*, as the Lord ſpeakes by his Prophet, Mal. 3. 18. When the Lord ſhall make vp his iewels, then ſhall men diſcene thē that ſerue the Lord, & them that ſerue him not. And therefore doubtleſſe the time ſhall come when the perſons of Gods children ſhall be openly reuealed, and when it ſhall be made knowne to all men and Angels who they be that are indeed Gods children.

Vſe 1. And this in the firſt place muſt teach vs to take heed of vntimely

timely iudging and condemning of others, a thing too common in the world. We may not after the manner of the world presently iudge a man or a woman to be but an hypocrite and a dissembler, because haply we discerne some weakenesse in that man or woman, and some particular fayling: the time shall come when that man or woman shall be discouered; and we are not to preuent that time by our vntimely censure. It is a fault in some Christians, that they are readie to question the estate of others, and to doubt of their state, whether it be good or no, because they iumpe not with them in some things, they are not of their minde in euerie particular. But what knoweſt thou, whosoeuer thou art, whether one that differs from thee in iudgement in some particular, being not of such weight, be a deare child of God or no? If he be an hypocrite, he shall one day be layed open; and if he be a child of God, thou art rash in thy iudgement, he shall one day be reuealed and made known so to be, to thee and to all the world, and tarrie thou the time of discouerie.

Men or women are not presently to be iudged hypocrites and dissemblers, because of some weakenesse, & some particular failing.

Againe, for a second vse: is it so that the time shall come when the persons of the children of God shall be openly reuealed, and when it shall be made manifest to all men and Angels, who they be that are indeed Gods children? Then cheare vp thy selfe thou that art a child of God, here is ground of comfort, though all the world speake against thee, and call thee hypocrite and dissembler. Art thou able to approue thine heart to the Lord in regard of the vprightnesse, truth, and sinceritie of it? art thou able in truth to say as *Iob* did, Iob 27.5.6. *I will neuer take away mine innocencie from my selfe: I will keepe my righteousnesse and will not forsake it*: though all men in the world speake against me, I am able to approue my heart to God, not in regard of any perfection of grace, I see and feele mine owne great wants & sinfull infirmities, but in regard of the vprightnesse, and soundnesse, and sinceritie of mine heart? Then comfort thy selfe, and waite in patience but a time, the time shall come when the Lord will cleare thee of that the world doth now vniustly charge on thee, yea the time shall come when all the world shall acknowledge thee

Vse. 2. Comfort to such as are vpright and sound hearted in Gods sight though all the world condemne them as hypocrites.

to

to be a deare child of God, and precious in his sight, and one of his iewels; yea the time shall come when those who now call thee hypocrite and dissembler, shall be forced to contradict themselues, and to acknowledge the truth of grace in thine heart, and shall be forced to change their note, & to say, certainly this man or this woman is a right holy man or woman, and a deare child of God, now it appeares, and now it is manifest to all the world, and we cannot denie it: thinke on that to thy comfort.

Quest. Whether the Saints shall know one another in heauen.

Now here a question may be moued, it being so that the time shall come when the persons of Gods children shall be openly reuealed, and be made manifest to all the world: some may demand, whether the Saints shall know one another in heauen or no? as whether the parents shall know the children, the husband the wife, the wife the husband, and whether one brother shall know another, & one friend another, or no?

Answ. So far as shall make for the increase of their heauenly ioy and comfort, they shal.

To this I answer. That so farre as shall make for the increase of the heauenly ioy and spirituall comfort one of another, the Saints shall know one another in heauen. It is true indeed that the naturall and carnall delight the father now takes in his child and the child in the father, the husband in the wife and the wife in the husband, and one friend takes in another, shall ceasse, yet heauenly ioy and comfort one in another shall continue; and the heauenly ioy that shall arise to the Saints on the sight of the glorification one of another, leades vs to thinke that they shall know one another. For howsoeuer the principall ioy of the Saints in heauen shall be on the sight of God, yet doubtlesse there shall be also ioy in the sight one of another; the Minister shall ioy in the sight of his people glorified in heauen, and the people shall ioy in the sight of their Minister glorified in heauē, as the Apostle saith, 1. Thess. 2.19. that the Thessalonians whom he had conuerted and brought to beleeue in Christ by his preaching the Gospell, should *be his crowne of reioycing, and that in the presence of the Lord Iesus at his comming*; as the damned in hell shall haue their torment much increased at the sight of their companions and such as they haue drawne to sinne, and there-

fore the rich man, Luke 16. 28. desireth that his brethren might not come into that *place of torment* where he was, not out of loue to them, (for there is no charitie in hell) but out of loue to himselfe, because he would not haue his owne torment increased. So doublesse the Saints in heauen shall reioyce in the societie one of another, and in the sight one of another, in seeing the glorification one of another: and therefore they shall so farre as may increase their heauenly ioy and spirituall comfort, know one another.

Come we now to the 20. verse. There is indeed a second thing offered from these words verse 19. *When the sonnes of God shall be reuealed*: namely this, that the time shall come when the glorie that belongeth to Gods children, and shall be put on them in heauen, shall be openly reuealed: but of that we spake verse 18. and therefore I passe by it, and come to the 20. verse.

VERSE 20.

Because the creature is subiect to vanitie, not of it owne will, but by reason of him, which hath subdued it vnder hope.

IN this verse, as I haue shewed, the Apostle yeelds a reason why the creature waiteth with feruent desire for the reuelation of the children of God, taken from the present hard condition of the creature, in that it is subiect to vanitie, and therefore it waites. The Apostle further setting forth how the creature is subiect to vanitie, namely, *not of it owne will*, but from another cause, *from the will of him who hath subdued it vnder hope*, thereunto adioyning hope of deliuerance: *Not of it owne will, but by reason of him, which hath subdued it vnder hope.* We did before thus analise & resolue this verse, I wil now labor to open the sence and meaning of it. *Because the creature is subiect to vanitie.* By *creature* we are to vnderstād, as we did verse before, the whole frame

Inrerpretation.

frame of the visible world, the visible heauens with all their goodly furniture of starres and celestiall bodies, and the earth with all her ornaments and other elements, *Is subiect, or is brought vnder, or put vnder (vanitie.)* The word *vanitie* hath diuerse exceptions in Scripture, but to giue that which is agreeable to this place, it is here vsed in opposition to that originall, perfect, and excellent state and condition in which the creature was first made and created, and the creature is fallen from that excellent and perfect state and condition, and it is now brought vnder vanitie, and therefore it is said to waite for the reuelation of the sonnes of God, and as it were to desire and long after that originall and perfect state and condition, to be restored to it againe. So then vnder the word *vanitie*, two things are signified. First, that the creature is now fallen from that originall, cõstant, & durable state it had in the first creation, and is now vnder a fleeting, fraile, and vanishing state and condition, and now subiect to corruption, as the Apostle saith in the next verse. Now the heauens, the earth, and the elements are subiect to mutabilitie, to alteration and change, and to be dissolued. Psal. 102. 26. the Psalmist saith, *The heauens shall perish, and they shall waxe old as doth a garment, and the Lord shall change them as a vesture, and they shall be changed.* And 2. Pet. 3. 11. the Apostle saith, *That all these things must be dissolued.*

Secondly, vnder the word *vanitie* is signified, that the creature is now fallen from that constant course it held before the fall of man, in attaining the end for which it was created, namely, to serue for the good of man, and that in the good vse of it, the goodnesse of God might by man be acknowledged and magnified, and is now vnder weakenesse, and subiect to faile in attaining that end. The earth is now vnder the curse of the Lord laid on it for the sinne of man. Genes. 3. 17, 18. *Cursed is the earth for thy sake, thornes and thistles shall it bring forth to thee*: Yea the heauens are now subiect to haue their light obscured, and their sweet influence restrained, as the Sunne and Moone to be eclipsed, the skie to be ouercast with clouds, the starres with their influence to infect the aire,

the

the aire to become vnwholesome and pestiferous, and to infect the bodies of men and beasts. Yea the creature is now so farre from holding on a constant course in attaining the end for which it was made, as it is now subiect to be peruerted, and to be abused, as to serue the wicked and vngodly, the Sunne to giue his light, and the earth her fruite, to them who haue neither hearts nor mouthes open to praise God for the same. Yea the creature is now subiect oftentimes to serue the wicked lusts and sinfull desires of the vngodly, as the Lord often complaines by his Prophets. Ezech. 16.17, 18, 19. the Lord saith, *His people had taken their faire iewels made of his gold and his siluer which he had giuen them, and made to themselues images of men, and had committed whoredome with them; and tooke their broidered garments and couered them, and had set his oyle and his perfume before them: and his meate, floure, oyle, and honie, wherewith he had fed them, they set it before them for a sweete sauour.* They had thus peruerted and abused the good creatures of God, and made them serue their owne vile lusts. And so is the creature subiect to vanitie, both in regard of the fraile, fleeting, and vanishing state and condition it lyeth vnder, and also in regard of the weakenesse it is subiect to, it being now subiect to faile in attaining the end for which it was created and made, in seruing for the good of man, and consequently for the praise and glorie of God. *Not of it owne will* The Apostle speakes here figuratiuely, ascribing a will to the dumbe and senslesse creature; and his meaning is not of the naturall instinct and propension put into the creature in the first creation, for euery thing hath in it a naturall propensitie to preserue it selfe, and by nature it shunneth the corruption and destruction of it selfe. *But by reason of him*, that is, by reason of the will and power of God the Creator, who so subdued it for the sinne of man. *Vnder hope:* Here likewise the Apostle ascribes hope to the dumbe and sensleſse creature figuratiuely: and his meaning is, vnder expectation of a better state and condition, and so as it doth as it were expect and waite for a better state and condition hereafter. Thus then conceiue we the meaning of the words of this verse, as if the

Apostle

Apoſtle had ſaid:

Becauſe the creature we ſpake of, namely, the whole frame of the viſible world, the viſible heauens with all their goodly furniture, and the earth with all her ornaments, are now vnder a fleeting, fraile, and vaniſhing ſtate and condition, are now ſubiect to mutabilitie, alteration, change, and diſſolution, and are now alſo vnder weakeneſſe, and ſubiect to faile in attaining the end for which they were firſt created, namely, to ſerue for the good of man, and that in the good vſe of them Gods goodneſſe might by man be acknowledged and manifeſted, and are now ſubiect to ſerue the wicked and vngodly, and by them to be peruerted and abuſed to ſerue their wicked luſts, not of any naturall inſtinct and propenſion put into them in the firſt creation, but by reaſon of the will and power of God the Creator, who hath ſo ſubdued them for the ſinne of man, yet ſo as they do as it were expect and waite for a better ſtate and condition hereafter.

Now in that the Apoſtle yeeldeth this as a reaſon, why the dumbe and ſenſleſſe creature waites with feruent deſire when the ſonnes of God ſhall be reuealed, becauſe it is ſubiect to vanitie, I might ſtand to ſhew that the vanitie and corruption the creature lieth vnder, makes it (as it were) deſire and long after freedome and deliuerance, but of that we ſhall ſpeake more fully afterwards.

And firſt the Apoſtle affirming this by the creature, that it is ſubiect to vanitie, he giueth vs to vnderſtand thus much: in the firſt place we are to take notice of this.

Doct. 1. The whole frame of this viſible world is vnder a fleeting, fraile and vaniſhing ſtate and condition.

That all the creatures in this world vnder the higheſt heauens, are ſubiect to vanitie, they lie vnder mutabilitie, alteration and change, and are lyable to corruption and diſſolution: the whole frame of this viſible world, and all the viſible creatures in it, are vnder a fleeting, fraile, and vaniſhing ſtate and condition. And to this purpoſe, beſides this text, we haue further euidence and teſtimonie of Scripture, 1. Cor. 7. 31. *The faſhion of this world goeth away, or haſteneth to an end*, the word τὸ σχῆμα, vſed by the Apoſtle is very emphaticall, it ſignifieth the habit, veſture, or clothing of the world: giuing vs to vnderſtand, that this world is as it were clothed with a veſture,

παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου.

veſture and with a garment, and that is waſting, wearing, and conſuming away, and the forme and faſhion of it laſteth but for a time, it is alterable and changeable, and the world is as it were ready euery houre to put on a new faſhion. We reade in the booke of the Preacher, that *Salomon* ſpeaking out of his owne experience, he pronounceth of all things in this world, that they are but vanitie and vexation of ſpirit, Eccleſ. 1. 2. *Vanitie of vanities*, ſaith the Preacher, *vanitie of vanities, all is vanitie.* And Chap. 2. he ſaith, hauing giuen himſelfe to take pleaſure in pleaſant things, hauing made great workes, built goodly houſes, planted vineyards, gardens, and orchyards, and planted in them trees of all fruite, and hauing gathered ſiluer and gold, and the chiefe treaſures of kings, and prouinces: and ſo he goeth on, and concludes verſe 11. *He looked on all his workes that his hands had wrought, and the trauell that he had laboured to do, and he found all was but vanitie, and vexation of ſpirit.* And in the Pſalme before cited, Pſal. 102. the Pſalmiſt ſaith expreſly, that *the viſible heauens ſhall periſh, and ſhall waxe old as doth a garment, and they ſhall be changed:* The very heauens are lyable to corruption and diſſolution, and much more the earth and other things vnder the heauens: and common experience teacheth the truth of this. We ſee with our eyes, there be continuall alterations and changes in the face of the skie, in the aire, in the waters, and in the earth, and the beſt and moſt ſolid creatures are ſubiect to rottenneſſe and putrefaction. Yea thoſe creatures that we do account moſt excellent, and moſt durable, gold, ſiluer, pearles, and the like, experience ſheweth, they are ſubiect to be broken and diſſolued, and they are ſubiect to be cankered, and to be eaten with ruſt, riches to be corrupted, and garments to be moath-eaten, and the like, as the Apoſtle ſaith to wicked rich men, Iam. 5. 2. 3. *Your riches are corrupt, and your garments are moth-eaten, your gold and ſiluer is cankered, and the ruſt of them ſhall be a witneſſe againſt you, and ſhall eate your fleſh as it were fire:* and all this is for the ſinne of man. That is the reaſon why all creatures in this world are ſubiect to vanitie, to mutabilitie, to alteration and change, and are vnder a fleeting

Reaſon.

ting and vaniſhing ſtate and condition, as I ſhewed in opening the words.

Vſe. Wee muſt learne not to loue the world, nor the things in the world.

Now for the vſe: this muſt teach vs the leſſon Saint *Iohn* hath put downe, 1. Ioh. 2. 15. Not to loue the world, neither the things that are in the world, nor to ſuffer our hearts to cleaue to the beſt creatures here in the world, and to thinke to find happineſſe in them. Indeed we are not to deſpiſe the creatures that are in the world, and wilfully to caſt them from vs, as Popiſh votaries do, for they be the workmanſhip of God; ſo we ſhall ſhew our ſelues vnthankfull to God: but we muſt take heed we reſt not on them, nor truſt in them, and that we thinke not to find true happineſſe in them. It is the manner of men and women that want grace, to place happineſſe in the abundance of the good things of this life. If they be poore and want grace, when they ſpeake of a wealthie man, they commonly ſay he is a happie man, he cannot do amiſſe, he hath the world at will. And if they be rich in outward things, and want grace, they commonly bleſſe themſelues in their wealth, and they make *gold their hope, and the wedge of gold their confidence*, as *Iob* ſpeakes, Iob 31. 24. Yea they thinke they haue a perpetuitie in their goods, and as the Pſalmiſt ſaith, Pſal. 49. 11. *They thinke their houſes ſhall continue for euer, and they call their lands after their owne names.* Thus fooliſh men that want grace, and haue nothing in them but nature; yea ſuch as haue grace, and are the children of God, haue their hearts many times too much intangled with the things of this world, and they ſuffer their hearts too much to cleaue to them, and too much to reſt on them: they giue thẽſelues greedily to hunt after the things of this world. Are there not ſome who would be thought to be the children of God, that are tainted with the damnable ſinne of vſurie? Oh what a madneſſe is it to ſuffer our hearts to reſt on that which is fleeting and vaniſhing away, and is ſubiect to mutabilitie, alteration and change? If we ſhould duly conſider it, would any man well in his wits, thinke that he could find happines in vanitie? Remember this whẽ thou lookeſt on thy gold, thy plate, thy iewels; it is but an heape of vaniſhing

tranſitorie

transitorie things, *And be not thou vaine:* as the Psalmist speaks, Psal. 62. 10. *If riches increase set not thine heart on them.* No, no, thou professing thy selfe a child of God, follow thou the counsell of the holy Spirit of God, 1. Cor. 7. 31. *Vse this world as though thou vsedst it not, for the fashion of this world goeth away.* The things of this world are vanishing and transitorie, and they can yeeld thee no true comfort nor sound contentment: and consider that thy soule, thou being a child of God, is more worth then all the riches and treasures in the world, it being redeemed with the precious bloud of Iesus Christ: and why then shouldest thou so abase it, as to set it on so base an obiect as the vanishing things of this world? Therefore vse thou the things of this world, as helpes and furtherances to thee in thy trauell towards heauen, but set not thine heart on them, let them not steale away thine heart from better things, but set thine heart on better things, on righteousnesse, the peace of a good conscience, the fauour of God in Christ, and the comforts in Christ, and on the ioyes of the life to come, and those are durable things, and shall last for euer: and thou professing thy selfe a child of God, thou art to count all things of this world but drosse and dung, in comparison of those excellent treasures.

In the next place, in that the Apostle affirmeth that the creature is subiect to vanitie, that is, as we shewed, not onely to mutabilitie, alteration and change, and to corruption, and dissolution, but also to weakenesse, and to faile in attaining the end for which it was made, in seruing for the good of man, that in the good vse of it, Gods goodnesse might by man be acknowledged. Hence in the second place note we thus much.

Doct. 2. That the visible creatures vnder the highest heauens serue not for the good of man, it is the curse of God vpon them.

That it is the curse of God vpon the visible creatures, that be vnder the highest heauens, that they are weake and vnable to attaine the end for which they were created, that they now serue not for the good of man, that in the good vse of them the goodnesse of God might by man be acknowledged, as that *the heauens are now sometimes as brasse, and the earth becomes as iron*, as the Lord threatens, Deut. 28. 23. That the

earth is now ſometimes as a waſt wilderneſſe, and ſmitten with barrenneſſe, yea it is a vanitie and a curſe of God the poore creatures lie vnder, that they now do their ſeruice to the wicked who diſhonour God, as that now the Sunne, Moone, and ſtarres, giue their light to the wicked, that the clouds drop downe their raine on them, that the earth yeeldeth forth her increaſe to the vngodly & to abhominable ſinners, (as indeed they do) as Chriſt ſaith, Math. 5.45. *Our heauenly Father maketh his Sunne to ariſe on the euill and good, and ſendeth raine on the iuſt and vniuſt.* This is a curſe of God, and a vanitie that the poore creatures now lie vnder ſince the fall & ſinne of man. For (indeed) if man had ſtood in his innocencie, and in his integritie, the creatures alſo had continued in their originall integritie, and in their perfect ſtate & condition; but by the fall of man they are now brought vnder this vanitie, euen to faile in attaining the good for which they were created yea to be ſubiect to this vanitie, to ſerue ỹ wicked & vngodly, yea many times to ſerue the vile luſts & ſinfull deſires of wicked perſons: this is the curſe of God on the poore creatures ſince the fall of man; & this I note to this purpoſe. It ſerues to diſcouer what wicked and vngodly perſons do when they vſe the good creatures of God: ſurely they do then euen execute ỹ curſe of God on the poore creatures, & howſoeuer they ſolace & delight themſelues in the colour, the beautie, & ſweetneſſe, and good that is to be found in the good creatures of God, as in the light and comfort of the Sunne, in the ſweetneſſe of the aire, in the heate of the fire, in the pleaſant and comfortable taſte of meates and drinkes, yet indeed in vſing of them, euen ſometimes for their neceſſitie, they are but inſtruments of executing Gods curſe on the poore creatures: and much more in their abuſing the good creatures of God, when the wicked abuſe the good creatures of God to ſatisfie their vile luſts and ſinfull deſires, as when they abuſe their meate to ſurfetting, their drinke to drunkenneſſe, their apparell to ſerue their proud humours, and to ſet out the vanitie of their minds, their money and their wealth to ſerues their maliciouſneſſe and reuengefull minds, in wringing and wronging others.

Vſe. When wicked perſons vſe the good creatures of God, they execute Gods curſe on them.

What

What do they? Surely but as curſed inſtruments, euen execute the heauie curſe God hath layed on the poore creatures: and if they had eyes to ſee it, and hearts to conſider it, what comfort can they find in ſo doing? If the drunkard when he is in the midſt of his pots and pot companions quaffing and carowſing, had but an heart to conſider and to thinke with himſelfe, what am I now doing? I am now executing the curſe of God on theſe poore creatures, and that in a fearefull manner, making them ſerue mine owne vile luſts, it would make his wine and his ſtrong drinke bitter to him, as the Lord threatens, Iſai. 24. 9. If the proud perſon, man or woman, when they are tricking and trimming themſelues in their vaine and gariſh attire, could but thus thinke with themſelues: I am now euen a curſed inſtrument of executing Gods curſe on theſe poore creatures, that I thus abuſe to ſet out the pride and vanitie of my mind; it would make them take little comfort in their gay and gariſh attire. And ſo if thoſe who abuſe their money and their wealth to ſerue their malice and their reuengefull minds, could but thinke thus with themſelues, we are now curſed inſtruments of executing Gods curſe on our ſiluer and on our gold, and ſuch like, it would make them take little pleaſure in bearing downe poore men in their right and good cauſes; and ſo in other particulars. If wicked perſons had but eyes to ſee, and hearts to conſider what they do, when they abuſe the good creatures of God, and make them ſerue their vile luſts and their ſinfull deſires, it would make their hearts ake within them, in that they do then euen execute the curſe of God on the poore creatures, & are then but executioners of that heauie curſe the Lord hath layed on the poore creatures for the ſinne of man, and that in a fearefull manner: for therein they are like the diuell himſelfe, who is the grand executioner of Gods curſe: and as they are like to him in their practiſe, ſo without repentance they ſhall one day be like to him in his puniſhment. And indeed wicked and vngodly perſons are then moſt curſed inſtruments of executing Gods curſe on the poore creatures, when they abuſe them for the hurt of Gods children; as when they abuſe their

gold and siluer to trouble and vexe the poore Saints and seruants of God, when they abuse the fire to burne them, the water to drowne them, and such like, and they are then in an high degree cursed instruments of executing the curse of God on the poore creatures, and they are then in an high degree like the diuell, and if God giue them not repentance, they shall one day in a fearefull degree be like him in eternall punishment. It were good for them to thinke on it: and so I passe from that point.

Obserue we further, the Apostle setting forth how the creature is subiect to vanitie, he saith, *Not of it owne will, but by reason of him which hath subdued it vnder hope:* that is, not of any inclination put into it by creation, but by reason of the will and power of God the Creator, who hath so subdued them for the sinne of man: whence note we.

Doct. 3. The visible creatures in the world are peruerted to wrong ends, and do many times serue the wicked, not of their naturall inclination, but are forced thereunto by the mighty hand of God.

That the creature, euen the whole frame of this visible world, and all visible creatures in it, they now lye vnder vanitie, vnder mutabilitie, alteration and change, and are subiect to corruption and dissolution, and they are now vnder weakneſſe, subiect to faile in attaining the end for which they were created: not willingly and of their owne naturall inclination, but by the powerfull will of God. The poore creatures in this world are now many times peruerted to wrong ends, and do many times serue the wicked, yea the vile lusts and sinfull desires of the wicked, not by their naturall inclination, but they are forced so to do by the mightie hand of God, and by his powerfull will and commandement. The poore creatures would not serue the wicked, especially the vile lusts and sinfull desires of the wicked, not by their naturall instinct, they would be reuenged on the wicked for their sinnes, for their defacing of Gods image: we may easily conceiue it so to be, in that the Lord sometimes giuing the creatures libertie, they presently breake out to the punishment & to the destruction of the wicked. Numb. 16. 31. 32. *The earth opened her mouth and swallowed them vp with their families, and all the men that were with Korah, and all their goods.* Exod. 14. 28. the waters ouerwhelmed the Egyptians and host of *Pharaoh.* And so indeed

deed would the sea soone runne ouer all the wicked in the world, were it not kept in by the mightie hand of God, and *established by his commandement*, as we haue it Iob 38. 10. 11. And so the fire would suddenly breake out and deuoure the wicked, if the Lord did not restraine it, as it did those that brought *Shadrach, Meshach, and Abednego to the hot fierie fornace*, Dan. 3. 22. And al other creatures, if the Lord should giue them libertie, would soone breake out to the punishment of the wicked. Yea we may easily conceiue, that the poore creatures would not serue the wicked, but that they are forced so to do by the mighty hand of God, and by his powerfull will, in that after the day of iudgement they shall yeeld them no comfort at all; the Sunne shall then shine no more on them, the earth shall then beare them no longer, the waters shall not then yeeld them one drop to refresh them, as we may gather from that parable Luk. 16. 24. the rich man in hell is denied one *drop of water to coole his tongue*.

Now this for vse: in the first place it serues to discouer, that the wicked are beholden to the power of God, in that anie creature serues for their vse. There is no creature in the world would do them any the least seruice or in any sort serue for their good, were it not thereunto forced by the mighty hand and powerfull will of God. And let wicked and prophane persons know, that the Lord who makes his poore creatures serue for their vse for a time, can at his owne good pleasure make the same creatures serue for their punishment, and for their destruction; if he but say the word, and if he command his creatures, they are readie armed against the wicked, and are readie to flie on them, to plague them, to punish them, and to destroy them.

Vse 1. Wicked persons are beholden to God in that anie creature serueth for their vse.

And for a second vse: is it so that the poore creatures are now vnder vanitie, and vnder mutabilitie, alteration and change, euen vnder the curse of God, not willingly and of their owne naturall inclination, but by the powerfull will of God, and as they are thereunto forced by his powerfull will and commandement? Then hereby take we notice of the mightie and ouerruling hand and power of God ouer all crea-

Vse. 2. We are to take notice of Gods mighty and ouerruling hand ouer all creatures.

tures, he is able to make the poore creatures lye vnder vanitie, and to lye vnder an heauie curse, whether they will or no, and as it were sore against their wils. And take notice of it thou that art a wicked rebellious wretch, and goest on wilfully in thy rebellion and sinne, in thy drunkennesse, and the like, the Lord can, if thou still go on in thy rebellion and sin, make thee whether thou wilt or no, lye vnder the curse he hath threatned against such as thou art. And thou that wilt not now yeeld to the voice of God in the ministerie of his word calling thee from thy sinnes, shalt one day be forced whether thou wilt or no, to yeeld to that voice of his, *Go ye cursed into euerlasting fire, which is prepared for the diuell and his Angels*, Mat. 25.41. and then to lye vnder the curse of God euerlastingly. And therefore if hell haue not full possession of thy soule, thinke on it, and learne to reforme thy selfe.

Now in that the Apostle saith, the creature is subiect to vanitie, *not of it owne will, but by reason of him which hath subdued it vnder hope*: that is, not of any naturall inclination put into the creature in the first creation, but by reason of the power and will of God, who hath so subdued it for the sinne of man: we are hence further giuen to vnderstand thus much.

Doct. 4. The visible creatures in this world are vnder vanitie, and vnder a state of mutabilitie, alteratiõ & change, by reason of mans sinne.

That the subiection of the creature vnder vanitie is not naturall but accidentall, by reason of sinne. The poore visible creatures in this visible world are now vnder a state of mutabilitie, alteration, and change, and lyable to corruption and dissolution, and they are now vnder a state of weakenesse vnable to attaine the end for which they were made, by reason of the sinne of man. The sinne of man hath inwrapped the poore creatures in this world vnder vanitie, and hath brought them vnder the curse, and that vanitie and curse the poore creatures now lye vnder, is daily and continually increased by sinne, the daily increase of sinne makes a daily increase of the curse the poore creatures lye vnder: that is the point. And for further confirmation of this truth, we haue plentifull euidence and testimonie of Scripture. Genes. 3.17. the Lord saith to *Adam* after his fall, after he had sinned, *Cursed is the earth for thy sake, in sorrow shalt thou eate of it all the dayes of thy life.*

Gen. 3.17.

life. Thornes also and thistles shall it bring forth to thee, and in the sweate of thy face shalt thou eate bread. Genes. 4. 12. the Lord saith the like to *Adams* vngracious sonne *Cain*, after he had murdered his brother *Abel*, *When thou shalt till the ground, it shall not henceforth yeeld vnto thee her strength.* Leuit. 20. 19. 20. we finde that the Lord thus threatens, if his people should despise his ordinances, and abhorre his lawes, and breake his couenant, he would thus plague them, he would make *the heauens as iron, and the earth as brasse, and their strength and labour should be spent in vaine, their land should not giue her increase, neither should the trees of their land giue their fruite.* And the like threatning we find Deut. 28. 29. And againe, verse 38. 39. 40. the Lord threatens that for their sinnes they *should carrie out much seed into the field, and should gather but little in, for the grashoppers should destroy it. They should plant vineyards and dresse them, but should not drink of the wine nor gather the grapes, for the wormes should eate them. They should haue Oliue trees in al their coasts, but they should not annoint themselues with the oyle, for their Oliues should fall or shake off before they were ripe.* And the like threatnings we find denounced in many places of the Prophets. Reade Mica. 6. 15. Hag. 1. 6. But to this purpose is that of the Prophet *Isay* most plaine and most pregnant, Isai. 24. 4. 5. 6. 7. *The earth* (saith the Prophet) *lamenteth and fadeth away, the world is feeble and decayed: the earth also deceiueth, because of the inhabitants thereof, for they haue transgressed the lawes, changed the ordinances, and broke the euerlasting couenant. Therefore hath the curse deuoured the earth, and the inhabitants thereof are desolate: wherefore the inhabitants of the land are burned vp, and few men are left. The wine faileth, the vine hath no might, all that were of merrie heart do mourne.* A plaine text clearing and confirming this truth, that the sinne of man hath infolded the poore creatures in the world vnder vanitie, and hath brought them vnder the curse; and that vanitie and curse, the poore creatures are now vnder, is daily and continually increased by the daily increase of sinne.

Gen. 4. 12.

Leuit. 20. 19. 20.

Deut. 28. 29. 38. 39. 40.

Mica. 6. 15. Hag. 1. 6. Isai. 24. 4. 5. 6. 7.

And the reason and ground of this truth is, because the sinne of man deserues the punishing hand of God, not onely

Reason.

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on mans person, on his bodie and soule, but also on all things appertaining and belonging to him, euen on all things seruing for his vse, and for his comfort, that his blessings should be turned to curses to him, as the Lord threats the Priests, Malac. 2. 2. *I will curse your blessings, yea I haue cursed them alreadie.* And on this ground we may answer that question which haply some may moue, namely, How it stands with the iustice of God that the poore creatures that sinned not should be subiect to vanitie, and brought vnder the curse for the sinne of man? On this ground, I say, we may answer this question, thus: That the creatures were not made for themselues, but for the vse and seruice of man, and for the good of man: and therefore man sinning against God, and casting off the Lords yoke, and becomming a rebell against God, it is iust with the Lord not onely to punish man in his owne person, but in the things belonging to him, in the things that should serue for his vse & for his comfort, euen to make them weake and vnable to do that seruice to man, and to yeeld him that comfort they were wont to do. And so the vanitie and curse the poore creatures now lye vnder, is not properly the punishment of the creatures themselues, but it is part of mans punishment for his sinne.

Quest.

Answ.

Vse. 1. The haiuousnesse of sinne discouered, in that it brings Gods punishing hand not onely on man but on other creatures also.

Now for the vse of this truth: first, this being so that the poore creatures now lye vnder vanitie and vnder the curse for the sinne of man, and that vanitie and curse is daily and continually increased by the daily increase of sinne, we are hereupon to take notice of the hainousnesse and odiousnesse of sinne; as that sinne is so odious and so hainous, that it prouokes the Lord to anger exceedingly, euen to reach out his punishing hand, not onely to the person of man who hath sinned, but on all other things that should serue for the good of man. We reade of the leprosie among the Iewes, that the contagion of that did not onely infect the whole man, but his garments also, yea sometimes the wals of his house: but the leprosie of sinne is farre worse, that doth not onely infect the person of the sinner, and his garments, and things about him and neare to him, but euen the high heauens that are many thou-

thouſand miles diſtant from him, are ſtained with the contagion of it, and are thereby brought vnder vanitie, and made ſubiect to corruption and diſſolution. Oh then learne we to take notice of the guiltineſſe and hainouſneſſe of ſinne, yea of euerie ſin: and thinke not thou whoſoeuer thou art, that any ſinne is light, and trifling, and of ſmall moment. It is the manner indeed of graceleſſe perſons, to account ſome ſinnes light and trifling. What (ſay they) a little ſwearing by faith and troth, a little idle talking, a little walking abroad on the Sabbath day, a little working on that day, are theſe ſuch great matters? I pray God (ſay they) we neuer do worſe, and then we hope we ſhall do well inough. Poore ſoule, whoſoeuer thou art, that thus either thinkeſt or ſpeakeſt, doſt thou think thou ſhalt do well enough in doing that which prouokes the Lord to anger, not onely againſt thine owne ſoule and bodie, but againſt euerie other thing in the world that ſhould ſerue for thy good? This thou doſt in ſinning againſt God, be the ſinne in thine account neuer ſo ſmall, the leaſt ſinne thou committeſt, in it ſelfe and in it owne nature, is ſo odious and ſo hatefull to God, as it prouokes him not onely to plague thee in thine owne perſon, but alſo in euerie thing that belongs to thee, and in euerie thing thou ſetteſt thine hand to do, yea to curſe the verie aire thou breatheſt in, the ground thou treadeſt on, the bed thou lyeſt on, the table thou eateſt thy meate on, the ſtoole or ſeate thou ſitteſt on, the diſh thy meate lyes in, yea thy meate, thy drinke, thy clothing, and euerie thing that goes through thine hands; and is that a matter trifling and of ſmall moment, that thus prouokes the Lord to anger, and prouokes him thus to reach out his puniſhing hand to the verie dumbe and liueleſſe creatures? Oh learne thou to thinke otherwiſe of ſinne, and labour thou to ſee the odiouſneſſe and hainouſneſſe of ſinne in it owne nature, and ſo learne to make conſcience to auoid euerie ſinne, ſeeme it neuer ſo ſmall in thine account.

And for a ſecond vſe: is it ſo that the poore creatures now lye vnder vanitie, vnder mutabilitie, alteration and change, and vnder weakneſſe, by reaſon of ſinne, and is that vanitie and

Vſe. 2. We are to lay the fault on our ſelues, &

on our owne sinnes, when weare crossed by any creature.

and that curse daily increased by the daily increase of sinne? Then learne we on this ground this lesson, when we are crossed by any creature, learne we to lay the fault where it ought to lye, let vs not then breake out into bitter termes and murmure against God, let vs not then lay the fault on chance or fortune, and say, what lucke had I? or what hard fortune had I? nor yet blame the poore creature, but let vs lay the fault where it ought to be, euen on our selues, and on our owne sinnes. Doth the aire infect thee? doth heate or cold annoy thee? doth the earth after much paines, and trauell, and cost bestowed on it, by digging, plowing, and the like, yeeld thee little or no fruite? doth thy beast faile thee, haply thine horse in bearing, or drawing, or carrying thine owne bodie stumbleth or falleth? Oh do not thou as many wicked and graceleſse persons do, breake out into cursing and banning of the poore creature, and as *Balaam* did, who layed the fault on his asse, when indeed the fault was his owne: so do not thou lay the fault on the poore creature, but lay it where it ought to lye, euen on thy selfe, and on thine owne sinne. No maruell though the creature faile thee, and be not so seruiceable to thee, seeing thou hast broken couenant with God, and failest in yeelding him honour, and seruice, and dutie, and obedience. The Papists they vse holy water and the like to driue the diuell and ill spirits out of the creatures; but alas the diuell is in themselues, and the ill spirits are their owne sinnes, that make the creatures weake and vnable to yeeld them comfort.

Last of all, is it so that the creature is vnder the curse for the sinne of man? Surely then we must learne to be mercifull to the poore creature standing in need of our mercie, Prou. 12.10. *A good man, a righteous man regardeth the life of his beast, but the mercies of the wicked are cruell.*

Vse 3. We are to be mercifull to the poore creatures that stand in need of our mercy.

One thing yet remaines to be noted in this verse. The Apostle addes, *vnder hope. The creature is subiect to vanitie, not of it owne will, but by reason of him which hath subdued it vnder hope:* that is, so as it doth expect and looke for a better state hereafter. We see then that the creature, euen the visible

creatures

creatures in this world, they are in a farre better case then the reprobate, either men or Angels, they haue hope of deliuerance from vnder the curse that is now on them, and they expect freedome from vnder the bondage of corruption, euen to be deliuered into the glorious libertie of the sonnes of God, as verse next: But the reprobate, men and Angels, haue no hope at all to be freed from the curse of God. *Iude* saith in his Epistle, verse 6. *The reprobate Angels are reserued in euerlasting chaines, vnder darkenesse to the iudgement of the great day:* they are bound ouer to euerlasting torments. And 2. Pet. 2. 9. the Apostle saith, *The Lord reserues the wicked and reprobate men to the day of iudgement to be punished*, & they haue no hope to escape euerlasting punishment. Oh then the miserable & fearefull estate of the reprobate, it had bene bettter for a reprobate man or woman to haue bene made a clod of earth, then a man or woman, the lumpe or clod of earth hath hope of deliuerance from vnder vanitie and the curse it lyeth vnder, but a reprobate man or woman hath no hope at all to be freed from the euerlasting curse of God. And thinke on this thou that goest on in a course of euill & sinne, & wilt not be reformed. Though I will not determine of thy finall state & condition, and say definitiuely, thou art a reprobate and shalt be damned, yet thou going on obstinately in sinne, notwithstanding the meanes vouchsafed to thee to call thee out of thy sinne, and thou going on wilfully in thy wicked course, it is a fearefull signe, thou art not onely a child of wrath as all are by nature, but a child of perdition, and that thou art going on apace towards hell, and art in the state of reprobation; and being so, woe to thee, it had bene good for thee thou hadst neuer bene borne, the earth and the dumbe creatures are in better case then thou art, they haue hope to be freed from the curse they now lye vnder, but thou hast no hope at all to be freed from the curse of God, that abides thee for euer. Thinke on this thou that goest on in a course of euill and sinne wilfully, that if thou belong to Gods election, thou maist come out of thy fearefull state and condition, and maist come to repentance, that thy soule may be saued. Come we now to the 21. verse.

Doct. 5. The visible creatures in this world are in a better case then the reprobate men or Angels. Iude Epist. verse 6.

Vse. The miserable state of the reprobate discouered.

VERSE

VERSE 21.

Because the creature also shall be deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God.

IN this verse our Apostle yeeldeth a second reason, why the creature waiteth with feruent desire for the reuelation of the sonnes of God, and his reason here is taken from the future better state of the creature, as that the creature shall one day be deliuered from the hard condition it now lieth vnder, to a better state. *Because the creature shall also be deliuered*: the Apostle expresseth from what, namely, *From the bondage of corruption*: and whereunto it shall be restored, and that is *into the glorious libertie of the sonnes of God*. That is the generall matter of this verse, we haue formerly resolued it; I will now endeuour to open the sence and meaning of this verse.

Interpretation.

Because the creature also shall be deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God. By the *creature*, here we are to vnderstand, as we did in the two verses foregoing, the whole frame of this visible world, consisting of the celestiall and elementarie region, the visible heauens with all their glorious furniture, and the earth with all her goodly ornaments, and the other elements, the fire, aire, and such like, shall be deliuered, or set free, or quit and exempted, for so the word ἐλευθερωθήσεται signifieth. *From the bondage of corruption*, that is, from the state of corruption. The creature now being vnder a state of mutabilitie, alteration & change, and being now subiect to corruption and dissolution, it shall be set free from that state, as from an heauie seruitude, bondage and thraldome; that is meant by the bondage of corruption. *Into the glorious libertie of the children of God*: for by *the sonnes of God*, by a Synechdoche is meant the children of God, whether men or women; and by their glorious libertie, we are to vnderstand in particular, the libertie and freedome of their

ἐλευθερωθήσεται.

their bodies from corruption and mortalitie, which at the day of iudgement ſhall be accompanied with vnſpeakable glorie. The Apoſtle ſaith, 1.Cor.15.42. that *the bodies of the children of God ſhall then be raiſed vp in incorruption.* And verſe 53. he ſaith, *Their corporall bodies ſhall then put on incorruption, and their mortall bodies ſhall then put on immortalitie.* And in that part of their glorie ſhall the creature partake with them, namely, in incorruption and immortalitie: the creature ſhall then be freed from the ſtate of corruption, and ſhall then partake with the children of God in ſome degree of their glorie: namely, in incorruption and immortalitie: the creature ſhall then be changed and reſtored into that originall integritie and excellencie in which it was firſt made and created. Acts 3. 21. *Peter* ſpeaketh of the reſtoring, not of men onely, but of all other things. But haply ſome may ſay, We reade Pſal. 102. 26. that *the heauens ſhall periſh*, and Math. 24. 35. *Heauen and earth ſhall paſſe away*: and 2.Pet.3.16. that *the heauens ſhall paſſe away with a noiſe, and the elements ſhall melt with heate, and the earth with her workes that are therein ſhall be burnt vp.* And verſe 12. 13. The Apoſtle ſaith, that *the heauens being on fire ſhall be diſſolued, and the elements ſhall melt with heate, and we looke for a new heauen and a new earth, according to his promiſe wherein dwelleth righteouſneſſe.* *Obiect.*

How can theſe Scriptures agree with this text of the Apoſtle, and the expoſition now giuen of it, That the whole frame of this viſible world ſhall be freed from corruption, and ſhall partake with the children of God in incorruption, and in immortalitie? To this I anſwer. The Scriptures alledged do not any thing at all croſſe this text of the Apoſtle, nor the expoſition now giuen of it, if they be rightly vnderſtood. For whereas the Pſalmiſt ſaith, the heauens ſhall periſh, he expoundeth himſelfe, in that he ſaith they ſhall be changed: and the meaning of the other places alledged, is not that the heauens, and the earth, and the elements ſhall be annihilated, waſted, and brought to nothing, and ceaſſe to be at all, but that they ſhall haue as it were a new being, they ſhall be made new, not in regard of ſubſtance, they ſhall not be made new *Anſw.*

heauens

heauens and new earth for their matter and ſubſtance, but in regard of qualities, they ſhall be purged from vanitie, corruption and weakeneſſe they now lie vnder, and they ſhall haue incorruption and immortalitie put on them, and they ſhall be renewed and reſtored to their originall integritie and excellencie in which they were firſt made and created.

Queſt. Now here I hold it needfull for further clearing of this text, to anſwer a queſtion that is commonly propounded, namely this. Whether the fowles, beaſts, and fiſhes, ſhall be freed from the bondage of corruption at the day of iudgement, and be then made partakers of incorruption and of immortalitie, or no? *Anſw.* To this queſtion we can anſwer nothing certainly, but onely that which is likely and probable, becauſe the Scripture is ſilent in this: but that which may be gathered out of the Scripture in anſwer to this queſtion, as I conceiue moſt likely and probable, is this: That thoſe creatures in their kinds, namely, ſome ſingulars of all kinds, ſhall be freed from corruption, and ſhall be made partakers of incorruption and immortalitie: becauſe they are found Geneſ. 1. among thoſe creatures that were made in the firſt ſixe dayes. And thoſe that were then made, and by the fall of man brought vnder vanitie and corruption, it is likely they ſhall be reſtored to their originall integritie at the day of iudgement, in their kinds. Indeed not euery particular fowle, beaſt, or fiſh, that hath bene, now is, or hereafter ſhall be, there is no likelyhood of that, that I hold ſhall not be, for then there ſhould be a kind of reſurrection of thoſe creatures, their bodies being in the world but a ſhort time, they being renewed and multiplied by continuall generation. And if euery particular fowle, beaſt, and fiſh, ſhould be reſtored to their originall integritie, then either the ſame particular fowles, beaſts, and fiſhes, being dead and diſſolued, as the ſame bodies of men and women, ſhall riſe againe, and be reſtored at the day of iudgement, or ſome other of the ſame kind ſhould be newly created: but neither of theſe things ſhall be, becauſe for the firſt, we are not not to beleeue the reſurrection of any creature, but onely of the bodies of men and women: and

for

for the second, the day of iudgement shall not be a day of creation, but a day of restauration, and a day *of restoring of all things*, as it is called Act. 3.21. If any aske, what vse shall there be of these creatures after ỹ last iudgement? I may answer him with another question: What vse shall there be of the visible heauens, and of the earth, when as the mansion of Gods elect is prepared for them in the highest heauens? In these things we are not to be curious. What if the Lord will haue the heauens, and the earth, and the same particular fowles, and beasts, and fishes, to continue as monuments of his former power, wisedome and goodnesse towards man? we are not curiously to search into these things, nor to moue other thornie and vnprofitable questions; as what number shall be restored, and the like: learned ignorance (as one saith) is better then knowledge, where the Scripture is silent. Now then thus conceiue the meaning of the Apostle in this verse, as if he had said:

Quest.
Answ.

Because the whole frame of this visible world, the visible heauens with all their furniture, the earth with all her ornaments, and other elements, yea some singulars of all the kindes of fowles, beasts, and fishes, shall at the day of iudgement be freed from the state of corruption, which is as a heauie seruitude and bondage to them, and shall then partake with the children of God in some degree of their glorie, namely, in incorruption and in immortalitie, and shall then be changed and restored into that originall integritie and excellencie in which they were first made and created.

Now first we may hence gather the wonderfull benefit that cometh to Gods children by Christ touching the creatures, they haue not onely in and through him right and title to the good creatures of God here in this world, and may comfortably vse them, but they haue also this benefit through the obedience of Christ imputed to them, that after the day of iudgement the creatures shall be restored to their originall integritie and excellencie for their sakes. Because as the first *Adams* defection and fall, deserued to be punished both in his person and in all things appertaining to him: so it was meete that the second *Adams* obedience should not onely

restore man, but the creatures also which might be any way a fit appurtenance to him in the state of glorie: but I passe from that.

Obserue we here, the Apostle saith the creature shall be deliuered and set free from the bondage of corruption, and then it shall partake of the glorious libertie of Gods children, it shall then share with them in incorruption and immortalitie. We see then the creature must first be freed from the state of corruption, before it can come to partake with Gods children in any degree of their glorious libertie. And doubtlesse much more must men and women be freed from their filth and corruption of sinne, before they can come to share with Gods children in their glorious libertie in fulnesse. Must the poore creature which is not sinfull first passe through the fire, and be purged from that vanitie and corruption that cleaues to it, before it partake with Gods children in the least degree of their glorie? Surely much more must men and women be purged from the drosse of corruption that cleaueth to their soules, which indeed is sinfull, by the fire of Gods Spirit, before they enioy with Gods children the fulnesse of glorie in heauen. They that are not first freed from the filthinesse of sinne here on earth, Reuel. 21. 27. the holy Ghost speaketh plainly, that *no vncleane thing shall enter into the holy Citie new Ierusalem.* And the Apostle beates on it, that *no vncleane person shall enter ixto the kingdome of glorie.* Ephes. 5. 5. *This ye know* (saith he) *that no whoremonger, neither vncleane person, nor couetous person, which is an idolater, hath any inheritance in the kingdome of Christ and of God.* 1. Cor. 6. 9. 10. *Know ye not that the vnrighteous shall not inherit the kingdome of God? Be not deceiued, neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers, nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners, shall inherit the kingdome of God.* And that is a knowne place, Heb. 12. 14. that *without holinesse none shall see God* to his comfort. For why,

Doct. 1. As the creature must first be freed from the state of corruption, before it partake with Gods children in any degree of their glorious libertie, so must men and women be freed from the corruption of sinne before they can partake in the glorious libertie of Gods children in fulnesse.

Reason.

None shall enioy life and glorie in heauen, but such as are first made *fit for it*, as Colos. 1. 12. Men and women must be made *meete to be partakers of the inheritance of the Saints in light,*

light, before they can come to enioy it: and therefore men and women must first be purged from the drosse and filthinesse of their sinnes, by the fire of Gods Spirit, before they come to enioy fulnesse of glorie in heauen, they are not otherwise fit for it. And therefore for the vse of this, deceiue not thy selfe whosoeuer thou art: thinke not that thou shalt enioy life and glorie in heauen, and yet thou art one that art still in the dregs of nature, and thou art soyled with many foule and filthy grosse euils and sinnes that cleaue to thy soule, and thou art one that wilt not be cleansed from thy filthinesse. If thou thinke thou shalt go to heauen as well as the best, the diuell deludes thee, and thine owne heart deceiueth thee, thou being yet in the dregs of nature, and soyled with many foule sinnes, and so liuing, and so dying, thou art not fit for the glorie in heauen. Consider it but in reason, art thou being a drunkard, a filthy person, or the like, fit to be a companion with the holy Maiestie of God, who is infinite in holinesse and puritie, and *of pure eyes, and cannot behold iniquitie*, with any allowance of it, and in whose sight *the heauens are not cleane*, as *Eliphas* saith, Iob 15.15? Art thou fit to be ioyned to the holy Angels, to the Saints in heauen, euen to *the spirits of iust and perfect men*, as it is Heb. 12. 23? And art thou fit to inhabite the new heauens, and the new earth, wherein dwelleth nothing but holinesse and righteousnesse? No, no, if thou so thinke thou deceiuest thy selfe. Remember this, the very heauens, those glorious creatures must be purged from the corruption that cleaueth to them, and be made new heauens, before they can partake with Gods children in the least degree of their glorie: and much more must thou be purged from the filth and corruption of sinne, both in soule and bodie, and be made a new creature in Christ, before thou canst partake with Gods children in fulnesse of glorie in heauen, and therefore deceiue not thy selfe.

Vse. Such as are in the dregs and filth of nature do vainely thinke that they shall enioy life and glorie in heauen.

In the next place, in that the Apostle saith, the creature shall be deliuered from the bondage, and shall partake with Gods children in their glorious libertie, that is, shall share with them in incorruption and immortalitie; note we thus much.

Doct. 2. The time shall come when the visible heauens and other visible creatures shal be as free from corruptiō & change as the Saints in heauen.

That the time shall come when the visible heauens, and the earth, and other elements, and some particulars of all sorts of fowles, beasts, and fishes, shall be as free from alteration and change, and from corruption and dissolution as the Saints in heauen. The poore creatures, especially the sub-lunarie creatures, that be vnder the Moone, are now subiect to continuall alteration and change, and to corruption, and dissolution: yea Satan (the Lord suffering him) doth now sometimes exercise his power on the poore creatures, he troubleth the aire, he raiseth vp stormes and tempests, and he sometimes defaceth some of the creatures; yea he out of his deadly hatred against man, and his enuie to the good of man, sometimes bringeth destruction on some of the poore creatures. Math. 8. 32. the Lord Iesus suffering him, he carried the heard of swine with violence into the sea and drowned them, and the Lord giuing him leaue, he raised vp a mightie wind, and smote the foure corners of the house where *Iobs* children were eating and drinking, and brought the house downe on their heads and slue them, Iob 1. 19. It is said, Psal. 78. 49. that *the Lord cast on the Egyptians the fiercenesse of his anger, indignation and wrath, and vexation, by sending of euill Angels.* But the time shall come when the creatures shall be freed both from alteration and change, and from corruption, and from the power of Satan, and Satan shall haue no more power against them then against the glorious Saints in heauen, and that shall be none at all.

Vse. The alterations and changes that be amongst the creatures ought not to trouble vs too much.

And this for the vse must teach vs, not to trouble our selues too much in consideration of the alterations and changes that be in the world and amongst the creatures. *Though* (as the Psalmist speakes, Psal. 46. 2. 3.) *the earth be moued, and the mountaines fall into the middest of the sea: Though the waters thereof rage and be troubled, and the mountaines shake at the surges of the same:* yet let not vs be troubled or feare too much. Indeed we are not carelesly to passe ouer the alterations and changes that be in the world and amongst the creatures, especially those creatures that be neare to vs or belong to vs, we are to take notice of them, and to make vse of them:

them: but let vs not be troubled and feare too much, nor breake out into any impatiencie, that is the thing the diuell aimes at in defacing the poore creatures, and in bringing destruction on them; he therein driues to bring man to impatiencie, and to prouoke him to blaspheme the Lord, and to breake out into bitter termes against the Lord. It was his maine drift in hurting *Iobs* goods, and in bringing the house on the heads of his children, as appeares Iob 1.11. *Stretch out now thine hand and touch all that he hath, to see if he will not blaspheme thee to thy face.* And therefore let vs not suffer Satan to effect his will and purpose in vs, in consideration of the alterations and changes that be in the world, and amongst the creatures, and especially those good creatures that be neare vnto vs, and belong to vs; let vs remember, though now the poore creatures be subiect to alteration and change, and be many times defaced, and sometimes destroyed, yet the time will come when the Lord will bring all things into better forme, and the time will come when the poore creatures shall be as free from alteration and change, and as free from the power of Satan, as the glorious Saints in heauen. Yea remember we, that the Lord hath a disposing hand in all the alterations and changes that be in the world, and amongst the creatures, and he will be sure so to dispose of them, as shall be for his owne glorie and the good of his children: I will not further prosecute that point. And not to say any thing of the seruitude and bondage the creature lyes vnder, being now in the state of corruption, of that we shall speake more fitly in the next verse.

Obserue we further, the Apostle here limits glorious libertie to the sonnes of God, to the children of God: he saith not, the creature shall be deliuered from the bondage of corruption into the glorious libertie of men and women, but *into the glorious libertie of the sonnes of God*, of the children of God, appropriating glorious libertie to them alone: and the point hence is this.

Doct. 3. Onely Gods children shall

That a glorious libertie shall be proper to the children of God, and they onely shall be made partakers of a glorious li-

be made partakers of a glorious libertie at the day of iudgement.

berty at the day of iudgement. Indeed the wicked and reprobate shall at that day be made immortall and incorruptible in their bodies, their bodies shall then be looſed & exempted from corruption and mortalitie, but their libertie shall not be a glorious libertie; they shall be made able to abide and to endure for euer, yet vnder bondage of eternall woe and miſerie, and vnder euerlaſting ſhame and ignominie, and perpetuall torments. Onely the liberty of Gods children ſhall then be a glorious libertie, they ſhall then be freed from corruption and mortalitie in their bodies, yea from all miſeries, paines and trauels, from all euils both of crime and paine; and all *teares ſhall then be wiped away from their eyes*, Reuela. 21.4. and that libertie of theirs ſhall be accompanied with vnſpeakeable and vnconceiueable glorie. 1. Corinth. 15.43. the Apoſtle ſaith in expreſſe termes, that the *bodies of Gods children ſhall be raiſed vp in glorie*: yea he ſaith, Philip. 3.21. they *ſhall be faſhioned like to the glorious bodie of the Lord Ieſus*: they ſhall be glorious in their meaſure according to his image who is the *God of glorie*. Mat. 13.43. the Lord Ieſus ſaith, that *the iuſt in that day ſhall ſhine as the Sunne in the firmament*: they ſhall be endued with perfection of beautie and brightneſſe. The Apoſtle is faine to expreſſe it in generall termes, 2. Cor. 4.17. and to call it *a moſt excellent and eternall weight of glorie*. The glorie of Gods children at the day of iudgement ſhall be in ſhew moſt beautifull, in ſenſe moſt wonderfull, and in weight and meaſure without bounds and limits.

Reaſon 1. For why, Gods children ſhall then haue immediate fellowſhip with Ieſus Chriſt the *Lord of glorie*, 1. Cor. 2.8.

2. And againe, they ſhall then ſee the Lord face to face, yea they ſhall then in ſuch ſort behold his glorie, as that they ſhall be transformed into it. Here they ſee the *glorie of the Lord but in a mirrour*, 2. Cor. 3.18. but then they ſhall ſee it ſo, as they ſhall be fully transformed into the ſimilitude of it. And therefore doubtleſſe the libertie of Gods children at the day of iudgement ſhall be a glorious libertie, and ſhall then be accompanied with vnſpeakeable and vnconceiueable glorie; and they onely ſhall then be partakers of a glorious liberty

bertie: and therefore for the vse.

This discouers, that howsoeuer the wicked and vngodly haue in this world a kind of liberty wherein they please themselues exceedingly, I meane a carnall libertie, they follow the libertie of the flesh, and thinke it their happinesse that they may so do, which indeed rightly considered is a miserable bondage, yet at the day of iudgement they shall not partake with Gods children in their libertie, they shall indeed, as we said, be freed in their bodies from mortalitie and corruption, but their libertie then shall be farre worse then the Prophet speakes of, Iere. 34.17. *A libertie to the sword, to the pestilence, and to the famine.* It shall be a libertie to endlesse woe and miserie, and it shall be accompanied with euerlasting miserie and torments: they shall not haue any share in the glorious liberty of Gods children.

Vse 1. The libertie of the wicked at the day of iudgement shall be a miserable bondage.

Ier. 34.17.

Againe for a second vse: is it so that Gods children, and they alone, and none but they, shall be partakers of a glorious libertie at the day of iudgement? Here is then matter and ground of sweete and of excellent comfort for all that finde themselues in that number. Hast thou good euidence of it that thou art a child of God, that thou art an adopted sonne or daughter of God? then know to thy comfort, thou hast not onely here in this world liberty of grace, and liberty and freedome from an euil conscience, which thou wouldest not part withall for all the riches and glorie of the world, but thou shalt at the day of iudgement haue thy libertie wonderfully enlarged, thou shalt then haue libertie of eternall glorie, euen such a glorious libertie, as no wicked man or woman, though here in this world their outward pompe and glorie be neuer so great, shall be partakers of. Haply here in this world thou art vnder some outward seruitude and bondage, thou art vnder pouertie, and it may be thou art inthralled in fetters and chaines, thou art in prison, and restrained from outward libertie, yet thou being a child of God, thou hast the libertie of grace in thy soule, and the libertie of a quiet and good conscience, which is better then all the riches and glorie in the world; and at the day of iudgement thy libertie shall be

Vse. 2. Comfort to Gods children in that their libertie at the day of iudgement shall be wonderfully enlarged.

vnſpeakeable and glorious; then ſhalt thou be freed from all manner of euils both in ſoule and bodie, from the euill of ſinne, and from the euill of paine and ſuffering; and thy libertie then ſhall be accompanied with vnſpeakeable and vnconceiueable glorie: when as the wicked and vngodly, who haply in this world haue had manie outward liberties and great outward glorie, ſhall enter into bondage of endleſſe woe and miſerie. And this may be matter of great comfort to thee, yea conſider this to thy comfort, thy libertie of grace here in this world is imperfect, and thy libertie and peace of a good conſcience is here mingled with ſome doubting and feare, but at the day of iudgement and in heauen libertie of grace ſhall be perfect, and the libertie and peace of a good conſcience ſhall be free from all doubting and feare. And if the peace of a good conſcience, though mingled with doubting and feare, be here ſo ſweete and comfortable, that *Salomon* ſaith, *It is a continuall feaſt*, Prou. 15.15. what ſhall be the ſweetneſſe and comfort of it in heauen, where it ſhall be free from all mixture of doubting and feare? And if the Lord be ſo good to thee whileſt thou art yet in the way, and onely ſeeking of him and his face and fauour, what will he be to thee when thou haſt found him, and ſhalt ſee his glorious face, and as it were take him by the hand, and haue immediate fellowſhip with him, and ſhalt enioy his comfortable preſence in glorie for euer? Oh then thy ioy, comfort, and glorie ſhall be vnconceiueable, the heart of man is not able to conceiue it, nor tongues of men and Angels able to expreſſe it. Thinke on this to thy comfort, thou that art a child of God, and let none but ſuch as are the children of God take hold of it; it belongs not to them. Come we now to the 22. verſe.

VERSE 22.

For we know that euery creature groneth with vs also, and trauelleth in paine together vnto this present.

IN this Verse our Apostle concludes and shuts vp his first argument, by which he proues, that the glorie wherewith Gods children shall be inuested in heauen, shall be both exceeding great, and also most sure and certaine, taken from the expectation of the creature, that the creature waites with feruent desire for the manifestation of that glorie; and therefore it shall be both exceeding great, and also most sure & certaine. I say the Apostle here shuts vp that argument, as before we shewed, by setting downe the greatnesse of the bondage the creature is subiect to, that it is so great, as it doth presse the creature as it were an heauie burden lying on it, and make the creature grone vnder the weight of it, and as it were trauell in paine vnder it for deliuerance. Yea the Apostle saith, *Euery creature, or the whole creation*, as we haue it in the New translation, is vnder this great bondage, and grones and trauels in paine together one with another, and *that to this houre, to this present:* and further sets out that as a thing commonly knowne, *We know* (saith he) *that euerie creature groneth together also with vs.*

Interpretation.

I will stand a while to open the sence and meaning of the words of this verse. *We know.* That is, it is a thing well knowne to vs, we certainly know it so to be, partly by sense we see it so to be, and partly by the word of God reuealing and making knowne to vs the cause of it, and the end of it. *That euerie creature, or the whole creation.* Some thinke the Apostle here intends more by the word *creature*, then he did in the 3. verses foregoing, because he saith, *euerie creature*: yea some would haue the good Angels here included, which cannot be, for they grone not vnder the bondage of corruption: but

by

by *creature*, we are ſtill to vnderſtand as before, the whole frame of this viſible world, conſiſting of celeſtiall and heauenly bodies, the viſible heauens with all their goodly furniture, the earth and all her ornaments. And the Apoſtle here ſaith, *Euerie creature, or the whole creation*: thereby ſignifying, that all and euerie creature in this viſible world, do agree in this, that all and euerie one of them do grone and trauell in paine for deliuerance from the bondage of corruption. Howſoeuer euerie particular foule, beaſt, or fiſh (as before I ſhewed) ſhall not at the day of iudgement be reſtored, and haue that particular being as now they haue, or haue had, and that an euerlaſting being, and therein partake with the children of God, but onely ſome particulars of euerie ſort and kinde; yet euerie particular ſhall then ceaſſe to be miſerable, euen thoſe particulars which ſhall not be reſtored, ſhall yet be reſolued into the elements out of which they were taken, and there reſt, and ſo ceaſſe to be any more vnder the bondage of corruption: the elements being now reſtored to their originall integritie and excellencie in which they were created. And ſo though euerie creature ſhall not be deliuered into the glorious libertie of the ſonnes of God, yet euerie creature grones and trauels in paine for deliuerance. Theſe words, *Groneth and trauelleth in paine*, are metaphoricall and borrowed termes. The firſt from one that is laden with an heauie burden, vnder which it pants and grones, and longs to be eaſed of it: and the other from a woman in her paines of childbearing and of bringing forth her child, who earneſtly deſires deliuerance. And ſo the meaning is this, that as a man laden with an heauie burden, vnder which he pants and grones, and longs to be eaſed of it, and as a woman in trauell of child, and in her paines of bringing forth her child, earneſtly deſires to be deliuered, ſo earneſtly and ſo vehemently doth euerie creature in this world long and deſire to be eaſed and to be deliuered from that vanitie and that bondage of corruption it lyes vnder. *Together, grones together.* That is, as it were with one heart, and with one conſent. *Vnto this preſent*: or to this moment of time, or as yet, and ſtill, ſo the word ſignifieth.

nifieth. Thus then conceiue we the meaning of the words of this verſe, as if the Apoſtle had ſaid.

For we certainly know, partly by ſenſe, and partly by the word of God reuealing it to vs, that the whole creation, euen all and euerie creature in the frame of this viſible world, do as it were grone and trauell in paine, as a woman in paines of child-bearing, euen earneſtly and vehemently long and deſire to be eaſed and to be deliuered from that vanitie and that bondage of corruption they now lye vnder: yea all creatures ioyntly together, as it were with one heart and with one conſent, do thus grone and trauell in paine, deſiring deliuerance, and that to this preſent, to this moment of time.

Now to take things in order, obſere we, the Apoſtle here affirmes this, that euerie creature grones and trauels for deliuerance from vnder the bondage of vanitie and corruption, as a thing certainly knowne to himſelfe and to the beleeuing Romans. *We know* (ſaith he) *that euery creature groneth with vs alſo.* Whence note briefly.

That we are not to be ignorant of this, that the poore creatures in this world as it were grone vnder the burden of vanitie and corruption, and as it were trauell in paine vnder it, longing for eaſe and deliuerance from it: we muſt be able to ſay with the Apoſtle, we know this, yea we muſt be able to ſay, we certainly know this, not onely by ſenſe and by experience, but that we know it from the holy word of God; and that we are come to the vnderſtanding of it by the word of God, the word of God reuealing it to vs, that the earth is curſed for the ſinne of man, as we reade Geneſ. 3. 17, and that all and euerie creature in the world lyes vnder the curſe for mans ſinne.

Doct. 1. We are to conceiue of the creatures lying vnder the burden of vanitie & corruption, as we are taught to conceiue of it by the holy word of God.

How far from this are many men and women in the world, they cannot chuſe but ſee and diſcerne (if they be not ſottiſhly or wilfully blind) that the poore creatures in the world as it were grone vnder the burden of vanitie and corruption: their owne eyes and ſenſes may teach them thus much. But alas, this they conceiue not as they are taught to conceiue of it by the holy word of God, as that the poore creatures lye vnder this as vnder the curſe of God; this they are not acquainted with-

Vſe. Reproofe of ſuch as do not thus conceiue of it.

The fruit of their miſconceit of it.

withall, and that makes them many times ascribe the alterations and changes that befall the creatures, and the weakenesse of the creatures to do them seruice and to yeeld them comfort, to chance or fortune, or to secondarie causes. Well, we must be able to say, we know that euerie creature grones and trauels in paine vnder the burden of vanitie and corruption, not onely by sense and experience, but from the holy word of God, that we are come to the vnderstanding of this by the word of God, and that indeed we vnderstand it as the holy word of God makes it knowne vnto vs, that the poore creatures lye vnder this burden as vnder the curse of God. And so much be spoken briefly of that.

In the next place obserue we, the Apostle here puts on the creatures as it were a person, he brings them in groning and trauelling in paine vnder the burden of vanitie and corruption, and longing after and desiring ease and deliuerance from it. He makes the poore, dumbe, and liuelesse creatures as it were sensible of their miserie, of that vanitie and corruption they lye vnder, yea so sensible of it, as that in their kind they grone vnder the burden of it, and as earnestly desire to be eased of it and deliuered from it, as a woman in trauell of child, that is full of paine, desires to be deliuered of her child. And what may this teach vs? surely thus much.

Doct. 2. The corruption of sinne that cleaues to our soules & bodies, ought to be felt as an heauie burde, with an earnest desire to be eased of it

That we to whom God hath giuen reason and vnderstanding, are much more to be sensible of our corruption and miserie, and especially of that corruption of sinne that cleaues to our soules and bodies, and of our fearefull miserie in regard of that, we are much more to grone vnder the burden of sinne pressing our soules, and most earnestly to desire to be eased of that burden, and to be deliuered from it. Chap. 7. of this Epistle verse 24. the Apostle cries out, *O wretched man that I am, who shall deliuer me from the bodie of this death?* He was sensible of the very remainder of sin still abiding in him, and he groned vnder that burden, and desired deliuerance from it, and that most earnestly. Philip. 1. 23. he saith, *He desired to be loosed:* that his soule might be loosed from his bodie: indeed chiefly (as there he speakes) *that he might be with Christ:* that he

he might haue immediate fellowſhip with Chriſt, and enioy fulneſſe of ioy and glorie with him in heauen: yet no doubt one cauſe of his deſire was, that he might be freed from the burden of ſinne ſtill abiding in him. And thus doubtleſſe it is with all Gods children, they are ſenſible of that corruption of ſinne that ſtill cleaues to them, and of their fearefull miſerie and thraldome, and bondage in regard of that, and they grone vnder the burthen of the remainder of ſinne ſtill abiding in them, and earneſtly deſire to be deliuered from it. And it ought to be thus with euery one of vs, we are to be ſenſible of the corruption of ſinne cleauing to our ſoules and bodies, and of our miſerie in regard of that, & earneſtly to deſire to be eaſed of that burthen, and to be deliuered from it: and there is reaſon for it: for why, Sinne cleauing to our ſoules and bodies, is the onely thing that makes vs miſerable, and our ſinnes are the cauſe of all miſerie that comes either to our ſelues or to the creatures, and therefore we are to grone vnder that burthen, and to trauell in paine to be deliuered from it.

Reaſon.

But alas where is almoſt the man or woman, that doth thus take ſinne to heart, and thus grone vnder the burthen of their owne ſinnes, and trauell in paine to be deliuered from them? Indeed ſuch as haue true grace in their hearts, do ſigh and grone vnder the burthen of the relickes of ſinne ſtill abiding in them, and vnder their ſinfull infirmities, and with the woman Luke 7. 44. they waſh the feete of Chriſt with teares, but as for others, they go lightly vnder the burthen of many fearefull and groſſe ſinnes, they are drunkards, and filthy perſons, and yet they can laugh and ſing, and be exceeding iocond and pleaſant: and this argueth the wonderfull hardneſſe of heart, that through the cuſtome of ſinne they are become ſenſleſſe of ſinne. Conſider it thou that art a drunkard, a blaſphemer, or the like; doth the dumbe and dead earth grone vnder the vanitie and corruption it lyeth vnder, and doſt not thou grone vnder thy corruptions and ſinnes that cleaue to thy ſoule and bodie? Yea doth the earth grone vnder thee, and is it wearie in bearing of thee, and would it faine open her

Vſe. The wonderfull dulneſſe & dead heartedneſſe of many in regard of ſinne, diſcouered & iuſtly reprooued.

her mouth and ſwallow thee vp, becauſe of thy vile and groſſe ſinnes? and doſt thou go lightly vnder the burthen which makes the earth grone vnder thee? Thou art then more dull and dead hearted then the very earth thou treadeſt on, and thou going on in that hardneſſe and deadneſſe of heart, and vnfeelingneſſe in regard of ſinne, the dumbe and dead earth ſhall one day riſe vp in iudgement againſt thee: thinke on it, and learne thou to be ſenſible of ſinne, yea let euery one of vs learne by the example of the creatures, to be ſenſible of our corruptions and ſinnes, and of our fearefull miſerie, thraldome and bondage in regard of them, and to grone vnder the weight and burthen of them, and to trauell in paine to be deliuered from them, as earneſtly as a woman in paines of childbearing deſires to be deliuered of her child: and to that end learne we to apprehend ſinne, and to take notice of it, in the true nature of it, and as indeed it is in it ſelfe, namely: *That it is odious in the ſight of God, and diſpleaſing to the Lord, and in it ſelfe and of it ſelfe, makes vs liable to the wrath of God, and the curſe of God, which no other thing in the world doth. Not any miſerie what ſoeuer we endure, whether pouertie, ſickneſſe, impriſonment, or ſuch like, makes vs miſerable and liable to the curſe of God, in it ſelfe, and of it ſelfe, but onely our ſinnes.* And if this be rightly apprehended and duly conſidered, it will make vs wearie of our ſinnes, and make vs grone vnder the burthen of them, and earneſtly deſire to be deliuered from them, and to vſe all good meanes, that we may be freed and deliuered from the burrhen of them.

Note.

Now in that the Apoſtle ſaith, euery creature in this viſible world grones and trauels in paine vnder the burden of vanitie and the bondage of corruption, euen all and euery one without exception of any, I might note the extent of Gods anger and wrath againſt the ſinne of man, and that the curſe of God for mans ſinne hath a long extent, and reacheth farre, but that was partly touched before, and therefore I paſſe by it.

We are to marke further, that the Apoſtle here bringeth in the creatures, groning and trauelling in paine, and that ioyntly

ioyntly together, as it were with one heart, and with one consent. He makes the dumbe and senslesse creatures, not onely after a sort sensible of their miserie, of that vanitie and corruption they lie vnder, but as it were to condole and bemone one another, and to haue as it were a fellow feeling of one anothers miserie, and so to grone together, and to trauell in paine together one with another, longing for ease and for deliuerance. We find that the Lord by his Prophet bringeth in the dumbe creatures, as it were hearing the complaint one of another. Hosea 2. 21. 22. saith he, *I will heare the heauens, and the heauens shall heare the earth, and the earth shall heare the corne, and the wine, and the oyle, and they shall heare Izreel.* Now what is our lesson from hence? Surely this.

That men and women to whom God hath giuen sense, yea reason, and will, and affections, are much more to haue a fellow feeling of one anothers miserie, and to grone together vnder the burden one of another, especially vnder the burden of sinne, pressing the soules one of another, and lying heauie on the conscience, and the miserie they lie vnder in respect of their sinnes. Rom. 12. 15. the Apostle saith in expresse termes, that *we are to weepe with them that weepe*, and we are to grone with them that grone. And Heb. 13. 3. saith the Author of that Epistle, *Remember them that are in bonds, as though ye were bound with them, and them that are in affliction, as if ye were also afflicted in the bodie*: haue a fellow feeling of their bonds, and of their afflictions, as if your selues were pressed with them, and did lie vnder them. And this was *Pauls* practise, as himselfe saith, 2. Cor. 11. 29. *Who is weake, and I am not*, and I beare not part with him in his weakenesse? *Who is offended and I burne not?* It is the exhortation of the Apostle, Colos. 3. 12. that we put on *tender bowels, or bowels of mercie.* The words there vsed are very significant, σπλάγχνα οἰκτιρμοῦ, they carrie this sence, that we are to haue our hearts possest with a true touch & feeling of ỹ miseries one of another, yea with a liuely sense of them, as if we our selues were in the same case with our brethren that are in any distresse: we are to grone with them, when they grone vnder the burden of any miserie, especially

Doct. 3. A fellow feeling of one anothers miserie, and a groning together vnder the burthen one of another, especially vnder the burden of sin pressing the conscience, is required of vs

σπλάγχνα οἰκτιρμοῦ.

cially vnder the burden of ſinne preſſing their ſoules, and lying heauie on their conſciences, and for the miſeries they lye vnder in reſpect of their ſinnes: for why, the reaſon & ground of this truth is this.

Reaſon.

All men and women in the world, are of one and the ſame mould and matter, they all partake of the ſame ſubſtance, they are all *of one fleſh*, Iſai. 58.7. And the *Lord hath made of one bloud all mankind*, Acts 17.26. And ſuch men and women as are true beleeuers, are members of one and the ſame body; and the Lord hath layd it as a law on the members, that *if one ſuffer all ſuffer with it*, 1. Cor. 12.26. And therefore men and women are to haue a fellow feeling of one anothers miſerie, and to grone together vnder the burthen one of another, and eſpecially vnder the burthen of ſinne preſſing the ſoules of one another, and lying hard on the conſcience: and therefore for the vſe.

Vſe 1. It is moſt barbarous and brutiſh, to adde affliction to affliction, by inſulting ouer ſuch as are in miſerie, or by dealing hardly with them.

On this ground we may conclude, that it ought to be farre from euery one of vs to inſult ouer ſuch as are in miſerie, and to make our ſelues merrie with their afflictions, or to take aduantage thereupon to deale hardly with them, and ſo to adde affliction to affliction, and one miſerie to another, that is moſt barbarous and brutiſh, and after the manner of dogs, to fall on him that is downe in the ſtreets, and it argues exceeding hardneſſe of heart: for the miſeries of others are as viſible Sermons, mouing to pittie and to a fellow feeling; and things ſeene, make a deeper impreſſion then things onely heard of. We then ſeeing others groning vnder the burthen of any miſerie, to be ſo farre from being ſenſible of their miſerie, and from groning with them, as that we inſult ouer them, and thereupon take aduantage to deale hardly with them, ſurely it is an argument of extreame hardneſſe of heart, and eſpecially if we deale thus with ſuch as grone vnder the burthen of ſinne, as it is the manner of wicked and prophane perſons, when they ſee a man or a woman groning vnder the burthen of ſinne, troubled in mind and conſcience for ſinne, they make but a mocke and a ieſt of it, and they commonly ſay, ſuch perſons are but melancholicke fooles, or mad men or women.

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This argues extreme and monstrous hardnesse of heart, and *this is to persecute those whom the Lord hath smitten, and to adde to the sorrow of them whom he hath wounded*, Psal. 69. 26. and that in an high degree. And this prouoketh the Lord to anger exceedingly, as he saith by his Prophet Zach. 1. 15. *I am greatly angrie against the careless heathen, for I was angrie but a little, and they helped forward the affliction.* And they that thus do, shall be sure at one time or other to find the heauie hand of God on their owne soules. Zach. 1. 15.

Vse 2. A necessarie dutie to be learned.

And so for a second vse, learne we the dutie now made knowne to vs, euen to haue a fellow feeling of one anothers miserie, & after the example of the poore dumbe creatures, to grone together vnder the burthen one of another, and especially vnder the burthen of sinne, pressing the soules of our brethren, and lying heauie on their consciences. When we see a man or a woman groning vnder the burthen of sinne, and troubled in mind and conscience, we are to grone with them, to mourne with them, to pray for them, to comfort them, and to helpe them what we may: yea we are to grone for the sins of those who grone not for themselues, being hardened in their hearts, and hauing no sense nor feeling of them. Thus did good *Lot*, as the Apostle witnesseth of him, 2. Pet. 2. 7. he was *vexed and grieued with the vncleane conuersation of the filthie Sodomites*: he fetched many a sigh and sob, and many a grone for their filthinesse, who as the Apostle saith, Ephes. 4. 19. *Being past feeling, gaue themselues to worke all vncleannesse, euen with greedinesse*. And we haue the example of the Lord Iesus, Marke 3. 5. the text saith, *He looked about on the people angerly, and mourning also for the hardnesse of their hearts*. They had hard hearts and groned not for themselues, they groned not for their owne sinnes, but the Lord Iesus he mourned and groned in his heart for them, and thus are we to do; we are to grone with them who feele the weight of their sinnes lying heauie on their soules, and do grone vnder the burthen of them. *Yea we are to grone for their sinnes who haue hard hearts, and neither do nor can grone for themselues; and our eyes are to poure out flouds of teares for them who keepe not Gods Law,* Note.

as *Dauid* saith and did, Psal. 119. 136. And if we do so, surely it is an argument that the Lord hath giuen vs soft and melting hearts, yea it is an euidence to vs to our comfort, that we truly feele the burthen of sinne on our owne soules, when we can grone with others in respect of sin pressing their soules: let it be thought on and remembred.

One thing yet remaines to be noted in this verse, I will but touch it in a word. The Apostle saith, *Euery creature groneth together with vs, and to this present*, to this very moment and minute of time. Thus spake the Apostle in the time when he writ this Epistle, and thus may we still say, that euery creature grones with vs to this very moment, it is still so: and so the point hence is this.

Doct. 4. The visible creatures in this world shall lye vnder vanitie & corruption till the end of the world.

That the poore creatures in this visible world, do still as yet to this very moment of time, grone and trauell in paine vnder the burthen of vanitie and corruption, and they shall lye vnder that burthen till the end of the world, till the day of iudgement.

Reason.

For why, sinne still abides in the world, which is the cause of that vanitie and corruption that cleaues to the creatures, and till sinne be taken out of the world, which shall not be till the day of iudgement, the poore creatures shall not be freed from that burthen. And howsoeuer sinne be expiate and taken away from Gods chosen, in regard of the guilt and punishment by the bloud of Christ, yet the creatures shall not be freed from subiection to vanitie, and from the bondage of corruption, till sinne be taken out of the nature of things, and ceasse to haue any being in the world.

Vse. 1. In vsing the creatures we are to intreate God to remoue from them the curse that cleaueth to them.

And therefore for the vse: first on this ground we must learne in vsing the creatures, to seeke to God that he will be pleased to remoue from them the curse that cleaueth to them. The poore creatures are still subiect to mutabilitie, to corruption, to alteration and change, and they still to this present lye vnder weakenesse, they are not able to do vs good vnlesse the Lord remoue the curse from them, and blesse them to vs, and by his blessing make them good and comfortable to vs: it comes from the blessing of God that

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our meate doth feed vs, and that our clothes keepe vs warme. If the Lord say the word, his creatures do vs good, Math. 4. 4. If he deny a blessing to them, they can do vs no good at all: we see it in experience, some pine away in the middest of plentie, and hauing abundance of gold and siluer. And therefore we must remember in vsing the creatures, to intreate the Lord to remoue from them the curse that cleaues to them, and that he would blesse them to vs, that they may be for our good and comfort.

Vse 2. How men do adde to the curse that cleaues to the creatures discouered.

And for a second vse, it being so that the curse of God still cleaues to the poore creatures, we must take heed we adde not to that curse. How is that, may some say? Surely by our desiring of the good creatures of God, gold, siluer, and the like insatiably, and by seeking of them by vnlawfull meanes, by vsurie, by deceit, and the like; we so desiring the good creatures of God, and so seeking of them, we may haply come to haue abundance of them, but withall we haue the curse of God attending on that abundance, and that abundance is giuen to vs in Gods wrath, and not in his mercie. *Salomon* saith, Prou. 10. 22. *The blessing of God it maketh rich, and he addes no sorrowes with it.* There be riches with sorrow, & with a mischiefe, and with the curse of God attending on them; yea riches desired insatiably, and sought after by vnlawfull meanes, and so obtained, bring the curse of God on the soules of them who so get them. And this ought to abate the edge of our affections from the things of this world, and to make vs not to loue them, and desire them, and to seeke after them so eagerly as commonly we do. Come we now to the 23. verse.

VERSE 23.

And not onely the creature, but we also which haue the first fruites of the Spirit, euen we do sigh in our selues, waiting for the adoption, euen the redemption of our bodie.

IN this verse our Apostle falls on his second argument, whereby he prooues that the glorie wherewith Gods children shall be inuested in heauen, shall be both great glorie, and also sure and certaine glorie: and his argument here to that purpose, is from the expectation of the godly, and of true beleeuers, that they also expect and looke for that glorie, and waite for it, and therefore it must needs be both great glorie, and also sure and certaine glorie, *Not onely the creature, but we also* (saith the Apostle) *which haue receiued the first fruites of the Spirit, do sigh in our selues, waiting for the adoption, euen the redemption of our bodie.* And that is the dependance of this verse on foregoing matter, and the generall drift of the Apostle in it. In this verse considered by it selfe, we haue layd before vs.

1. First, a description of the godly and true beleeuers, that they are thus qualified, they are such as haue the first fruites of the Spirit: *We which haue the first fruites of the Spirit*, wherein is also implied the cause of their expecting and looking for fulnesse of glorie in heauen, and their waiting for it, because here they haue the first fruites, as it were a taste and a beginning of it.

2. Then secondly, he makes knowne the practise of true beleeuers, hauing the first fruites of the Spirit, in two words, as first, that they *sigh or grone*, and secondly, that *they waite*. Their sighing or groning is further set forth by the manner or measure of it, that it is in themselues, *We do sigh in our selues*: and their waiting is further amplified by the thing they waite for, and that is here said to be adoption, and that againe further explaned to be the redemption of the bodie. *Waiting for*

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the adoption, euen the redemption of our bodie.

I will now ſtand awhile to open the ſence and meaning of the words of this verſe. *And not onely the creature.* The word ſignifying *creature*, is not in the originall, but it is of neceſſity to be ſupplyed, and may well be added to make vp the ſence anſwerable to the former verſe: *Euerie creature groneth with vs alſo*; and not onely the creature or the whole creation, *But we alſo which haue the firſt fruits of the Spirit.* Some would haue the Apoſtles onely here to be meant, when the Apoſtle ſaith *we*, becauſe they receiued the excellent and miraculous gifts of the Spirit: but the word *we*, is rather to be taken as ſignifying all true beleeuers, the Apoſtle neither in the foregoing nor in the verſes following ſpeaking of himſelfe as an Apoſtle, but as a true beleeuer, together with the true beleeuing Romans. And in the next verſe he ſaith, *We are ſaued by grace:* which is not proper to the Apoſtles onely, but to all; and therefore the word *we*, is meant I and you, and all true beleeuers. *Hauing the firſt fruits of the Spirit.* The Apoſtle herein alludes to the manner of the Church in the old Teſtament; the manner of the Iewes in the time of the Law was to offer their firſt fruits to God, as the Lord had commanded them, partly to ſhew their thankfulneſſe to God for bringing them into the land of Canaan, Deut. 26. from the beginning to the 12. verſe: and partly to ſanctifie the reſt of their crop, as we find Leuit. 23. 10. 11. 12. 13. &c. And to this the Apoſtle alludes here on this manner: that as by offering the firſt fruits by the Iewes, the reſt of their crop was ſanctified, and thereby they had certaine hope of a good harueſt, and that they ſhould enioy the reſt of their crop in due ſeaſon: ſo the portion of ſauing and ſpirituall grace that Gods children haue here, and the ſpeciall gifts of the Spirit peculiar to Gods elect here beſtowed on them, as calling, faith, iuſtification, ſanctification, peace of conſcience, ſpirituall ioy, hope, loue, repentance, and the like, are as it were firſt fruits to them, euen pawnes and pledges to them that they ſhall hereafter haue the perfection and the accompliſhment of them, and the fulneſſe of ioy, and the whole maſſe of glorie promiſed to them. And ſo

Interpretation.

the meaning of the Apoſtle is, we which haue the beginnings of ſauing grace, and the ſpeciall gifts of the Spirit peculiar to Gods elect, as pledges of perfection, and the accompliſhment of them hereafter, and of the fulneſſe of ioy and glorie promiſed to vs: *euen we ſigh in our ſelues. We ſigh or grone:* that is, we feeling the weight and burden of our corruption and miſerie, do ſigh and grone vnder it. *In our ſelues:* that is, in truth, and from our very heart roote, not fainedly in ſhew onely. *Waiting for*, and conſtantly, and patiently expecting and *looking for the adoption.* By *adoption*, we are not here to vnderſtand that which followeth on the iuſtification of true beleeuers, and is annexed to it, but the conſummation of adoption, the manifeſtation of it, when Gods children ſhall be put in full poſſeſſion of their Fathers inheritance, which the Apoſtle expounding himſelfe, cals *the redemption of the bodie.* Now touching theſe words, know that there is a double redemption, one which Gods children haue by faith, ſpoken of Epheſ. 1.7. and Coloſſ. 1.14. and the other which they ſhall haue at the day of iudgement, and that ſhall be a full deliuerance and freedome from all corruption and miſerie. And the Apoſtle here ſpeakes of the redemption of our bodie, becauſe the bodie of a child of God is rotting in the graue when his ſoule is in heauen, and is laſt redeemed and freed from corruption and miſerie: and when the bodies of true beleeuers ſhall be freed from corruption and miſerie, then ſhall their glorie be conſummate and perfect. And this is that redemption Chriſt ſpeakes of, Luk. 21.28. *Looke vp and lift vp your heads, for your redemption draweth neare.* Thus then conceiue we the meaning of the Apoſtle in the words of this verſe, as if he had ſaid.

Redemption of Gods children twofold.
1.
2.

And not onely the creature we ſpake of before, but I, and you, and all true beleeuers, who haue the beginnings of ſauing grace, and the ſpeciall gifts of the Spirit of God, gifts that are peculiar to Gods elect, as pawnes, and pledges of perfection, and accompliſhment of them hereafter; and of the fulneſſe of ioy and glorie promiſed to vs, in time to be giuen to vs, euen we feeling the weight and burden of our corruption and miſerie, do ſigh and grone vnder it,

and

and that truly from our verie hearts desiring ease and deliuerance, constantly and patiently expecting and looking for the consummation of our adoption, and the manifestation of it, euen a full deliuerance from all corruption and miserie, and that in our bodies which shall be last of all freed and deliuered, and for consummation and fulnesse of glorie which we shall haue at the day of iudgement, at the comming of Christ to iudgement.

Now first obserue we, that the Apostle here puts downe Gods children as a distinct member from the creature; he saith, *Not onely the creature, but we also*: thereby giuing vs to vnderstand, that though Gods children be his creatures as other things be, yet they are more then so. And the point hence is this.

Doct. 1. Gods children are much more thē that they are by creation.

That Gods children are the creatures of God as other things in the world be, and they are more then so, they are much more then that they are by creation. Gods children are not onely partakers of that common benefite common to them with the earth, and elements, and bruite beasts, to be the worke of the Lords hands, but they are also partakers of a further benefit, they are created anew, and they are made new creatures, as the Apostle speakes, 1. Corinth. 5. 15. *If any man be in Christ*, ὥστε εἴ τις ἐν χριστῷ, καινὴ κτίσις, *Let him be a new creature, or he is a new creature.* And Galat. 6. 15. the Apostle saith, *Neither circumcision auaileth any thing, nor vncircumcision, but a new creature*: a new creation. And this new creature is vouchsafed to all Gods children, they are framed anew in their mindes, wils, affections, in all the powers of their soules, and in all the parts and members of their bodies, not in the substance of them, but in regard of holinesse and righteousnesse, according to the image of God in which man was first created. And the ground of this is.

Reason.

The promise of God we reade of, Ezech. 36. 26. *A new heart also will I giue you, and a new spirit will I put within you.* The Lord hath promised to make his chosen anew, to frame in them new minds, and throughout to renew them; and he will be as good as his word, he will make them new creatures.

Vse.

And for vse, in the first place we must looke that it be thus with

We must looke that we be made new creatures in Iesus Christ.

with euerie one of vs, that we be not onely the creatures of God as other things in the world be, but that we be framed anew, and made new creatures in Iesus Christ. Many poore ignorant soules thinke they haue matter of comfort inough in this, that they are Gods creatures, and they say, they are the poore creatures of God, and he hath made them, and they hope he will be good to them and saue them, they hope God made them not to damne them. But alas, if men or women haue no better ground of comfort then this, that they are Gods creatures, they are in a poore and miserable case, the oxe or the asse is in that respect as neare heauen as they, for they are also Gods creatures. Yea know, whosoeuer thou art, if thou content thy selfe in this, that thou art Gods creature, and neuer labour for further ground of comfort, but so liue and so dye, thou art in a farre worse case then the bruite creatures, then the very toade or venomous serpent: for the death of the bruite creature is to it an end of all miserie, but thy death to thee is a beginning of endlesse woe without ease or remedie. And therefore rest not on this, that thou art the creature of God, but labour thou to be made a new creature in Iesus Christ, and neuer rest till thou be framed anew in thy mind, will, and affections, according to the image of God, in true holinesse and righteousnesse, and that indeed will yeeld thee true comfort both in life and death. And so for a second vse, it is matter of great comfort to Gods children, that they are created anew, and made new creatures in Iesus Christ, and that they haue the image of God stamped on them; for doubtlesse the Lord doth more esteeme of them then he doth of all other creatures in the world, then he doth of the most goodly & glorious creatures, the Sunne, Moone, and starres, yea then he doth of other men that are reasonable creatures as well as they, be they neuer so rich or great in the world. As a father who hath in him the true affection of a father, makes more reckoning and account of his child begotten of his owne bodie, and that beares his image and is most like to him, then he doth of his gold or siluer though he haue abundance; and so the Lord esteemes more of one of his children whom

Vse. 2. How precious Gods children are to God in regard of their new creation.

whom he hath begotten by the immortall ſeed of his word, and by the worke of his Spirit, and framed anew in his beloued the Lord Ieſus the Sonne of his loue, then he doth of all other creatures in the world. And for his childrens ſake he reprooues kings, alters the courſe of nature, and many times turnes vpſide downe the eſtate of things in the world. *Yea on their being depends the continuance of this world: when Gods children ſhall be all ſealed and ſanctified, and their number fully accompliſhed, then ſhall heauen and earth go together, and this world ſhall haue an end,* ſo deare and precious are Gods children to him. And this is to be thought on to the comfort of all that finde themſelues created anew, and made new creatures in Ieſus Chriſt. Note.

In the next place, the deſcription of the godly and true beleeuers here giuen by the Apoſtle, comes to be conſidered and ſtood on: the Apoſtle thus deſcribing the godly and true beleeuers, that they are ſuch as haue *the firſt fruits of the Spirit:* that is, as we ſhewed, ſuch as haue the beginnings of true ſauing grace, and the ſpeciall gifts of the Spirit peculiar to Gods elect, as pawnes and pledges to them of the perfection of them hereafter, and of fulneſſe of ioy and glorie in heauen, which the Lord hath promiſed to them in time to be giuen them. Now from this deſcription we may raiſe two concluſions, I will ſpeake of them in order: as firſt this.

That the beginnings of true ſauing grace in Gods children, and the ſpeciall gifts of the Spirit, and gifts peculiar to Gods elect beſtowed on them, are as ſufficient pawnes and pledges to aſſure them, that hereafter they ſhall haue full perfection of grace, and fulneſſe of ioy and glorie in heauen. As the Iſraelites by offering their firſt fruites had good hope of a good harueſt, and that they in time ſhould reape the reſt of their crop: ſo Gods childrē by the beginnings of true ſauing grace, and by the ſpeciall gifts of the Spirit of God here beſtowed on them, may conceiue certaine hope and aſſurance both of perfection of grace, and of fulneſſe of ioy and glorie hereafter to be giuen to them in heauen. 1. Corinth. 1. 22. the Apoſtle ſpeaking of himſelfe and of other true beleeuers, ſaith, *God*

Doct. 2. The beginnings of true ſauing grace in Gods children, and ſpeciall gifts of the Spirit, are as ſufficient pawnes and pledges of perfection of grace, and of fulneſſe of ioy & glory hereafter to be giuen to them in heauen. 1. Cor. 1. 22.

God hath ſealed vs, and hath giuen the earneſt of the Spirit in our hearts. He compares the Spirit of God giuen to his children to an earneſt pennie, that as men do aſſure others that they will pay thē the whole ſumme due for this or that, by giuing them an earneſt pennie; ſo the Lord doth giue his children here in this world the ſpeciall gifts of his Spirit, as it were part of payment, and as an earneſt pennie, the better to aſſure them that in due time they ſhall receiue fulneſſe both of grace and glorie. And to the ſame purpoſe ſpeakes the Apoſtle. Epheſſ. 1. 13. 14. ſaith he, *Ye were ſealed with the holy Spirit of promiſe, which is the earneſt of our inheritance:* that is, as an earneſt giuen vs of God, doth confirme to vs our heauenly inheritance, and aſſure vs that in time we ſhall receiue the fulneſſe of grace and glorie. And in the 4. Chap. of that Epiſtle verſe 30. ſaith the Apoſtle, *Grieue not the holy Spirit of God, by whom ye are ſealed vnto the day of redemption:* as if he had ſaid, By whom ye are confirmed in aſſurance of a full redemption, euen of a full deliuerance from all corruption and miſerie, and of a full accompliſhment and perfection both of grace and glorie in time to be giuen to you. Theſe places do ſufficiently cleare and confirme the truth of the point in hand, that the beginnings of true ſauing grace, and the ſpeciall gifts of the Spirit of God, peculiar to Gods elect, beſtowed on Gods children, are as ſufficient pawnes and pledges to aſſure them that hereafter they ſhall haue perfection of grace, and fulneſſe of ioy and glorie in heauen.

Ephe. 1. 13. 14

Ephe. 4. 30.

And the reaſons and grounds of this truth are theſe.

Reaſon 1. First, the beginnings of true ſauing grace, and the ſpeciall gifts of the Spirit of God, the gifts peculiar to Gods elect, are Gods loue tokens beſtowed on his choſen, euen tokens and teſtimonies of his ſpeciall loue to them, yea of his vnchangeable loue, of that loue of his wherewith he loued them before the world was, and wherewith he will loue them for euer.

Reaſon 2. And againe, the Lord hauing begun the worke of true ſauing grace in his children, and hauing beſtowed on them the ſpeciall gifts of his Spirit, the gifts peculiar to his choſen, he will

will certainly accompliſh and perfect his owne good worke in them; he is able to do it, none can hinder him, and he is moſt willing to do it: yea the Apoſtle ſaith, 1. Corinth. 1.8. 9. that he *will confirme his children to the end, becauſe he is faithfull.* He reaſons from the nature of God, he is moſt faithfull and true in his word and promiſes, and therefore he will confirme his children, *Who ſhall* (ſaith he) *confirme you vnto the end, that ye may be blameleſſe in the day of our Lord Ieſus Chriſt:* and then he ſubioynes as the ground of that, *God is faithfull by whom ye are called vnto the fellowſhip of his Sonne Ieſus Chriſt our Lord.* And Philip. 1.6. the Apoſtle ſaith expreſly, that *the Lord who hath begun the good worke in his children, will performe it vntill the day of Ieſus Chriſt*: he will certainly accompliſh it. And therefore on theſe grounds we may reſolue on this as a certaine truth, that the beginnings of true ſauing grace, and the ſpeciall gifts of the Spirit of God, the gifts peculiar to Gods elect beſtowed on Gods children, are as ſufficient pawnes and pledges to aſſure them that hereafter they ſhall haue both perfection of grace, and alſo fulneſſe of ioy and glorie in heauen.

Vſe 1. The wonderfull and vnſpeakeable goodneſſe of God towards his children manifeſted, in that he makes knowne to them that he hath prouided fulneſſe of ioy and glory for them in heauen.

Now then for the vſe, firſt on this ground of truth we are to take notice of the wonderfull and vnſpeakeable mercie and goodneſſe of God towards his children. The Lord hath not onely prouided and layed vp fulneſſe of ioy and glorie for his children in heauen, but he is pleaſed out of the abundance of his loue and riches of his mercie, to make it knowne to them that he hath ſo prouided for them, yea to giue them here in this world pawnes and pledges of it, euen ſufficient to aſſure them that they ſhall in time be put in full poſſeſſion of it. The Lord knowes our vnbeleeuing mould, that we are full of doubting, and full of vnbeliefe, and he is pleaſed to prouide againſt it in his children, and to giue to them the beginnings of true ſauing grace, and the ſpeciall gifts of his Spirit, as pawnes and pledges of his loue to them, and the better to aſcertaine them touching his gracious purpoſe of bringing them to their heauenly inheritance, and that in time they ſhall haue fulneſſe of ioy and glorie in heauen. And in this reſpect Gods

Gods children cannot ſufficiently magnifie Gods goodneſſe and mercie towards them.

Excellent cõfort to ſuch as find in themſelues the beginnings of true ſauing grace, and the ſpecial gifts of Gods Spirit.

Againe for a ſecond vſe: is it ſo that the beginnings of true ſauing grace, and the ſpeciall gifts of Gods Spirit, the gifts peculiar to Gods elect beſtowed on them, are as pawnes and pledges ſufficient to aſſure them that hereafter they ſhall haue both perfection of grace, and alſo fulneſſe of ioy and glorie in heauen? Then here is a ground of excellent comfort to all that finde in themſelues the beginnings of true ſauing grace, and the ſpeciall gifts of Gods Spirit, the gifts peculiar to Gods elect: they may thereupon certainly conclude to the comfort of their owne ſoules, that they ſhall in time be poſſeſt of fulneſſe of ioy and glorie in heauen, and they are to be fully perſwaded of it. Though we will not ſometimes truſt a man on his word, or on his bill, or bond, yet on a ſufficient pawne we dare truſt any man, and ſhall we not then truſt the Lord on ſo good and ſufficient a pawne lying with vs, as the beginnings of true ſauing grace, and the ſpeciall gifts of the Spirit of God, the gifts peculiar to Gods elect? Oh we are thereupon to be fully perſwaded, that the Lord will one day bring vs into the poſſeſſion of the heauenly inheritance, and that we ſhall aſſuredly in time come to enioy the fulneſſe of ioy and glorie in heauen. I know it is a point of controuerſie betweene vs and the Papiſts, and they ſay, that none can in this life be aſſured that they ſhall hereafter enioy life and glorie in heauen. I will not enter the controuerſie, but conſider we thus much; can a man or a woman haue the firſt fruits of the Spirit, and then be diſappointed of the ioy and glorie in heauen? Hath the Lord begun a good worke in his children, and will not he perfect it? Why ſurely the ſauing grace that Gods children here haue, is a beginning of that glorious being they ſhall receiue in heauen, it is the ſame for ſubſtance, differing onely in degree. And therefore doubtleſſe, ſuch as haue the beginnings of true ſauing grace, and the ſpeciall gifts of the Spirit of God, the gifts peculiar to Gods elect, may thereupon certainly perſwade themſelues, that they ſhall in time come to haue perfection of grace, and fulneſſe

fulneſſe of ioy and glorie in heauen, and that may be a ground of ſweet comfort to them. Yea, will ſome ſay, it is indeed matter of great comfort to ſuch as haue the beginnings of true ſauing grace, and the ſpeciall gifts of the Spirit of God, and the gifts peculiar to Gods elect: but how ſhall I know, that the grace I haue is true ſauing grace, and the gifts of Gods Spirit beſtowed on me are the ſpeciall gifts of the Spirit, and ſuch as are peculiar to Gods elect? Hypocrites may go farre, they may ſeeme to haue the firſt fruites of the Spirit, *They may be enlightened, and taſte of the heauenly gift, they may be partakers of the gifts of the Spirit, they may taſte of the heauenly gift, and the powers of the world to come*, Heb. 6. 4. 5. how then ſhall I know that the grace I haue is true grace, and the gifts of the Spirit of God beſtowed on me, are the ſpeciall gifts of the Spirit of God peculiar to his elect, and ſo pawnes and pledges ſufficient to aſſure me that in time to come I ſhall haue perfection of grace, and fulneſſe of ioy and glorie in heauen?

Queſt.

I anſwer: thou ſhalt know it by three things, by the roote of that grace, by the extent of it, and by the ſpeciall working of it, as:

Anſw. By three things a man may know that the grace that is in him is true ſauing grace.

Firſt, by the roote of it, if the grace that is in thee come from Chriſt as the roote: for Chriſt is not onely the author of ſpirituall life, as the Father and the holy Ghoſt, but he is alſo the cauſe of it, and he hath it in himſelfe, that he may conuey it to all that truly beleeue in him: he is *an appointed head to the Church*, Epheſ. 1. 22. *He is the Lord of life*, Act. 3. 15. *He is a quickening Spirit*, 1. Cor. 15. 45. And if the grace that is in thee come from Chriſt as the roote of it, and Chriſt liues in thee as the roote of a tree liues in the branches of it, and thou art able to ſay with the Apoſtle, Galat. 2. 20. *Chriſt liues in me*, and I haue in me in ſome meaſure the mind of Chriſt, the diſpoſition of Chriſt, and the affection of Chriſt, I mind the will of God to do it, it is meate and drinke to me to do it, I mind the glorie of God, I ſeeke it vnfainedly; then is the grace that is in thee true grace.

Galat. 2. 20.

Secondly, by the extent of it, if the grace that is in thee do extend

2.

extend and reach it ſelfe to all the powers of thy ſoule, and to all the parts of thy bodie, thou art wrought on throughout, and there is a proportionable meaſure of grace in all the powers of thy ſoule, and in all the parts and members of thy bodie, and the grace that is in thee, doth reach alſo to all the parts of thy life, for true grace ſpreadeth it ſelfe ouer the whole man. And hence is renouation called *a new birth, and a new creation, and a putting off of the old man, and a putting on of the new man*: And true grace holdeth out and increaſeth, though indeed ſometimes it may be interrupted by ſome ſtrong temptation, or ſome grieuous affliction, yet it getteth ſtrength againe afterwards, and it growes ſtronger daily.

3. Thirdly, by the ſpeciall working of grace: if the grace that is in thee do worke in thee vprightneſſe of heart, ſo that now thou doſt loue all good things becauſe they are good, as well as one, and hate all ſinnes becauſe they are ſinnes and diſpleaſing to God, as well as one ſinne, as well Sabbath breaking as whoredome, drunkenneſſe, and the like, becauſe the Lord hath forbidden the one as well as the other. And thou doſt thus hate ſinne, both in thy ſelfe and in all others, as *Dauid* ſaith, Pſal. 119. 6. *Thou haſt reſpect to all the commandements of God*, and thou haſt now a ſingle care to pleaſe and to glorifie God in all things, and a willingneſſe in thee to obey the will of God in euery particular thing made knowne to thee out of his word, that concernes thee within the compaſſe of thy place and calling, and that freely, as if there were no law to compell thee, no heauen to reward thee, nor hell to puniſh euill doers; yea to obey the will of God in euery thing, though it be againſt thy profit, thy pleaſure, thy credit, thy libertie, thine eaſe, or the liking of carnall friends, and ſuch like. And now thou doſt not content thy ſelfe in the good things thou haſt done, either in leauing ſinne, or in drawing neare to God, but thou doſt ſtill go forward, and euery day get ground of ſinne, and breake off ſome corruption, and euery day draw nearer to God, as the Apoſtle ſaith, Philip. 3. 13. 14. *Thou forgetteſt that which is behind, and doſt endeauour thy ſelfe to do that which is before, and preſſe forward towards the marke,*

marke, for the price of the high calling of God in Christ Iesus. And now thou loueſt good men, becauſe they are good, be they neuer ſo poore, or of neuer ſo meane condition, and thou loueſt good things in others as well as in thy ſelfe, thou doſt not now enuie or deſpiſe the good gifts thou ſeeſt in others, though they be thine enemies; but thou doſt like and approue of them, and bleſſe God for them, and giue him glorie for them, and thou ſeekeſt to profit by them, and thereupon takeſt aduantage to labour for the ſame gifts in thy ſelfe. If it be thus with thee, if the grace that is in thee thus come from a right roote, namely, from Chriſt Ieſus, and be thus extended, and doth thus reach it ſelfe ouer all the powers and faculties of thy ſoule, and ouer all the parts and members of thy bodie, and to all the parts of thy life, and haue this ſpeciall working in thee, working in thee vprightneſſe of heart, louing all good things becauſe they are good, and hating all ſinnes becauſe they are ſinnes and diſpleaſing to God, then is the grace that is in thee true ſauing grace, and the gifts of the Spirit of God beſtowed on thee are ſpeciall gifts, proper to Gods children, and thou art now gone beyond an hypocrite, and thou maiſt thereupon conclude, to the comfort of thine owne ſoule, thou art in the ſtate of grace, and that thou ſhalt in time haue perfection of grace, and fulneſſe of ioy, and glorie giuen thee in heauen: and hereby let euery one trie himſelfe.

Come we now to the ſecond thing offered to vs from this deſcription of the godly and true beleeuers, that they are ſuch *as haue the firſt fruites of the Spirit.* I ſaid that from this deſcription we might gather and raiſe two concluſions: the firſt we haue ſpoken of.

Doct. 3. Gods children haue not fulneſſe and perfection of grace in them in this life, but only ſo much as the Lord in his wiſedome ſeeth meete and fit for them.

Now the ſecond is this, that in this life Gods children haue not fulneſſe and perfection of ſauing grace beſtowed on them, but onely ſome part and portion of it, euen ſo much as the Lord in his wiſedome ſeeth meete and fit for them. They haue here onely the firſt fruites of ſauing grace, not a full harueſt of it. And as the firſt fruites among the Iewes were but an handfull in compariſon of their whole crop and full harueſt: ſo

ſo the ſauing graces and gifts of God proper to Gods choſen, here in this life beſtowed on Gods children, are but as an handfull, euen a ſmall meaſure in compariſon of that fulneſſe and perfection of them that ſhall be giuen to them in heauen. And to this purpoſe alſo fits that compariſon of an earneſt, the ſpeciall gifts and graces of the Spirit of God being compared to an earneſt in the places before cited. And as an earneſt is but a little in compariſon of the whole ſumme, haply a ſhilling, or ten ſhillings, giuen in earneſt for the payment of an hundred pounds or more: ſo are the ſpeciall gifts and graces of God, here giuen to Gods children, but a ſmall thing in compariſon of that fulneſſe of grace they ſhall hereafter receiue in the kingdome of heauen. 1. Cor. 13. 9. the Apoſtle ſaith, *We know but in part.* The moſt regenerate in this life, they know but in part, and their loue and other graces that are in them are proportionable, they haue here in this world the ſauing gifts and graces of Gods Spirit but in a meane and ſmall meaſure. Coloſ. 1. 19. the Apoſtle confines all fulneſſe to the perſon of Chriſt, and that by the eternall decree of God his Father, and (ſaith he) *It pleaſed the Father that in him* (that is Chriſt) *both the fulneſſe of the Godhead*, as we haue it Coloſ. 2. 9. *and alſo the fulneſſe both of grace and merit ſhould dwell: and of his fulneſſe of grace do true beleeuers receiue*, as Ioh. 1. 16. *Of his fulneſſe haue all we receiued.* Chriſt was annointed with the oyle of gladneſſe aboue his fellowes, as we reade Heb. 1. 9. cited out of Pſal. 45. 7. *He receiued not the Spirit by meaſure.* Ioh. 3. 34. but in fulneſſe, and that oyle of grace that was powred on his head, it deſcends downe to his members, but yet they receiue it but in meaſure. And ſo true beleeuers, Gods children, haue not here in this life fulneſſe and perfection of ſauing grace beſtowed on them, but onely ſome part and portion of it: euen ſo much as the Lord in his wiſedome ſees meete and fit for them. And indeed to giue you ſome reaſons of this truth.

1. Cor. 13. 9.

Coloſ. 1. 19.

Coloſ. 2. 9.

Ioh. 1. 16.

Heb. 1. 9.

Pſal. 45. 7.

Ioh. 3. 34.

Reaſon 1. Firſt, Gods children in this life are not fit for the fulneſſe of grace, they are as veſſels that are of ſmall capacitie and receipt, and not able to receiue and to containe much liquor

or

or other matter put into them: ſo through the infirmities of nature Gods children are not able to receiue the fulneſſe of grace, they are not capable of it in the time of this life.

And againe, ſecondly, the Lord in his wiſe diſpenſation will haue his children in the time of this life, not onely to haue ioy in beleeuing, and in the apprehenſion of his loue and fauour towards them in Chriſt, but he will haue them to haue alſo matter of humiliation, in reſpect of their imperfections and wants, for the beating downe of their pride, leſt they ſhould be too much lift vp in themſelues, and altogether reſt in themſelues for the ground of their comfort. On theſe grounds it is that Gods children haue not here in this life fulneſſe and perfection of ſauing grace beſtowed on them, but onely ſome part and portion, euen ſo much as the Lord in his wiſedome ſees meete and fit for them.

Obiect. But haply here ſome will ſay, Chriſt ſaith, Ioh. 4.14. *Whoſoeuer drinkes of the water that he giues him ſhall neuer thirſt, but the water that he giues him ſhall be in him a well of water ſpringing vp to euerlaſting life.* Now the water that he giues, is not onely his merit, but his Spirit alſo, and the ſauing gifts and graces of his Spirit, as appeares, Ioh. 7.38. 39. *He that beleeueth in me, as ſaith the Scripture, out of his bellie ſhall flow riuers of the water of life. This ſpake he,* ſaith the text, *of the Spirit which they that beleeue in him ſhould receiue,* and therefore it ſeemes that true beleeuers haue in the time of this life fulneſſe of ſauing grace beſtowed on them, euen ſuch a fulneſſe as they need not to thirſt after more.

Anſw. To this I anſwer. The meaning of Chriſt in that place is not that whoſoeuer drinkes of the water that he giues him, ſhall take ſuch a full draught, as that he ſhall not need to deſire any more: but that he ſhall neuer after that be altogether voyd of ſpirituall moyſture, and wholy deſtitute of ſauing grace, as he was before he dranke of it, but the grace that is in him ſhall be as Chriſt there ſaith, *As a well or fountaine of water in him, euer ſpringing vp to euerlaſting life.* And ſo it ſtill remaines a truth, that Gods children haue not here in this life fulneſſe and perfection of ſauing grace beſtowed on them, but onely

some part and portion of it, euen so much as the Lord in his wisedome sees meete and fit for them, the first fruites of the Spirit, and a small measure in comparison of that harueſt and fulneſſe they ſhall hereafter haue in heauen.

Vſe 1. Comfort to Gods children who haue in them the beginnings of true ſauing grace, & yet complaine of their owne ſpiritual weaknesses and wants. Note.

Come we to the vſe: and first this ground of truth ſerues much for the comfort of Gods children, who haue in them the beginnings of true ſauing grace, and yet are euer complaining of their weakneſſes and wants, and are many times much deiected and caſt downe on the ſight and on the ſenſe and feeling of their owne ſpirituall wants; they are to conſider, that here in this life they cannot come to fulneſſe and perfection of ſauing grace, but onely to ſome part and portion of it, to the first fruites of the Spirit, and to ſuch a meaſure of grace, as the Lord in his wiſedome ſees meete and fit for them. *It is a dangerous ſubtiltie of Satan, that he many times goes about to perſwade poore weake Chriſtians, they haue no faith, no ſanctification, nor the Spirit of God at all; becauſe they haue not all faith, and perfect ſanctification, and the fulneſſe of the Spirit: and he would haue them trie themſelues by the rule of perfection, when as indeed they are here but in the ſtate of progreſſion.* We are to take heed of this dangerous ſleight of our ſubtill enemie, and that we may be armed againſt it, remembring the truth now deliuered, that Gods children haue not here in this life fulneſſe and perfection of ſauing grace, but onely ſome part and portion of it, euen ſo much as the Lord in his wiſedome ſees meete and fit for them. And therefore be not thou whoſoeuer thou art, vtterly diſmaid, becauſe thy faith is but little, and the ſauing grace that is in thee is but weake and imperfect: thou knoweſt the imperfect life of an infant is life, as truly as that life which is in a man that is come to his full growth; and ſo the ſauing grace that is in thee, being but weake, is as truly grace, as the grace that is in the ſtrongeſt Chriſtians. But thou wilt ſay, I feele corruption ſtrong in me, I feele mine heart full of vnbeliefe, and I haue little or no feeling of grace or holineſſe in me. Well, conſider it is a mercie of God, that thou haſt a feeling of thine owne corruption, with a loathing of it, and with a conſtant deſire to be freed

Obiect.

Anſw.

from

from it: *And know, that thou ſhalt neuer in this life feele grace as thou feeleſt corruption and ſinne*, if thou haue the firſt fruits of the Spirit, the beginnings of true ſauing grace. And thou maiſt know thou haſt ſo, by the grounds I haue giuen, eſpecially by the working of grace, if it worke in thee vprightneſſe of heart, ſo that now thou doſt hate all ſinne as well as one, becauſe it is ſinne, and now thou art willing to obey the will of God in all things, and thou doſt now raiſe vp a daily combat with thy ſelfe, and a continuall ſtriuing againſt thy moſt ſecret corruptions, euen againſt ſuch corruptions as none knowes but God and thine owne ſoule; thou haſt the beginnings of true ſauing grace, and bleſſe God for it: be humbled (indeed) for thy wants, but yet bleſſe God for the grace thou haſt receiued. And herein by the way many good Chriſtians are wanting, they complaine of their wants, but they forget to bleſſe God for the good he hath wrought in them; therefore do thou bleſſe God for his mercie to thee, for the grace thou haſt receiued, and comfort thy ſelfe in it, and waite thou for fulneſſe and perfection of grace to be giuen thee hereafter in heauen: yet in the meane time labour thou to increaſe the grace that is in thee, and daily to adde one meaſure of grace to another. And ſo to fall on a ſecond vſe.

Vſe 2. Reproofe of ſuch as abuſe this truth, that Gods children haue not fulneſſe and perfection of grace in them in this life.

We muſt take heed we abuſe not this truth, that Gods children haue not here in this life fulneſſe and perfection of ſauing grace, but onely ſome part and portion of it, euen ſo much as the Lord in his wiſedome ſees meet and fit for them, the firſt fruits of the Spirit and a ſmall meaſure of ſauing grace. We may not hereupon take occaſion to content our ſelues with a literall knowledge of the will of God, and with a formall and powerleſſe profeſſion, as many do on this ground. Why? ſay they, the beſt haue but a ſmall meaſure of grace in this life: and therefore they thinke they may reſt in a literall knowledge and in a formall profeſſion; yea they thinke their groſſe ſins are handſomely put off by this: The beſt (ſay they) that liue in the world are ſinners, and the beſt haue their wants, and haue here but a ſmall meaſure of grace beſtowed on them. We muſt take heed of this, and it being ſo that here

in this life we haue not fulneſſe and perfection of grace beſtowed on vs, but onely ſome part and portion of it, we muſt be daily adding one meaſure of grace to another, we are in this life to be continually hungring and thirſting after grace. Chriſt pronounceth them bleſſed, who *hunger and thirſt after righteouſneſſe*, Math. 5. 6. We are to find ſuch an emptineſſe and ſuch a want in that grace that is truly wrought in vs, as doth require a further ſupply and filling vp, and we are to finde in our ſelues ſuch an hungring after a further meaſure of grace, as makes vs readie and willing to breake thorow any difficultie or danger to attaine to it, as we ſay, hunger will breake the ſtone walls; ſuch an impatient and ſuch an holy feeling muſt we haue of the want of the full meaſure of grace that is alreadie wrought in vs, and ſuch and hungring deſire to be further filled with it, as that we are ſtirred vp to ſighing and groning, watching, faſting, and praying, for a greater meaſure, and are careſull and conſcionable in vſing all good meanes of further increaſe of it, as hearing, reading, conferring, continuall meditating in the word of God, and prayer, and frequenting the companie of thoſe that are ſpirituall, who are able to quicken vs vp in this kind.

We are now to come to the ſecond generall thing here put downe by the Apoſtle, and that is the practiſe of the godly, and of ſuch as haue the firſt fruites of the Spirit; namely, their ſighing or groning, and their waiting. And firſt of their ſighing or groning, the Apoſtle ſaith, *We ſigh in our ſelues, euen we who haue the firſt fruites of the Spirit, do ſigh in our ſelues*, that is, as we haue ſhewed, we who haue the firſt fruites of the Spirit, feeling the weight of our corruption and miſerie, euen we do ſigh and grone vnder it, and that truly from the very roote and ground of our hearts, deſiring eaſe and deliuerance.

Now here in the firſt place we are to take notice of this practiſe of the godly, of their ſighing and groning: and the point hence is this.

Doct. 4. The beſt of Gods children

That the godly, and ſuch as haue the firſt fruites of the Spirit, do ſigh and grone vnder the burthen of corruption that

here

here in this world cleaues to them, and vnder the burthen of miserie that here they lye vnder; euen the best of Gods children, and such as haue the greatest measure of sauing grace bestowed on them, do still sigh and grone vnder the burthen of corruption and miserie; and their life here, so long as they liue in this world, is a life of sighing and groning, and they are here in a continuall practise of sighing and groning. Psal. 6.6. *Dauid* saith, he *caused his bed euerie night to swimme, and he watered his couch with teares.* And Iob 3. 24. *Iob* affirmes, that his sighing came before his eating: *My sighing* (saith he) *comes before I eate.* Psal. 84.6. the godly are said here in this world to *go through the vale of Baca*, through the vale of drought, or through the vale of weeping and teares; their life here is a life of sighing and groning, and of weeping and mourning, and they are here in a continuall practise of sighing and groning: for why,

do in this world sigh & grone vnder the burthen of corruption and miserie.

Reason.

The godly & such as haue the first fruits of the Spirit, haue their eyes opened by the Spirit of God, and they see and discerne that they haue here in this world many iust causes of sighing and groning; as namely, in regard of the vglinesse and lothsomenesse of sinne, that still cleaues to their soules, and defaceth the image of God in them, so farre as it spreads and preuailes; in regard of their ignorance of sinne, that they cannot find out and spie out all the sinnes that lurke in their owne bosomes, and that they cannot find out the deepe deceit of their owne hearts; in regard of their proneneſse to sinne, and many allurements and prouocations to it; in regard of their frailties and infirmities, and that sometimes they slip and slide into sinne; in regard of the imperfection and weakeneſse of their good gifts and graces, and the defilement that cleaues to their best workes; in regard of their vnworthie walking, of the mercies and blessings of God, and of their vnprofitableneſse vnder the good meanes of saluation; in regard of the miseries, troubles, and crosses they are here subiect to, comming because of sinne originally: though the Lord haue many good ends in afflicting his children; in regard of their absence from their owne countrie, heauen, as the Apo-

stle saith, 2. Corinth. 5. 2. *Therefore we sigh, desiring to be clothed with our house which is from heauen.* These and many other iust causes of sighing and groning which I might adde, as the dishonour of God, the blaspheming of his name, Gods children, and such as haue the first fruits of the Spirit, see and discerne, and they are apprehensiue of them. And hence it is that their life here in this world is a life of sighing and groning, and they are herein a continuall practise of sighing and groning.

Obiect. Haply some will say, surely then the life of the godly is a very vncomfortable life; and indeed it is the conceit of the world, that the life of Gods children is an heauie, lumpish, and vncomfortable life: What? alwayes sighing and groning, how can that chuse, say they, but be a maruellous vncomfortable life?

Answ. They are deceiued, the sorrow and sighing of the Saints and seruants of God, is neuer vtterly destitute of sweet comfort, it comes from the Spirit of grace, who is also the Spirit of comfort; and he neuer leaues Gods children comfortlesse in their greatest sorrowes and sighings; euen in sighing the heart of a child of God is full of sweete comfort: his sighing being an euidence of his hatred of sinne, and of his loue of God, and of the holy truth of God, it cannot chuse but yeeld him much sweete comfort. Come we to make vse of this.

Vse 1. It is an idle conceit, that Gods children may come to such a measure of comfort in this life, as they need not any more sigh, or grone, or mourne for their sinnes.

First, is it so that the best of Gods children, such as haue the greatest measure of sauing grace bestowed on them, do stil sigh and grone vnder the burthen of corruption and miserie, and their life here, so long as they liue in the bodie, is a life of sighing & groning, & they are here in a continuall practise of sighing and groning? Surely then it cannot be true which some idle braines haue imagined or do conceit, that Gods children may come to such a perfection of grace, and to such a measure of comfort here in this life, as that they need not sigh or grone any more, and that they need not any more mourne for their sinnes: they are deceiued that so thinke, the truth now deliuered shewes plainly that their opinion is but a fancie. I leaue them: and for a second vse.

Vse. 2. The truth now deliuered serues to discouer, that many in the

the world are farre from the practise of Gods children, and of such as haue the first fruits of the Spirit: for why, most men and women in the world are so farre from the continuall practise of sighing and groning, as indeed they put sighing and groning farre away from them, yea they esteeme it to be a womanish affection, and there is nothing to be found amongst them but mirth and iolitie, eating and drinking, quaffing and carowsing, laughing and singing, and a continuall following of their sports and pleasures, and their sensuall delights; and they are mirth-mongers, they studie and deuise how they may spend their time in mirth and merriment: yea many times they take paines that they may enioy a little carnall and sensuall pleasure. As at this time we now celebrate the birth of Christ, haue not many amongst vs laboured hard, risen early, sit vp late, and taken great paines the weeke before this time, that they might haue some spending money at this time, some money to spend in carding, dicing, quaffing, and drinking, and do they not now so spend it, and spend their time in all manner of riot and disorder, and thinke this time giues them libertie so to do? Surely herein they shew themselues to be farre from the practise of Gods children, and of such as haue the first fruits of the Spirit; yea herein they shew themselues to be such as are vnder the curse of God, and lyable to that woe denounced by him who knew what he said, and cannot lye, euen by the Lord Iesus, Luk.6.25. *Woe to you that are full, for ye shall hunger. Woe to you that now laugh, for ye shall waile and weepe. Woe to you that are now merrie* and frolike, and passe your time in sports and merriment, and sensuall delights, you shall one day weepe and waile. Consider it thou that art a drunkard, a gamester, or the like, that day may be nearer to thee then thou art aware of, thou art euerie moment subiect to the stroke of Gods hand, the Lord may suddenly strike thy bodie dead, yea whilest the cards, dice, or pot is in thine hand, and send thy soule to hell: there is but a steppe betweene thee and hell, and canst thou laugh and be merrie? If thou canst, and if thou so do, thy case is fearefull, thou art hardened in thy sinne, and thou art farre from the practise of

Reproofe of such men and women as are far from continual sighing and groning.

a child of God, and consequently farre from the comfort of a child of God: and thou going on in thy mirth and iollitie, thou shalt assuredly one day be as farre from Gods children as hell is from heauen. Thinke on it, and let euerie one of vs remember this, that if we go on in a Iouiall course, if we be mirth mongers, bown-companions, good fellowes, as the world cals them, we are then farre from the practise of Gods children; and we are then farre from the comfort of Gods children. But, will some say, may not Gods children reioyce in vsing the good creatures of God, as meate, drinke, and such like? I answer. Doubtlesse they may, and they onely may reioyce, and they onely may keepe a merrie Christmas, so as they remember three caueats.

Gods childrē may reioyce in vsing the good creatures of God, obseruing 3 caueats.

1. First, that their ioy and delight in outward things be a fruit of their inward and spirituall ioy, euen of their ioy and reioycing in Gods loue to them in Christ.

2. And secondly, that it be moderate reioycing, as though they reioyced not, according to the rule of the Apostle, 1. Cor. 7. 30.

3. Thirdly, with sighing and groning for their vnworthinesse of the least of Gods mercies, and with a godly iealousie, and with an holy suspition of themselues, lest sinne mingle it selfe with their ioyes: for when they are most merrie, then they are nearest to danger, and most like to be ouertaken with sinne. *Iob* knew it well, as he saith, Iob 1. 5. therefore he sent and sanctified his children when they feasted together: thus may Gods children do in vsing the good creatures of God.

The Apostle saith, *We sigh in our selues*: that is, from the verie roote and ground of our hearts. Hence note we.

Note. Gods childrē sigh & grone heartily when they sigh and grone for sin. So do not hypocrits and carnall persons.

That the sighing of Gods children, and of such as haue the first fruits of the Spirit, is heartie and sound, it is not hypocritical and formall, but from the verie heart roote. Gods children sigh and grone heartily when they sigh and grone for sinne that cleaues to their soules. It is not so with hypocrites, with carnall persons, when they sigh, though it be for sinne, yet it is not heartily and soundly. And this difference may appeare thus: when Gods children sigh for some actuall sinne

where-

whereof they are guiltie, they rest not in sighing for that, but they go downe to the roote of that and all their other sinnes, the corruption of their nature, and they fetch their sighs from vnder that corruption that cleaues to their hearts, in which they were conceiued and borne, and which is the roote and mother of all their sinnes, and they grone vnder the burthen of that. Thus did *David*, Psal. 51. he rested not in the acknowledgement of his adulterie and murder, and in sighing and groning for those actuall sinnes, but he went downe to the roote of those and of all his other sinnes, the sinne of his conception and birth, verse 5. *Behold I was borne in iniquitie, and in sinne hath my mother conceiued me.* But hypocrites and carnall persons, they rest in this, that they sigh and grone for some actuall sinne; their consciences being awakened, and now they seeing and feeling some actuall sinne pressing and lying heauie vpon their consciences, haply thereupon they send out a naturall sigh or sob, in regard of some outward thing, in regard of shame and punishment due to them for that sinne, or in regard of the hand of God on them by sicknesse, paine, or the like; as *Pharaoh* did, when the hand of God was on him, then he cried, *I haue sinned, and take away this plague*: but he neuer cried, take away the Hardnesse of heart, and cursednesse of my nature. And thus it is with hypocrites and carnall persons, they grone onely as the bruite beast doth that is pressed with some heauie burthen, but they neuer go downe to the roote of sinne, and grone vnder that as an heauie burthen, and fetch their sighes from vnder that; and so they grone not with their hearts soundly, when they sigh for their sinnes. And of this the Lord complaines, Hoze. 7. 14. *They haue not cryed vnto me with their hearts* (saith he) *when they howled vpon their beds.* If then thou wouldst haue true comfort in thy sighing and groning for sinne, looke, thou go downe to the roote of all sinnes in thy selfe, and sigh in thy selfe, euen from vnder that corruption that cleaues to thy soule inwardly, and then doubtlesse thy sighing is a sound sighing, and a sighing of a child of God, and it is then pleasing to God, and will yeeld comfort to thine owne soule.

Come

Come we now to the second thing the Apostle here puts downe, as the practise of the godly and of such as haue the first fruits of the Spirit, and that is their waiting. *Waiting* (saith he) *for the adoption, euen the redemption of our bodie*: that is, (as we shewed) patiently and constantly expecting and looking for the consummation of our adoption, and full manifestation of it, euen a full deliuerance from all corruption and miserie, and that in our bodies, which shall last of all be freed and deliuered; and so the consummation and fulnesse of the glorie which we shall baue at the day of iudgement, at the coming of Christ to iudgement. Now here in the first place note we, that the Apostle ioynes sighing and waiting together, in such as haue the first fruits of the Spirit: saith he, *We which haue the first fruits of the Spirit*, we sighing and waiting, we sigh vnder the burthen of corruption and miserie, we waite for deliuerance and freedome from it. Whence take we notice of this much.

Doct. 5. A child of God so grones vnder the burthen of misery that he lyes vnder, as that he waites for deliuerance out of it with patience.

That sighing and waiting are ioyned together in a child of God. A child of God, one that hath the first fruits of the Spirit, doth so sigh and grone vnder the burthen of miserie that he lies vnder, as that he waites for deliuerance out of it with patience, as the Prophet saith, Isai. 28. 16. *He that beleeues makes not hast.* A true beleeuer, one that hath the first fruits of the Spirit, true sauing grace in him, such an one groning vnder any trouble or distresse, though he do carefully vse all good meanes that may procure him ease and deliuerance, yet he waites in patience for ease and deliuerance to be giuen him in the Lords good time, as the Church saith, Isai. 26. 8. *We haue waited for thee in the way of thy iudgements, the desire of our soule is to thy name, and to the remembrance of thee.*

Reason. For indeed a child of God, a true beleeuer, beleeues the promise which God hath made, touching ease, comfort, refreshing, and deliuerance, to be giuen in time of trouble, not onely in respect of the matter and substance of that promise, that the Lord will ease him, comfort him, refresh, and deliuer him, but he also beleeues it, together with the circumstances of it, the time, place, and meanes, and such like, and so he carefully

fully vsing the meanes, waites on God for a blessing on them, and for ease, comfort, refreshing, and deliuerance to be giuen him in that time which the Lord in his wisedome sees meete for him.

If then for vse of this, thou whosoeuer thou art, being vnder the hand of God, and groning vnder any distresse, if so be thou make hast to be deliuered out of that distresse, thou art impatient of delay, and thou wilt not waite on the Lords leisure, yea thou breakest out, or at least in thine heart thou sayest as that wicked king of Israel said, 2. King. 6. 33. *Should I attend on the Lord any longer?* Thou wilt no longer waite on the Lord, but thou runnest frō God to the diuel, euen to the vsing of vnlawfull meanes to helpe thy selfe by; yea to the accursed instruments of Satan, to witches and wizards, and thou wilt haue helpe and deliuerance in all hast. Assuredly thou art farre from the spirit, and disposition, and practise of a child of God, yea thou hast in thee the spirit and disposition of a child of the diuell; and it is a fearefull presumption that God hath giuen thee vp to the power of Satan, that he may seale thee vp to thine eternall damnation. Remember this, that in a child of God sighing and waiting are ioyned together, and if thou wouldst approue thy selfe to haue the Spirit of a child of God, euen the first fruits of the Spirit, thou must not onely be sensible of thy trouble and distresse, and sigh & grone vnder it, but thou must also with faith in the promises of God, both in respect of the matter of them, & also of the circumstances of his promises, waite for ease, for comfort, and for deliuerance with patience, and looke to find ease, comfort, refreshing and deliuerance in the Lords good time, in the time that he in his wisedome sees meete and fit for thee.

Vse. How dangerous a thing it is to make hast to be deliuered out of distresse, and to be impatient of delay.

Come we now to consider the practise of the godly, and of such as haue the first fruits of the Spirit here further expressed, namely, their waiting for the adoption, euen the redemption of their body: and the point hence in the next place is this.

Doct. 6. The godly constantly

That the godly and such as haue the first fruits of the Spirit, do patiently and constantly expect and looke for the consummation

looke & long for the day of full deliuerance, & liue in continuall expectation of that day.

consummation of their adoption, and for a full deliuerance from all corruption and miserie both in their soules and bodies. Gods children and such as haue the beginnings of true sauing grace bestowed on them, they constantly looke and long for the day of full deliuerance, yea the day when they shall be fully freed from all corruption and miserie both in their soules and bodies, and they liue in a continuall expectation of that day. 1. Corinth. 1. 7. the Apostle saith, the beleeuing Corinthians were not destitute of any gift, the Lord had bestowed on them a great measure of sauing grace; and then he subioynes, *Waiting for the appearing of our Lord Iesus Christ.* Philip. 3. 20. saith the Apostle, *Our conuersation is in heauen, from whence also we expect and looke for the Sauiour, euen the Lord Iesus Christ.* 2. Tim. 4. 8. we find that the Apostle makes it a note of all those that shall receiue the crowne of righteousnesse, which the Lord shall giue at that day of his appearing, that they are such as *loue the appearance of the Lord Iesus.* Hebr. 9. 28. the Author of that Epistle saith, *Christ shall appeare the second time without sinne, to the saluation of those that looke for him.* Reuel. 22. 20. Christ Iesus testifying this of himselfe and saying, *Surely I come quickly:* the true beleeuing soule answers, *Amen, euen so, come Lord Iesus.* To these we might adde many other testimonies clearing and confirming this truth, that Gods children and such as haue the beginnings of grace, they liue in continuall expectation of a day wherein they shall be fully freed from all corruption and miserie, both in their soules and in their bodies, and they long for that day of full deliuerance.

1. Cor. 1. 7.

Reason 1. And there be reasons for it, as first, Gods children finde their owne corruption an heauie burthen to them, and the temptations of Satan irksome and grieuous to them; and they find that they cannot here glorifie God as they desire, in full perfection, but in great weakenesse, and that here in this world they are many times ouercarried to the doing of euill, and they would faine make an end of sinning and displeasing of God, sinne being the greatest burthen that can be to the soule of a child of God.

And

And ſecondly, Gods children earneſtly deſire to enioy the comfortable preſence of the Lord Ieſus, and to be where he is, and to *behold his glorie*, as he hath prayed, Ioh. 17. 24. and they deſire immediate fellowſhip with Chriſt, yea they would not go to heauen if they ſhould not find Chriſt there: and they deſire that their faith and their hope may be changed into the ſight and full fruition of good things they eye by faith, and that now they hope for. On theſe grounds without queſtion it is, that Gods children and ſuch as haue the firſt fruites of the Spirit, liue in continuall expectation of the day wherein they ſhall be fully freed from all corruption and miſerie, both in their ſoules and bodies, and they long for that day exceedingly. No apprentcie more earneſtly longs for the day of his freedome, nor any woman being in paines of childbearing, more heartily longs to be deliuered of her child, then Gods children do long for the day of their full deliuerance from all corruption and miſerie both in their ſoules and bodies: and ſo they long for the coming of Chriſt to them, either by death, as the Apoſtle did, Philip. 1. 23. *I deſire to be looſed and to be with Chriſt*, or by the generall iudgement.

Queſt. Haply ſome may ſay: May a child of God long for death, and may he wiſh for death?

Anſw. I anſwer: for death ſimply conſidered in it ſelfe, he may not, but as death is a paſſage to a better life, and as it is a meanes to free him from his owne corruptions, and from the temptations of Satan, he may deſire it, and wiſh for it, ſo as he do not through a deſire of it haſten the time of his death.

Queſt. Some may againe demand, whether the friends of a child of God may deſire the continuance of his life here in this world, or no?

Anſw. I anſwer, they may, and that lawfully, though thoſe deſires be oppoſite and contrarie one to the other: the deſire of a child of God to be diſſolued, and to be with Chriſt, and the deſire of his friends that he may ſtill continue in the bodie. Friends may thus deſire, two cautions remembred. Firſt that they do it with condition of Gods will, ſubmitting their wils to the good will of God. Secondly, not onely of loue to the partie, but with a deſire that he or ſhe may yet do more good, either in the Church or common

mon-wealth, according to the place and measure of grace giuen them.

Vse. A difference betweene the godly & the wicked in regard of their expectation and desire of death.

Now the point deliuered and cleared for vse and application, it serues to make knowne a difference betweene the godly and the wicked. The wicked may haply be wearie of the world, as *Cain* was of his punishment, they may and do sometimes, out of their sense and feeling of paine and miserie, wish themselues out of the world, and the hand of God being heauie on them, they do sometimes crie out: Oh would I were out of the world, hauing a fooliſh and blind conceit that death will put an end to all their paine and miserie, so sottish and so ignorant are they. But alas, the wicked and vngodly liue not in continuall expectation of full deliuerance from all corruption and miserie, they are not euer wishing and longing for the day of death, and to be out of this world, now being in health, and strength, and in prosperitie: they put death and the day of iudgement farre out of their minds, and they would not willingly entertaine a thought of death, or of the coming of Christ to iudgement, such thoughts are vnpleasing, and make them melancholicke; and they are so besotted with the vanities, pleasures, and the outward good things of this life, as they could be content to abide here for euer, and to set vp their rest in this world, and to go no further: which indeed is one part of their miserie, as one saith, *Quæ tanta est infœlicitas vt de ipsa miseria gaudeamus, &c.* Now it is farre otherwise (as we haue heard) with the godly, and such as haue the first fruites of the Spirit, they liue in a continuall expectation of the day of full deliuerance from all corruption and miserie, both in their soules and bodies, they waite for that day, and they long for that day exceedingly. And if thou whosoeuer thou art, wouldst haue good euidence to the comfort of thine owne soule, that thou hast the first fruites of the Spirit, the beginnings of true sauing grace in thee, thou must find it thus with thee, that thou liuest in a continuall expectation of the day of full redemption, the day of full deliuerance from all corruption and miserie, both in thy soule and bodie, and that thou dost waite and long for the day of Christ

Christ his coming to iudgement. *Indeed I grant, that a child of God doth not at all times alike long for the day of full deliuerance from all corruption and miserie, and so for the coming of Christ to iudgement: in the time of grieuous temptation, or some heauie affliction, especially his mind and conscience being afflicted, as sometimes it is, he doth not then so earnestly long for the day of full deliuerance from all corruption and miserie*: but being freed from that temptation, and being deliuered out of that affliction, he then recouers his measure of longing, and he liues in a continuall expectation of the day of full deliuerance from all corruption and miserie both of soule and bodie. And thus it must be with thee, if thou wouldst make it good to the comfort of thine owne soule, that thou hast the first fruites of the Spirit, and the beginnings of true sauing grace, thou must haue in thee in some measure, a continuall expectation of the day of full deliuerance from all corruption and miserie both of soule and bodie, and so a continuall longing for the day of Christ his coming to iudgement, and thou must be able to desire, that the Lord Iesus would now breake the heauens and come to iudgement, and to say with comfort with the Church, *Come Lord Iesus, come quickly*. And to that end neuer rest till thou find thine owne corruption and sinnes to be an heauie burthen vnto thee, and the temptations of Satan to be irkesome and tedious to thee, and that thou art wearie of sinning against thy good God, who hath bene rich and abundant in mercie and louing kindnesse towards thee, and that thou hast a liuely hope to partake in the ioyes and glorie of heauen, and to partake of the good things prepared of God for all those that loue the appearance of the Lord Iesus. And then doubtlesse thou wilt reioyce, and take much comfort in thinking on the day of full redemption, the day of full deliuerance from all corruption and miserie, both in thy soule and bodie; and thou wilt then be able heartily to wish and long for the coming of Christ to iudgement.

Note.

The Apostle here further setteth forth the waiting of the godly by the obiect of it, *Adoption*, and that againe explaned to be the redemption of our bodie. *Waiting for the adoption, euen*

euen the redemption of our bodie. Now in that the Apoſtle ſaith, that the godly and ſuch as haue the firſt fruites of the Spirit, do waite for the adoption, that is, the conſummation of their adoption and full manifeſtation of it, we may ſee the truth of the point we formerly deliuered when we ſtood on the deſcription of the godly, that they are ſuch as haue the firſt fruites of the Spirit, namely this: that the beginnings of true ſauing grace, and the ſpeciall gifts of the Spirit of God, gifts peculiar to Gods elect beſtowed on man, are as pawnes and pledges ſufficient to aſſure them that hereafter they ſhall haue both perfection of grace, and alſo fulneſſe of ioy and glorie in heauen.

Doct. 7. The beginnings of true ſauing grace are ſufficient pawnes and pledges to aſſure men that hereafter they ſhall haue perfection of grace and glorie in heauen.

For why, thoſe beginnings of ſauing grace, do put them into certaine hope and expectation of the accompliſhment and conſummation of their adoption, that in time it ſhall be complete and perfect, and that one day they ſhall certainly be put into the full poſſeſſion of their Fathers inheritance; yea they are put into ſuch certaine hope of it, as they do liue in continuall expectance of the day of full redemption, and they waite for it, as the Apoſtle ſaith, Epheſ. 1. 14. *The holy Spirit of promiſe is to them the earneſt of their euerlaſting inheritance, vntill the redemption of the poſſeſſion purchaſed*, euen till their full redemption; I will not ſtand on the point hauing formerly handled it. Onely it may be, that ſome may moue this queſtion, and ſay: Shall the holy Spirit of God leaue the godly and ſuch as haue the firſt fruites of the Spirit, at the time of their full redemption, becauſe the Apoſtle ſaith, the holy Spirit of promiſe is the earneſt of our inheritance, vntill the redemption of the poſſeſſion purchaſed? I anſwer: no, he ſhall not, though indeed the holy Spirit of God ſhall then ceaſſe to be as a pawne and pledge to them of further matter, becauſe then they ſhall haue that in fulneſſe and perfection which the holy Spirit of God and the firſt fruites of the Spirit are here in this life a pawne and pledge of. I will not further ſtand on that.

Reaſon.

Queſt.

Anſw.

Now the Apoſtle here affirming, that the godly and ſuch as haue the firſt fruites of the Spirit, do waite for the adoption

and

and further explaning that to be the redemption of our bodie, euen a full deliuerance of their bodies from all corruption and miserie, he giues vs to vnderstand thus much.

That the bodies of Gods children, and such as haue the first fruites of the Spirit, shall one day be fully freed from all corruption and miserie. Though the bodies of Gods children be here in this world subiect to manifold infirmities, paines, and miseries, and as the Preacher saith, Eccles. 9. 2. *All outward things do come alike to all, to the iust and to the wicked, to the good and to the bad:* and the bodies of Gods children are here subiect to death and to corruption, yea the bodies of the Saints of God, whose soules are glorified in heauen, do now lye rotting in their graues, or they are some way or other vnder corruption, and they haue not their full consummation of glorie both in soule and bodie yet, the time and day of full redemption shall come, euen the day wherein the bodies of Gods children shall be fully deliuered and set free from all corruption and miserie, and as we haue it, Reue. 21. 4. *All teares shall be wiped away from their eyes, and there shall be no more death, nor sorrow, nor crying, nor any more paine.* 1. Cor. 15. 53. the Apostle making knowne how it shal be with the bodies of true beleeuers at the day of iudgement, at the day of the generall resurrection, he speakes as it were by way of demonstration, & as it were pointing at his owne body, he saith, *This corruptible must put on incorruption:* as if he had said, euen this corruptible body of mine, that I now beare about, shall at that day be freed frō corruption, and shall put on incorruption. Phil. 3. 21. the Apostle saith, that Christ at his appearance & coming from heauen to iudge the world, *Shall change the vile, and base, & corruptible bodies of true beleeuers, and shall fashion and forme them like to his owne most glorious bodie:* and the bodies of true beleeuers shall then be as free from corruption and miserie, as the blessed & glorious bodie of the Lord Iesus: and then as the Apostle saith, 2. Cor. 5. 4. *Mortalitie shall be swallowed vp of life,* and corruption of incorruption. These places do sufficiently cleare & confirme the truth of the point in hand, that the day of full redemption shall come, euen the day of the redemption of our

Doct. 8. The bodies of Gods children shall one day be fully freed from all corruption & miserie.

Reuel. 21. 4.

bodie, and the bodies of Gods children shall one day be fully freed from all corruption and miserie. And the grounds of this truth are these.

Reason 1. First, the Lord hath made a gracious couenant with his children, that he will be their God for euer, and that he will be good to them, and a God of mercie and life, not onely to their soules, but to their bodies also.

Reason 2. Secondly, it stands with the iustice of God, that not onely the soules of his children, but their bodies also should receiue the reward of mercie, their bodies being *members of Christ, and temples of the holy Ghost*, 1. Cor. 6. 15. 19. and being instruments of doing good, and of glorifying God in their measure, as well as their soules. And the Lord Iesus hath *abolished death, and brought life and immortalitie to light*, as the Apostle speakes, 2. Tim. 1. 10. and so he hath not onely by his bloud redeemed the soules of true beleeuers from sinne, hell, death, and damnation, but he will also at his second coming redeeme their bodies from all corruption and miserie. On these grounds we may resolue on this as a certaine truth: that the day of full redemption shall come, euen the day wherein the bodies of Gods children, and such as haue the first fruites of the Spirit, shall be fully freed from all corruption and miserie. Now then for the vse.

1. Cor. 6. 15. 19.

Vse 1. A day of generall iudgement must needs be, in respect of Gods childrē.

First, this truth serues to informe vs of the necessitie of the day of the generall iudgement, that there must needs be a day of the generall iudgement, euen in respect of Gods children. For howsoeuer the godly and true beleeuers being departed this life, haue receiued their particular iudgement, and are now altogether freed from sinne and corruption, and glorified in their soules, yet they haue not receiued the consummation of their adoption, and their full redemption; their bodies still lie vnder rottennesse and corruption, and they looke for a day of full redemption, euen a day wherein their bodies must be fully freed from all corruption and miserie, and be glorified together with their soules: and therefore there must of necessitie be a day of generall iudgement, euen in respect of Gods children.

Againe

Againe, for a ſecond vſe, is it ſo that the day of full redemption ſhall come, euen the day wherein the bodies of Gods children, and of ſuch as haue the firſt fruites of the Spirit, ſhall be fully freed from all corruption & miſerie? Here is then matter and ground of ſweet comfort to all Gods children, to as many as haue the firſt fruites of the Spirit: and the due and ſerious conſideration of the truth now deliuered, may cheare vp the hearts of Gods children, and comfort them, & may ſerue to encourage them patiently and contentedly to beare euils & miſeries that do preſſe their bodies here in this world. And conſider it ſeriouſly thou that art a child of God, and haſt the firſt fruites of the Spirit, thy body is now weake, and fraile, & ſubiect to aches, paines, ſickneſſes & diſeaſes, and to death it ſelfe, yea it may be thy bodie now lies vnder ſore & grieuous diſeaſes, vnder the gout, ſtone, ſtrangurie, or the like painfull and grinding diſeaſes, and thy body is full of aches & paines, thou knoweſt not which way to turne thy ſelfe, nor where to reſt, thou *endureſt painfull nights, and meaſuring the euening, thou art full with toſſing to and from vnto the dawning of the day*, as *Iob* ſpeakes of himſelfe, Iob 7. 3. 4. Yea it may be thy bodie is tumbled vp and downe, and toſſed from place to place, from priſon to priſon, or thou ſuffereſt in thy bodie extreme tortures and torments from the hands of cruell perſecutors, and the like. Well, labour to poſſeſſe thy ſoule in patience, and as a ſpeciall ground of patience and comfort, remember & thinke on this truth: that the day of full redemption will come, euen the day wherein thy bodie which now lies vnder ſuch extreme miſerie, ſhall be fully freed from all aches and paines, & from all manner of corruption and miſerie, yea the day will come when thy bodie ſhall feele vnſpeakable ioy & delight, and moſt ſweet eaſe and contentment in euery part & member of it; and that may be matter of great comfort to thee. Yea the conſideration of this, that the day of full redemption will come, euen the day wherein thy bodie ſhall be fully freed frō all corruption and miſerie, may arme and ſtrengthen thee againſt the feare of death, and againſt the horror of the graue, and the vglineſſe & lothſomeneſſe of it. For what though thy

Vſe 2. A ground of comfort to Gods childrē, & of patience in time of their miſeries preſſing their bodies in this world.

bodie be raked vp in the dust, and there turned to rottennesse and corruption, and be *clothed with wormes and filthinesse*, as *Iob* speakes, Iob 7. 5. and thy body be full of cralling wormes, let not the thought of that trouble thee, but remember this: that the day of full redemption will come, euen the day wherin that bodie of thine shall be fully freed from all rottennesse and corruption, and shall be clothed with immortalitie and glorie. And let that be thy comfort, and herein cheare vp thy selfe, thou being a child of God, and one that hast the first fruits of the Spirit; for to thee and to such as thou art belongeth this comfort. And we are to know that onely such as haue part in the first redemption, shall haue part in the second resurrection, and none but such. If thou be a wicked and a graceleſſe person, a drunkard and common blasphemer, or the like, and if thou be so farre from hauing the first fruites of the Spirit of God, as thou hast the fruites of the spirit of Satan, and thou dost scoffe at the Spirit, at puritie and at holinesse, and thou art full of darknesse in the midst of teaching and of the cleare light of the word, and thou art hardened in thine heart, and filled with scorne & hatred against those that are more conscionable then thy selfe, thou hast no part in this comfort. And if thou looke one day to be freed from all miseries, & from all aches and paines that haply now do presse thy bodie, and that now thou liest vnder, thou deceiuest thy selfe, & thy present miseries & paines are but pledges of further & more fearefull plagues and paines to come on thee hereafter, and they are to thee but the *beginnings of sorrowes*, as Christ speakes, Mat. 24. 8. When thy bodie shall be raised out of the dust, nothing abides thee but *weeping and wailing and gnashing of teeth*, & a fearefull expectation of all hellish torments, to be endured both in thy soule and in thy bodie for euer. Thou must be one that hast the first fruites of the Spirit of God, if thou wouldest with patience and true comfort waite for the day of full redemption, euen for the day wherein thy bodie shall be fully freed from all corruption and miserie. Come we now to the 24. and 25. verses.

VERSE 24. 25.

For we are ſaued by hope: but hope that is ſeene is not hope: for how can a man hope for that which he ſeeth?
But if we hope for that we ſee not, we do with patience abide for it.

OVr Apoſtle hath now finiſhed his confirmation of that propoſition of his, that the glorie wherewith Gods children ſhall be inueſted in heauē, is both exceeding great glorie, & alſo moſt certaine and ſure glorie; hauing confirmed it both by the expectation of the creature, and alſo by the expectation of ſuch as haue the firſt fruits of the Spirit.

Now in this 24. verſe, in the firſt words of it the Apoſtle preuents an obiection. For ſome might ſay to him, You tel vs that ſuch as haue the firſt fruits of the Spirit waite for the adoption, euen the redemption of our bodie: why, are not we being true beleeuers, and hauing the firſt fruits of the Spirit, the adopted ſonnes and daughters of God? are not we alreadie redeemed? This the Apoſtle preuents, by making knowne that though we being true beleeuers, and hauing the firſt fruits of the Spirit, and be the adopted ſonnes and daughters of God, and be redeemed, yet we haue not the conſummation of our adoption, and the accompliſhment of our redemption, but we ſtill waite for it. For why, our ſaluation is by hope: *For* (ſaith he) *we are ſaued by hope:* and therefore our redemption is not yet complete, it is not yet fully perfected. Now the neceſſitie of this conſequence, we are ſaued by hope, and therefore haue not the conſummation of our adoption, and the accompliſhment of our redemption, is further confirmed from the obiect of hope, that hope hath for the obiect of it things that are not ſeene, and things that are not preſent; which the Apoſtle propounds by denying the obiect of hope to be things ſeene. *But hope* (ſaith he) *that is ſeene is not hope:* or the thing hoped for is not a thing ſeene. Prouing that from com-

mon ſenſe, that it were verie abſurd and ridiculous for a man to hope for that which he ſees and hath in preſent poſſeſſion, in the laſt words of 24. verſe: *For how can a man hope for that which he ſeeth?* Then verſe 25. the Apoſtle makes knowne the true obiect of hope to be things not ſeene; and withall concludes his argument with this hypotheticall propoſition, that *if we hope for that we ſee not*, for that which is not preſent, but abſent from vs, *we do with patience abide and waite for it:* therein infolding an exhortation; and he driues to this generall purpoſe, namely, to perſwade the beleeuing Romans and other true beleeuers, patiently to beare the croſſe, and other afflictions that here in this world they meete withall, and to waite for a full deliuerance from them, and for their full redemption hereafter. And thus we ſee the drift and purpoſe of the Apoſtle in theſe two verſes, and the ſumme and ſubſtance of them.

And here we haue theſe things in generall layed before vs, firſt a propoſition, *We are ſaued by hope.* Secondly hope, deſcribed by the obiect of it, that the thing hoped for is not preſent, but a thing abſent and not ſeene.

Interpretation.

And thirdly, that hope hath a patient waiting adioyned to it. I will now lay forth the ſence and meaning of theſe two verſes. *For we are ſaued by hope.* By the perſons here vnder the word *we*, the Apoſtle meanes himſelfe and the true beleeuing Romans, and all other true beleeuers. *Are ſaued.* Saluation is ſometimes in the Scripture taken for the beginning of ſaluation, conſiſting in new birth, and in the remiſſion of ſinnes, and reconciliation with God in Chriſt, as Tit. 3. 5. ſaith the Apoſtle, *Not by the workes of righteouſneſſe which we had done, but according to his mercie he ſaued vs, by the waſhing of the new birth, and the renewing of the holy Ghoſt.* But here it ſignifieth the fulneſſe and perfection in heauen, namely, the glorification and happie eſtate both of the ſoule and bodie in the kingdome of heauen: and ſo the meaning is, we haue full and perfect ſaluation, euen the glorification and happineſſe both of our ſoules and bodies in heauen. *By hope*, or *in hope:* that is, not in preſent poſſeſſion, but ſo as we do expect and looke for

it

it hereafter; for the word *hope* here ſignifies the grace of hope in the heart and ſoule, whereby euerie true beleeuer doth certainly expect and looke to enioy ſaluation promiſed. *But hope that is ſeene.* The word *hope* is here in the firſt place by a metonymie put for the thing hoped for, and ſo the word *hope* is vſed, Coloſſ. 1.5. *For the hopes ſake which is layed vp for you in heauen:* that is, for the eternall happineſſe, life, and glories ſake layed vp for you in heauen. But in the ſecond place, the word *hope* is put for the grace of hope in the heart: and ſo the meaning is, when the thing hoped for is ſeene, that is, preſent, and is poſſeſſed, it is not the obiect of hope, and it ceaſſeth to be hoped for. *For how can a man hope for that which he ſeeth?* as as if he had ſaid, for hope is an expectation of good things to come; and things preſent, or things poſſeſſed, cannot be the obiect of hope. *But if we hope:* that is, if we expect & looke for that good thing which is not preſent, and before our eyes, and poſſeſſed: *we do with patience abide for it:* that is, we do waite till the time come that we be poſſeſſed of it, and do enioy it, patiently and conſtantly bearing the euils, croſſes, and afflictions we meete withall in the meane time. Now then thus conceiue we the meaning of the words of theſe two verſes, as if the Apoſtle had ſaid.

For I and you, and all true beleeuers, haue full and perfect ſaluation, euen the glorification and full happineſſe both of our ſoules and bodies in heauen, not in preſent poſſeſſion, but ſo as we do expect and looke for it hereafter, or we haue and hold it now in hope. Now when the thing hoped for is preſent, and is poſſeſſed, it ceaſſeth to be hoped for: for hope is an expectation of good things to come, and a man cannot hope for things preſent, or for things that are by him alreadie poſſeſſed; but if we do expect and looke for the good thing which is not preſent, or poſſeſſed, we do waite till the time come that we be poſſeſſed of it, and do enioy it, patiently and conſtantly bearing euils, croſſes, and afflictions that we meete withall in the meane time: and ſo indeed we expecting and looking for full and perfect ſaluation, euen perfect happineſſe both of our bodies and ſoules in heauen, we do with a patient bearing of all things that befall vs in the meane time, waite till the time come that we be poſſeſſed of it, & do enioy it.

Come we now to ſtand on theſe two verſes more particularly as they lye in order; and firſt to free the Apoſtles propoſition in the firſt words of the 24. verſe, *We are ſaued by hope*, from that which the Papiſts do falſely faſten on it, and would thence gather. In that the Apoſtle ſaith, *We are ſaued by hope*, the Papiſts do note and conclude, that therefore we are not ſaued by faith onely, but that hope is alſo the cauſe of our ſaluation. This cauill may eaſily be remoued, if we remember how this propoſition hath bene expounded, namely, that true beleeuers here in this world haue full and perfect ſaluation in heauen, not in preſent poſſeſſion, but ſo as they do expect and looke for it hereafter; they haue it by hope, or rather in hope, and their ſaluation is a thing not preſently ſeene and poſſeſſed, but it lyeth in hope, or it is a thing hoped for: will it thereupon follow, that therefore hope is the cauſe of their ſaluation? Is hope and expectation of a good thing promiſed, the cauſe of enioying of it when it is had? A man hath a piece of land or mony promiſed him, and he hopes & looks to haue it and to enioy it in time, is his hope and expectation of it the cauſe of his enioying it? nothing leſſe. So true beleeuers expecting and looking for promiſed ſaluation, is their hope and expectation the cauſe of their ſaluation? no ſuch matter. And therefore it is a falſe concluſion the Papiſts hence gather, that we are ſaued by hope, & therefore hope is the cauſe of ſaluation. I leaue this, and to point at one thing briefly that may be of vſe: This propoſition, *we are ſaued by hope*, or in hope, being vnderſtood as we haue expounded it, it giues vs to vnderſtand thus much, it plainly teacheth vs.

Doct. 1. Gods childrē haue their ful and perfect ſaluation in this life, not in preſent poſſeſſion, but onely in hope and expectation.

That the full and perfect ſaluation of Gods children, and of true beleeuers, it lyeth vnder hope, and it is a thing that they haue not in preſent poſſeſſion, but onely in hope and in expectation. Though the Lord giue his children here in this world ſome beginnings of eternall happineſſe and ſaluation, in their regeneration, in the firſt fruits of his Spirit, in peace of their conſciences, and their ioy in the holy Ghoſt; yet their full and perfect ſaluation is not otherwiſe had and held of them in this life, but onely in hope and in expectation.

tion. And to this purpose speakes S. *Iohn*, 1. Ioh. 3. 2. that *though we be now sons of God, yet it doth not appeare what we shall be*: no, it appeares not to our selues how happie and glorious we shal be. And as the Apostle saith, Col. 3. 3. *Our life*, that is, our happie & glorious life, begun in this world to be made perfect in the life to come, *is hid with Christ in God*. It is hid, not only frō the eyes of the world, but also from our owne eyes, in respect of the fulnesse and perfection of it: and therefore the Apostle saith, 2. Cor. 5. 7. *We* (here in this world) *walke by faith and not by sight*: we here liue in hope and expectation of full and perfect saluation, we haue it not in present possession. For why,

Reason.

This world is not a place of full and perfect happinesse and saluation, the Lord hath appointed heauen to be the place where it shall be enioyed as the Apostle saith, the hope of the beleeuing Colossians, that is, life and glorie they hoped for, was layed vp for them in heauen. And 2. Corinth. 5. 1. 2. the Apostle saith, *If our earthly house of this tabernacle were destroyed, we haue a building giuen of God, an house not made with hands, but eternall in the heauens: for therefore we sigh, desiring to be clothed with our house which is from heauen.* And therefore the full and perfect saluation of Gods children, and of true beleeuers, it lyeth in their hope, and it is a thing they haue not in present possession, but onely in hope & in expectation.

Use 1. We must labour to make our hope of heauen and saluation as sure as possibly we can.

And therefore for the vse, it concernes euerie one of vs on this ground to looke to our hope of heauen and of saluation. We know that men will prie into all their hopes & possibilities touching the matters of this world, and if it be a thing in reuersion that may haply do good to some of their children, they are carefull to take it into their hope, and to make their hope of it as sure as they can: Oh much more ought we to looke into our hope of heauen and of saluation, and to labour to looke that it be as sure as possibly we can. Our full and perfect saluation it lyeth in our hope, and it is a thing in reuersion and in expectation; then labour we to haue a *liuely hope* of it, as the Apostle cals it. 1. Pet. 1. 3. Euerie one of yeares will say, he hopes to be saued, and he hopes to go to heauen, though he haue no ground for it but his owne strong conceit, being an

an ignorant person, or liuing in knowne sinnes, and so deceiuing his owne soule. But let vs (as we tender our euerlasting happinesse and good) labour to haue hope of full and perfect saluation on a good ground, and neuer rest till we haue such an hope of heauen as *will not deceiue vs, nor make vs ashamed*, as the Apostle speakes of hope. Rom. 5. 5. And if we would know what that hope is, I answer: such an hope as is a liuely resemblance of life eternall, such an hope as doth make vs expresse and shew forth in this life the beginnings of that life that is layed vp in heauen in some measure of holinesse and puritie, innocencie and loue towards God, and towards all that beare Gods image, and that is the hope that will yeeld true comfort, and will not deceiue vs when we stand in most need of comfort. If thou say, thou hopest to be saued, and yet thou art not able to shew forth thine hope in any measure of conformitie of thy life to life eternall, but thy life is rather an expresse image of thine owne corruption, and a shewing forth of the vile lusts of thine owne heart, and thy life is stained with many foule sinnes, or at least thy life is but a ciuill honest life, a life of nature, and led according to naturall reason; thy hope is not sound and good, it is but a vaine hope, it will deceiue thee, and make thee ashamed, and disappoint thee of comfort when thou hast most need of comfort. And let vs consider it in reason, can a man say and that truly, he hopes for heauen, and yet his verie breath stinkes of hell; he is euer and anon breathing and belching out blasphemous oathes, cursing, swearing, lying, slandering, and reuiling, and reproching the Saints and seruants of God, and speaking euill of the wayes of God? No, no, euerie one that hath a sound and good hope of heauen *purgeth himselfe euen as he is pure*. 1. Ioh. 3. 3. Whosoeuer hath a sound and good hope of heauen, he is thereby stirred vp to a daily repentance and reformation of his life: and that is the thing that euerie one of vs must find in our selues, if we would haue sound and good hope of eternall happinesse and saluation.

Quest. *Answ.*

Vse 2. We must looke to the

One other vse is to be made of this point: is it so that full and perfect saluation of Gods children and of true beleeuers

is

is layed vp in hope? Is it a thing that they haue not in preſent poſſeſſion, but onely in hope and expectation? Surely then it concernes euerie one of vs (as I haue ſaid) to looke to our hope of heauen, and not onely to looke that our hope of heauen be ſound and good, and ſuch as will not deceiue vs nor make vs aſhamed, but we being ſuch as haue a liuely hope, a ſound and good hope of heauen, we muſt looke to the keeping of that hope, and to the maintaining and preſeruing of it as a moſt precious iewell, and as a thing of ſpeciall vſe and conſequence, whereon depends our eternall good, euen the eternall good both of our ſoules and bodies: our full happineſſe and ſaluation is layed vp in our hope, and we hold ſaluation by hope, or in hope; and if our hope faile vs, our comfort is gone: and therefore it concernes vs carefully to looke to the keeping and maintaining of our hope of heauen. And know we that Satan hath a ſpeciall ſpite againſt the ſound and ſauing hope of Gods children, his owne ſtate being hopeleſſe and deſperate, and ſo knowing Gods children haue hope of eternall happineſſe, he enuies it, and he bends all his force, and he ſets himſelfe by all the meanes he can to driue them from their hope, and to wreſt their hope of heauen from them if poſſibly he can; yea he knowes he cannot make a child of God more diſhonour God, then by bringing him to ſome meaſure of doubting, or to ſome deſpaire of his owne euerlaſting happineſſe and ſaluation. *Deſpaire being a maine and foule herieſie, it denies God to be a Father, Ieſus Chriſt to be a Sauiour, and the holy Ghoſt to be a comforter, yea it denies the loue, the truth, and the power of God.* It concernes therefore euerie one of vs, we hauing ſound and good hope of happineſſe and glorie in heauen, to labour to maintaine and to preſerue our hope, and to fortifie and ſtrengthen that hope of ours by all good meanes, and euer to be vnderpropping of our hope, and that by a due and ſerious conſideration of Gods free loue to vs in Ieſus Chriſt, of the certaine and infallible truth of his word and promiſes, of his infinite power, and of his vnſpeakeable wiſedome. We are to meditate and to thinke on it ſeriouſly, that the Lord hath freely loued vs in his beloued the Lord

keeping of our ſound & liuely hope, & to the preſeruing of it.

Note.

Lord Iesus, not for any goodnesse or worth in our selues, and hath freely iustified vs, and sanctified vs, and will freely saue vs, and that he is most true in his word and in all his promises, and is of infinite power, able to performe them and to make them good to vs, euen against all the power of hell, and against our owne vilenesse and sinnes, and that he is also most wise in disposing of all things, and of our state in particular; and will in the time that he in his wisedome sees fit bring vs to life and glorie in heauen. These things are to be thought on, and being duely considered, they will be a notable meanes to strengthen and to vphold our hope of heauen, and to make vs to continue stedfast in our hope in the greatest batterie and assault that Satan can lay against vs to driue vs from our hope. And to these we must adde earnest prayer to God, and a carefull vse of his holy ordinances, and often to vse the Sacraments, praying with *Dauid*, Psal. 119. 116. 117. *Stablish me Lord in the time of assault, and dissappoint me not of mine hope. Stay thou me and I shall be safe*: for if the Lord stay vs we shall be sure to stand fast in our hope, and not to be driuen from it by the strongest assault that Satan can bring against vs.

I proceed, and come to the description of the hope here layed before vs. The Apostle here describes hope by the obiect of it: first, by denying the obiect of hope to be things present, or things seene: *Hope that is seene* (saith he) *is not hope, for how can a man hope for that which he seeth?* And then by the proper obiect of it, and that proper obiect of hope, is that which is not present, or that which is not seene, verse 25. *If we hope for that we see not, we do with patience abide for it.* Now hence in the first place we may easily conclude and gather what true Christian hope is, in respect of the obiect of it: and we may hence take vp this conclusion.

Doct. 2. True Christian sauing hope is an expectation of good things to come.

That true Christian hope, and true sauing hope, the hope of Gods children, is an expectation of good things to come, and neither good things past, nor good things present, but onely good things absent, and as yet to come, are the things that true Christian hope, the hope of true beleeuers doth expect

ſpect and looke after: and to this purpoſe we find, that eternall life, happineſſe, and ſaluation, which are things abſent, and layd vp in the higheſt heauens, are vſually put downe in the Scripture, as the moſt proper obiect of ſauing hope. And hence is true ſauing hope called the *hope of ſaluation.* 1. Theſ. 5.8. *Putting on the hope of ſaluation for an helmet*, and the *hope of glorie*, Rom. 5. 2. and the *hope of eternall life*, Tit. 3.7. And to this agrees that compariſon the holy Ghoſt vſeth, Heb.6. 19. comparing true ſauing hope to an *anker*, and calling it *the anker of the ſoule both ſure and ſtedfaſt*: and it is fitly ſo compared, for as the anker of a ſhip is let downe into the waters, and goeth downe to the bottome, and is faſtened to the earth that is not ſeene but lies hid vnder the waters, ſo true ſauing hope is fixed to good things that are not ſeene: and as the holy Ghoſt here ſaith, *It enters into that which is within the vaile*, euen within the vaile of heauen. I might make it further manifeſt by inſtance in diuers particulars, that true ſauing hope doth expect and looke after good things abſent, good things that are yet to come. And indeed hope hath the very being of it from good things hoped for, not ſimply as they be good things, but as they be good things abſent, and as yet to come. Good things that are promiſed in the word of God, and are beleeued by faith, being abſent and as yet to come, they giue matter and being to Chriſtian hope. And therefore doubtleſſe the true ſauing hope of Gods children is an expectation of good things to come, and neither good things paſt nor good things preſent, but onely good things abſent, and as yet to come, are things that true Chriſtian hope, the hope of true beleeuers, doth expect and looke after. Haply ſome will ſay, *Obiect.* Then the hope of Gods children is of things doubtfull & vncertaine, for things to come are vncertaine. I anſwer, *Anſwer.* Things to come that depend on vncertaine cauſes, are indeed vncertaine, but the good things that the hope of true beleeuers doth expect and looke after, depends not on cauſes vncertaine, but on ſuch cauſes as are moſt ſure and certaine, and cannot deceiue them: as on the truth, power, and mercie of God, the merits and mediation of Chriſt, and the witneſſe of the

the holy Spirit of God: and therefore though the hope of Gods children be of things absent, and as yet to come, yet it is not of things doubtfull and vncertaine.

Vse 1. A difference betweene saving faith & saving hope discouered.

Now for the vse: first this truth now deliuered discouers a manifest difference that is betweene saving faith and saving hope. Saving faith is of good things past, of the death and resurrection of Christ, and present: but saving hope is onely of good things to come. And howsoeuer it may be said, we beleeue eternall life which is yet to come, and so faith is of good things to come, I answer: It is true indeed, we beleeue eternall life which is yet to come, but true saving faith giues a subsistance and present being to that eternall life to the soule of a true beleeuer, as we haue it Heb. 11. 1. *Faith is the euidence of things which are not seene.* And thus it is said of *Abraham*, Ioh. 8. 56. *That he saw the day of Christ*, he beleeued it, and his faith made it present to his soule.

Obiect.

Answer.

Vse 2. Whence it is that the men of the world thinke so basely of Gods childrē and of their their hopes.

And for a second vse: Is it so that true saving hope, the hope of Gods children, is an expectation of good things to come? This then further discouers whence it is, that prophane persons, men of the world, thinke so basely of Gods children and of their hopes, they are euer deriding them and their profession, and insulting ouer their meane and miserable condition, as they thinke of it, and sometimes they breake out and sticke not to say, Gods children are fooles, in that they let slip the present profits, pleasures, and honors of the world, and feede themselues with a vaine hope (as they conceiue of it.) But alas poore soules, they are deceiued; and here is one cause of it that they are so deceiued, the hope of Gods children is of good things absent, and as yet to come, and the men of the world they cannot discerne the happinesse of true beleeuers in regard of their hope of good things to come. *The Manna that Gods children feed on is hidden*, as we haue it, Reuel. 2. 17. Men of the world are strangers to it, and not acquainted with it, and therefore they thinke basely of the hopes of Gods children, and say, they are men of no hopes, and men of no fortunes (as they vse to speake:) but they are deceiued, and a child of God would not giue his hope of good things to come,

come, and that he hopes for, for the preſent poſſeſſion of the greateſt kingdome in the world: as namely, his hope of caſe, comfort, and refreſhing, and ſupport, and aſſiſtance, in the time of any trouble and affliction that ſhall be layd on him, of deliuerance out of it in the Lords good time, and of eternall happineſſe and glorie in heauen hereafter. For theſe are the good things to come that a child of God hopes for: and the aſſured hope of theſe things, eſpecially of happineſſe and glorie in heauen, in the heart of a child of God, is ſo ſweete and comfortable to him, as he would not part with it for the preſent poſſeſſion of all the kingdomes in the world. And if the hope of heauen, on good grounds in the heart of a child of God, be ſo ſweet and comfortable, what will be the ſweetneſſe and comfott of the fruition and full poſſeſſion of it? without queſtion vnſpeakable and vnconceiueable. Let then the world and the men of the world ſcoffe and ſcorne Gods children, and ſay, they are men of no hopes, let not Gods children regard it: they are deceiued, the hopes of Gods children are *bleſſed hopes*, Tit. 2. 13. and the world, and the men of the world, are not acquainted with them, and therefore they deſpiſe them: and let not their ſcoffes and ſcornes trouble or diſquiet any child of God.

In the next place, whereas the Apoſtle ſaith, *Hope that is ſeene*, that is, as we haue ſhewed, the thing hoped for being ſeene and preſent, it ceaſſeth to be the obiect of hope, and it is no longer a thing hoped for; we may eaſily gather.

That true ſauing hope, the hope of Gods children, ſhall after this life be aboliſhed and ceaſſe to be; for then Gods children ſhall be fully poſſeſſed of the thing they hope for, euen of full happineſſe and ſaluation, there ſhall be no more vſe of their ſauing hope. And this may helpe vs in the right vnderſtanding of that place, 1. Corinth. 13. 13. where the Apoſtle ſaith, *Now abideth faith, hope, and loue, euen theſe three, but the chiefeſt of theſe is loue.* Loue is not there ſimply preferred before faith and hope, as if it were euery way a more excellent grace or vertue, but onely in reſpect of the continuance of it; that though now in this preſent life, faith, hope, and loue,

Doct. 3. True ſauing hope ſhall be aboliſhed & ceaſſe to be after this life.

Vſe. How we are to vnderſtand 1. Cor. 13. 13.

loue, do all three abide and continue, and are of speciall vse, yet in the life to come, onely loue shall abide and continue, and faith and hope shall ceasse, and shall be of no vse at all, the thing beleeued and hoped for being then fully possessed. That is the Apostles meaning, when he saith the chiefest of these three is loue. And it is but a sophisme and a meere cauill of the Papists, in that they conclude, that faith onely doth not saue and iustifie, but loue also, because loue is there preferred before faith, as a more excellent grace: for loue is there preferred before faith and hope, onely in respect of durableneſſe and the continuance of it. And admit that loue were euery way a more excellent grace and vertue then faith, (which indeed it is not) faith being the mother grace and ground of all true holineſſe in man, yet will it not thereupon follow, that loue doth iustifie in the sight of God. For faith it selfe doth not iustifie, as it is an excellent grace, or vertue, or worke, or in regard of any dignitie in it selfe, but onely as it is an instrument and hand taking hold of that which is the matter of iustification, and the mercie of God promised in Christ, and the merit of Christ his death and obedience. It is enough to haue touched this in a word.

A cauill of the Papists answered.

How faith doth iustifie in the sight of God.

Hope that is seene, is not hope. To this the Apostle subioynes as a proofe of it: *How can a man hope for that which he seeth?* As if he had said, It were very absurd and ridiculous, and a thing against common sense and reason, for a man to hope for that he sees and is present to him. We see then that sometimes a diuine and heauenly truth may be confirmed by an argument taken from common sense and reason. A Preacher may sometimes lawfully say, euen sense and reason doth confirme this or that heauenly truth. 1. Cor. 11. 14. the Apostle himselfe sendeth vs to the teaching of nature: *Doth not nature it selfe teach you, that if a man haue long haire it is a shame vnto him?* And therefore doubtlesse an argument from sense and reason, and from nature, may sometimes be vsed as a meanes to strengthen vs in the knowledge of some heauenly truth, and may lawfully be vsed to that purpose. I will no further stand on that.

An argumēt from commō sense, may sometimes be lawfully vsed by a Preacher

Come

Come we to the third generall thing layd before vs in this context, namely this: That true saving hope hath patient waiting annexed to it: *If we hope for that we see not, we do* (saith the Apostle) *with patience abide for it*, verse 25. Now that which is hence offered is easily gathered: it is this.

Doct. 4. True saving hope must be accompanied with patient waiting for the good things hoped for.

That true saving hope, the hope of Gods children, being an expectation of good things absent, and of good things yet to come, must be accompanied with patient waiting for those good things being absent and as yet to come. Such as haue true saving hope in them, hope of good things promised in the word of God, whether good things temporall or eternall, they must patiently waite till the time come that they be possessed of those good things, not fainting nor shrinking from their hope of them, by reason of euils, crosses, and afflictions they meete withall in the meane time. Reade 1. Thes. 1. 3. we there find, that the Apostle attributes and giues patience to hope as a proper title belonging to it, and saith, he made mention of the Thessalonians in his prayers, and remembred among their other graces their hope, and he giues patience to it, and calls it, *The patience of their hope*: thereby signifying, that their hope was accompanied with a patient waiting for the good things they hoped for. Isai. 30. 15. the Lord ioynes quietnesse and confidence together, euen confidence and hope in the Lord, and a quiet resting on him, and waiting on him for good things, and saith, *In rest and quietnesse shall ye be saued: and in quietnesse and confidence shall be your strength.* And we find that the Saints and seruants of God make it knowne, that they had not onely trust and confidence in the Lord, and hope in him, but that their hope in him was accompanied with a patient waiting on him for the accomplishment of his gracious promises, and for the enioying of good things they hoped for. As Psal. 40. 1. the Psalmist saith, *I waited patiently for the Lord, and he inclined vnto me, and heard my crie*: in time of my trouble I waited with patience for helpe and comfort. Psal. 119. 147. *Dauid* saith, *He preuented the morning light, and cryed, & withall he waited on the word of the Lord*: he patiently waited for the accom-

pliſhment of the promiſe, Geneſ. 49. 18. *O Lord*, ſaith old *Iacob*, *I haue waited for thy ſaluation*. Theſe examples and many other do make plaine and confirme the truth of the point in hand: That true ſauing hope, the hope of Gods children, being an expectation of good things abſent, and of good things yet to come, muſt be accompanied with a patient waiting for thoſe good things being abſent and as yet to come, and they muſt not onely hope for good things promiſed in the word of God, whether good things temporall or good things eternall, but they muſt alſo patiently waite till the time come that they be poſſeſſed of thoſe good things, and not ſhrinke from their hope by reaſon of the euils, croſſes, and afflictions they meete withall in the meane time: and there be ſpeciall reaſons for it, as firſt this.

Reaſon 1. Betweene hope and enioying of good things hoped for, there is a want of good things deſired, and though the time of enioying of them be certainly determined in Gods purpoſe, and cannot be preuented or ouerpaſſed, yet that time is vncertaine to Gods children themſelues, and they know not when that time ſhall be, and ſometimes the time is long before they come to enioy good things they hope for.

Reaſon 2. And againe, the Lord in his wiſe diſpenſation will haue his children meete with troubles, trials, temptations, and manie difficulties, before they enioy the good things he hath promiſed, and they hope for, and expect, and looke for; and that for the triall of their faith, and for the exerciſe of their hope, and their other grates: and therefore doubtleſſe as the holy Ghoſt ſaith, Heb. 10. 36. *They haue need of patience, that after they haue done and ſuffered the will of God, they may inherit the promiſe*. On theſe grounds it followeth neceſſarily, that the hope of Gods children being an expectatiō of good things abſent, and of good things yet to come, muſt be accompanied with a patient waiting for of thoſe good things being abſent, and as yet to come: they muſt not onely hope for good things the Lord hath promiſed, of what kind ſoeuer, but they muſt alſo tarrie the Lords leiſure, and patiently waite till the time come that they be poſſeſſed of them, not ſhrinking from their hope,

hope by reason of the euils, crosses, and afflictions they meete withall in the world.

Vse 1. Reproofe of such of Gods children as take on them to prescribe to the Lord in what time he shall accomplish his promises to them.

Now then to apply this: we see our dutie, and what concernes vs, we being the children of God, and such as haue in vs sauing hope. And from this that hath bene said we may easily see, that they are blame-worthy whosoeuer they be, that professe themselues to be Gods children, and to haue sauing hope in them, and yet take on them to prescribe to the Lord in what space and time he shall fulfill and make good his promises to them. And I must tell you, that euen the deareſt of Gods children are sometimes herein ouertaken, and they do herein sometimes discouer their weakneſse: yea the deare Saints of God are sometimes through their owne weakneſse brought to thinke that God forgets them, and remembers not his promises made to them; as when the time is long before the promise of good they hope for be accomplished, or when the Lord brings them into straights, or they lye vnder some grieuous affliction, and the Lord seemeth to hide his face from them: Oh then they are impatient of delay, and they thinke the Lord hath forgotten them, and the Lord regards them not, and they sometimes breake out and say with *Dauid*, Psal. 13. 1. *How long wilt thou forget me, O Lord, for euer? How long wilt thou hide thy face from me?* Now then that we being the children of God, and hauing in vs sauing hope, may be strengthened against our owne weakeneſse, and may haue our hope and expectation of good things absent, and as yet to come, accompanied with a patient waiting for those good things being absent, and as yet to come, and may not shrinke from our hope and patient waiting for them in the time of our greateſt trials and afflictions; let vs consider: first, as faith breedes hope, so sauing hope breedes patience, and true saving hope is accompanied with some measure of patient waiting for of good things hoped for. The holy Martyrs patiently endured extreme tortures: and why? they had an assured hope of a comfortable issue, and our hope is not sound, if it be not accompanied with some measure of patient waiting.

Vse 2. How Gods children may strengthen their hope when they cal on God in time of their great affliction, and God seemes not to heare them.

Againe, when we are vnder the hand of God in some grieuous affliction, and we call on God for ease, comfort, and deliuerance, and we hope for ease, comfort, refreshing, and deliuerance, and we expect and looke for it, grounding our selues on that promise of God, 1. Cor. 10. 13. and yet the Lord deferres to heare vs, and answer vs, and seemes to turne a deafe eare towards vs, and seemes to hide his face from vs; in this case we are to consider what good the Lord hath formerly done for vs, and to call to mind, and to thinke on the former and forepassed mercies of God towards vs, as *Dauid* saith he did, Psal. 143. 4. 5. *When my spirit was in perplexitie in me, and mine heart within me was amazed, I remember the time past, I meditate in all thy workes, yea I do meditate in the workes of thine hands.* If we so do, it will be a notable meanes to strengthen vs, and to make vs still waite on the Lord for ease, comfort, and deliuerance. And we are further to consider, that our hopes (we being Gods children) are not like earthly hopes, which the men of the world sometimes looke after till their eyes fall out and neuer enioy them; such were *Absoloms* hopes, and *Adoniahs* hopes. And if the men of the world do enioy their hopes, yet they are but perishing hopes; death maketh a diuorce betweene them and their hopes, when they die their hopes are in the dust, but our hopes are sure and certaine, and we are sure in time to enioy them, as *Salomon* saith, Prou. 10. 28. *The patient abiding of the righteous shall be gladnesse.* it is sure to be gladnesse and comfort, we cānot be disappointed of our hopes, they are layd vp in sure and certaine causes, in the truth, the power, the mercie and goodnesse of God: and when we do enioy our hopes, they are most sweete and comfortable, and they are lasting and durable, and all the diuels in hell cannot take them from vs. Now then, if the men of the world, as the husbandman, as *Iames* speakes, Iam. 5. 7. *hath long patience for the precious fruite of the earth, and waites for the former and later raine*: and if the Merchant in hope of gold or some rich commoditie, and the souldier in hope of victorie, and to get the name of a valiant souldier, and the like, do endure much, and take great paines, and deuoure many troubles

troubles with patience, waiting for the enioying of their hopes, and yet haply neuer come to them; and when they do enioy them, they are but vaniſhing hopes. Oh then let not vs who are the children of God, and haue hope of ſpirituall and heauenly good things, and of the ioyes and glorie of heauen, which we are ſure in time to be poſſeſſed of, ſhrinke from our hope of thoſe good things by reaſon of euils, croſſes and troubles we meete withall: but let our hope and expectation of good things abſent and yet to come, be accompanied with a patient waiting for thoſe good things till the time come that we be poſſeſſed of them: this is our dutie. Come we now to verſe 26. and 27.

VERSE 26. 27.

Likewiſe the Spirit alſo helpeth our infirmities: for we know not what to pray as we ought: but the Spirit it ſelfe maketh requeſt for vs with ſighes which cannot be expreſſed.

But he that ſearcheth the hearts knoweth what is the meaning of the ſpirit: for he maketh requeſt for the Saints according to the will of God.

OVr Apoſtle from the middle of verſe 17. hitherto, hath brought ſeuerall arguments to arme and ſtrengthen the beleeuing Romans againſt the bitternesſe of the croſſe, and to perſwade them patiently to beare afflictions they ſhould meete withall, as namely, that they ſuffering with Chriſt, they ſhould be glorified with him: and that the afflictions of this life are not comparable to the glorie that ſhall be ſhewed vnto vs in heauen: ſetting forth the greatneſſe and certaintie of that glorie from the expectation of the creature, and from the expectation of ſuch as haue the firſt fruites of the Spirit, and thereunto adding an argument from their ſauing hope, which ought to be accompanied with patience vnder the croſſe, and

with a patient waiting for the accompliſhment of all Gods promiſes. Now in the 26. verſe the Apoſtle brings a new argument tending to the ſame purpoſe, and that is from the preſent helpe of the Spirit: that they ought not to ſhrinke or faint vnder the croſſe, becauſe the Spirit is readie to helpe and to ſupport them; which he propounds with reſpect to foregoing matter, as that they had not onely ſauing hope to ſuſtaine them in the time of affliction, *but the Spirit alſo. Likewiſe the Spirit alſo* (ſaith the Apoſtle) *helpeth our infirmities, for we know not what to pray as we ought, but the Spirit it ſelfe maketh requeſt for vs with ſighes which cannot be expreſſed. But he that ſearcheth the hearts knoweth what is the meaning of the Spirit, for he maketh requeſt for the Saints according to the will of God.* In theſe two verſes 26. and 27. we haue in generall offered, firſt this propoſition as a ground of comfort in the time of affliction, that the Spirit helpeth our infirmities. Secondly, a declaration how the Spirit helpeth our infirmities, that is, by the grace of prayer, by teaching and enabling vs to pray, which is not barely propounded, but amplified: firſt, by our ignorance and inabilitie to pray, *For we know not what to pray as we ought*, ſaith the Apoſtle. Secondly, from whence it is that we are able to pray, and that is from the Spirit, *But the Spirit it ſelfe maketh requeſt for vs:* which is further enlarged by the meanes how, namely, *With ſighes which cannot be expreſſed.* And then the third generall thing is the fruite and ſucceſſe of thoſe prayers and ſighes ſent forth by the helpe of the Spirit, layed downe verſe 27. that thoſe prayers and ſighes are knowne and accepted of the Lord. The Apoſtle deſcribing the Lord by his ſpeciall propertie, that he is a ſearcher of the heart: *But he that ſearcheth the heart* (ſaith the Apoſtle) *knoweth what is the meaning of the Spirit.* Then he further proues, that thoſe prayers and ſighes are knowne and accepted of the Lord, becauſe they are the prayers of the Saints, who are deare to the Lord, and they are framed according to the will of God, in the laſt words of verſe 27. *For he maketh requeſt for the Saints according to the will of God.* So we ſee the generall things layed before vs in theſe two verſes.

Come

Interpretation.

Come we to the opening of the words. *Likewise the Spirit also.* As if he had said, we being true beleeuers, and the children of God, we haue not onely sauing hope to sustaine vs in time of our afflictions, but in like manner, *the Spirit also.* By *Spirit*, we are not here to vnderstand either spirituall grace, or loue, or the good Angell, as some do, but the holy Spirit of God, the third person in the Trinitie, as the word is taken in many verses of this Chapter. *Helpeth*, or *helpeth together.* For so the word signifieth: it is metaphoricall or borrowed from one who is to take vp some heauie burthen, or to lift vp some great weight which he is not able to take vp, or to lift alone without helpe of another, and another then ioynes hands with him, or stands ouer against him at one end of the burthen, and helpes him to lift or take vp the burthen or weight: and so the meaning is, that the holy Spirit of God doth as it were ioyne hands with vs in bearing the crosse, too heauie for vs to beare alone, and doth as it were stand at one end of the crosse and helpe vs in bearing of it. *Our infirmities:* or weakenesses, or vs being infirme and weake, and not able to beare the burthen of the crosse alone and of our selues: for (as I take it) the word *infirmities* is not here to be vnderstood generally of all infirmities that are in Gods children, but onely with relation to the crosse, and of their iufirmities and weakenesses in vndergoing and bearing afflictions that are layed on them. *For we know not what to pray as we ought:* that is, euen we that are true beleeuers, and the children of God, being in afflictions, are ignorant and know not what is fit for vs to aske in prayer at the hands of God, or in what manner to pray for it, as *Hezechiah* said, Isai. 38. 14. in the time of his sickneſſe, he *chattered like a crane or a swallow, and mourned as a doue. But the Spirit it selfe:* that is, the holy Ghost himselfe *maketh request for vs.* This is not to be vnderstood in that sence that Christ is said to *make request for vs*, verse 34. For Christ maketh request or intercession for the Saints by vertue of his merit; but the Spirit is said to make request for vs by causing and stirring vs vp to make request for our selues, as the holy Spirit is said to *crie Abba, Father, with sighes which*

cannot be expreſſed: that is, with ſuch ſighes and grones in our hearts as we are not able to vtter by ſpeech, ſuch as we know not how to expreſſe in words. Now then not to meddle with opening the verſe following till we come to the handling of it, thus conceiue we the meaning of the Apoſtle in this 26. verſe, as if he had ſaid.

And we who are true beleeuers and the children of God, haue not onely ſauing hope to ſuſtaine vs in the time of our afflictions; but in like manner the holy Spirit of God, euen the third perſon in Trinitie, he doth as it were ioyne hands with vs in bearing the croſſe: and we being infirme and weake, and not able to beare the burthen of the croſſe alone and of our ſelues, the holy Spirit of God is pleaſed as it were to ſtand at one end of the croſſe, and to helpe vs in the bearing of it, for we are then ignorant and know not what is fit for vs to aske in prayer at the hands of God, and in what manner to pray for it, but the holy Spirit of God himſelfe doth then cauſe vs to pray, and ſtirs vs vp to make requeſt for our ſelues, euen with ſuch ſighes and grones in our hearts as we are not able to vtter by ſpeech, and ſuch as we know not how to expreſſe by words.

Now firſt from this propoſition, *The Spirit helpeth our infirmities*: that is, we being infirme and weake, and not able to beare the burthen of the croſſe alone and of our ſelues, though we be true beleeuers and Gods children, the holy Spirit of God is pleaſed as it were to lend vs his helping hand, and as it were to ſtand at one end of the croſſe, and to helpe vs in the bearing of it: we may gather and conclude thus much.

Doct. 1. The beſt of Gods childrē are not able to ſtand by their owne ſtrength without ſhrinking & fainting in time of their triall and affliction.

That Gods children, euen the beſt of them, and ſuch as haue the greateſt meaſure of grace in them, are too weake and vnable of themſelues to beare the croſſe and afflictions they meete withall: euen the deareſt and chiefeſt of Gods children, ſuch as haue the greateſt meaſure of faith and grace, are not able to ſtand by their owne ſtrength, and of themſelues to hold out without ſhrinking and fainting in the time of triall, and in the time of trouble and affliction that is layed on them. And for the further confirming of this, we find that the beſt of Gods children being vnder the hand of God in

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some affliction, the Lord withdrawing his hand from them but a little, and they being left in some sort to themselues, they haue discouered their owne corruption and weakenesse, and they haue sometimes broken out into verie bitter complaints, as Psal.77.7.8.9. saith the Psalmist, *Will the Lord absent himselfe for euer? and will he shew no more fauour? Is his mercie cleane gone for euer? Doth his promise faile for euermore? Hath God forgotten to be mercifull? hath he shut vp his tender mercies in displeasure?* The Church likewise Isai. 59. 11. saith in the time of her affliction, *We roare all like Beares, and mourne like doues.* And thus it was with *Dauid*, he saith, in the time of his grieuous affliction, *He roared all the day*, Psal.32.3. And so Psal.38.8. saith he, *I roare for the very griefe of mine heart.* And how was holy *Iob* ouercarried with passion and perturbation in the time of his great affliction, the Lord withdrawing his hand a little from him, he discouered his weakenesse exceedingly, he cursed his day, Iob 3.1.2.3.4. &c: he brake out into maruellous vnbeseeming termes. To these we might adde the example of *Eliah*, 1. King.19.4. he desired death in the time of his affliction, *Take my soule, for I am no better then my fathers.* And of *Ionah*, he was exceeding impatient when he saw that the Lord spared the Ninenites, Chapter 4. 3. he said, *It was better for him to die then to liue*: and verse 9. he vttered a verie dangerous speech to the Lord, saying to him, *Dost thou well to be angrie for the gourd? Yea* (saith he) *I do well to be angrie vnto the death.* Thus haue the deare Saints of God being vnder the hand of God in affliction, discouered their corruption and weakenesse. And we may see it in daily experience, how pettish, how wayward and froward, and how impatient sometimes are the deare Saints and seruants of God in the time of their affliction: and that confirmes the truth of the point in hand, that the best of Gods children, and such as haue the greatest measure of grace in them, are too weake, and vnable of themselues to beare the crosses and afflictions they meete withall. And why,

Reason. The crosse of it selfe is an heauie burthen, it is *grieuous to the flesh*, Hebr.12.11. And though the crosse be sanctified to Gods

Gods children in the bloud of Christ, yet in it selfe it is part of Gods curse, and so it is intollerable, and no child of God is able to beare it, vnlesse the Lord put vnder his helping hand; and howsoeuer the Apostle cals it light, 2. Corinth. 4. 17. *Our light affliction which is but for a moment*: he speakes there comparatiuely, that in comparison of the weight of the glorie in heauen it is light, yet in it selfe it is heauie and indeed intollerable. And therefore no maruell though the best of Gods children, and such as haue the greatest measure of grace, be too weake and vnable of themselues to beare the crosse and afflictions they meete withall, and that they are not able to stand by their owne strength, and of themselues to hold out without shrinking and fainting in the time of triall, and in the time of trouble and affliction that is layed on them.

Vse 1. We must take heed we cast not our selues into any trouble or affliction needlesly, and that we presume not of our own strength for the bearing of the least affliction or triall.

And for the vse of this, first the consideration of this truth now deliuered, ought to teach euerie one of vs to take heed that we neither needlesly and without cause cast our selues into any trouble, affliction, or triall, when we may by good meanes auoid the same; nor yet that we presume on our owne strength for the bearing of the least affliction or triall. If we cast our selues into trouble and affliction needlesly we cannot comfort our selues in this, that the Lord will helpe, strengthen, and assist vs; we sinne against him in so doing, and being left to our selues, alas we must needs sinke vnder the burthen. And if we presume on our owne strength for the bearing of the least affliction or triall, we leane to a broken staffe, and we rest on that which wil deceiue vs. Though we haue a great measure of grace, yet we are weake and vnable of our selues to wrestle with the least affliction or triall, and to stand vnder it without fainting. *Peter* was too confident in himselfe, Mat. 26. 35. he said, *Though all should denie Christ, he would neuer do it, no, he would dye at his foote*: yet we know, the voice of a silly maide daunted him, and made him denie his maister. And therefore presume not on any strength of thy selfe for the bearing of the least affliction or triall, but when thou art in any affliction or trouble, seeke for helpe and strength from him

him who is able to yeeld thee helpe and ſtrength, euen from the Lord. And as a man vnder an heauie burthen feeling his ſtrength to faile him, and that he begins to ſinke vnder it, cries for helpe, and puts forth his hand to ſuch as are about him and neare to him, and cries, oh helpe, or I pray you lend me your hand, or the like: ſo do thou in time of thy affliction, thou art not able to ſtand vnder it by thine owne ſtrength, and of thy ſelfe to beare it, and therefore ſeeke to the Lord; crie to him, and ſtretch out thine hands towards heauen, and be earneſt with the Lord for helpe and ſtrength.

Vſe 2. Raſh cenſuring of ſuch as diſcouer much weakenes & much diſtemper in time of their afflictions, to be auoided.

And for a ſecond vſe: is it ſo that the beſt of Gods children, and ſuch as haue the greateſt meaſure of grace, are too weak and vnable of themſelues to beare the croſſe and afflictions they meete withall, and are not able to ſtand by their owne ſtrength, and to hold out of themſelues without fainting in the time of triall, and trouble, and affliction that is layed on them? Then learne we to take heed of raſh cenſuring of them in whom we diſcerne much weakeneſſe and much diſtemper in the time of their afflictions: if we condemne them as hypocrites, we may haply condemne *the generation of Gods children*, as *Dauid* ſpeakes, Pſal. 73. 15. Say not thou when thou ſeeſt one who hath giuen good teſtimonie of true grace in his heart, being vnder the hand of God in ſome great affliction, when, I ſay, thou ſeeſt ſuch an one diſcouer much weakeneſſe and much impatiencie, ſay not thou, if I had bene in his caſe I would neuer haue done ſo or ſo. Oh remember the beſt of Gods children are too weake and vnable of themſelues to beare the leaſt croſſe or affliction: yea thinke with thy ſelfe, when thou ſeeſt a child of God diſtempered in the time of ſome affliction he lyes vnder, that either his paines are exceeding great, or if thou wert in his caſe, and didſt endure what he endures, thou ſhouldſt be much more impatient, vnleſſe the Lord ſhould wonderfully ſtrengthen thee.

Vſe 3. Comfort to ſuch as are troubled becauſe of their

And for vſe of comfort, the truth now deliuered may miniſter comfort to ſuch poore ſoules as are troubled in regard of their diſtempers and miſdemeanours in the time of their grieuous afflictions. Indeed they are to be humbled for their miſ-

distempers & misdemeanours in time of their grieuous afflictions.

miscarriage, and for their impatiencie then discouered, but they are not thereupon to be altogether discouraged, they are to remember to their comfort, it hath bene no otherwise with them then it hath bene with the deareſt of the Saints of God in the like caſe.

In the next place from this propoſition, being vnderſtood as we haue opened it, we may eaſily ſee whence it is that Gods children are able to ſtand and to hold out without ſhrinking or fainting in the time of their afflictions, namely, from the helpe of the holy Spirit of God: and the next point hence offered is this.

Doct. 2. Gods children do with patience & comfort beare their afflictions, onely by the helpe & aſſiſtance of the holy Spirit of God.

That the holy Spirit of God doth helpe Gods children in the time of their troubles and afflictions, and as it were puts vnder his ſhoulder, and helpes them to beare the burthen of the croſſe; and by his helpe and powerfull aſſiſtance alone it is that Gods children do ſtand, and do hold out without ſhrinking and fainting in the time of triall, and in the the time of trouble and affliction that is layed on them: and that Gods children do with patience and with comfort beare any triall, any trouble, or any affliction they meete withall, it is onely by the helpe and aſſiſtance of the holy Spirit of God. And to this purpoſe is that of the Apoſtle, 2. Corinth. 4. 8. 9. ſaith he, ſpeaking of himſelfe and of other true beleeuers, *We are afflicted on euerie ſide, yet are we not in diſtreſſe: in pouertie, but not ouercome of pouertie: perſecuted, but not forſaken: caſt downe, but we periſh not*: and then he ſubioynes verſe 13. *Becauſe we haue the ſame Spirit of faith.* As if he had ſaid, It is by the helpe of the Spirit that we are able thus to ſtand, and thus to hold out without fainting in the time of our great afflictions. And Philip. 4. 12. 13. the Apoſtle ſaith, he *could be abaſed, he could endure hunger and want, yea he was able to do all things, not by any ſtrength in himſelfe, but through the helpe of Chriſt which ſtrengthened him.* And thus *Dauid* ſaith it was with him, Pſal. 3. he complaines in the beginning of the Pſalme, that *his aduerſaries were increaſed, and that many did riſe vp againſt him*; and he was in ſo great diſtreſſe, as that *many ſaid there was no helpe for him in God*: his caſe ſeemed to be helpleſſe and hopeleſſe,

2. Cor. 4. 8. 9.

2. Cor. 4. verſe 13.

Philip. 4. 12. 13.

Pſal. 3. 1. 2.

yet

yet then he saith verse the 5. *He layd himselfe downe and slept, and rose vp againe, for the Lord sustained him:* the Lord by his power and strength from aboue vpheld him. And it were easie to shew it by instance in many other examples, that the holy Spirit of God doth helpe Gods children in the time of their troubles and afflictions, and that by his helpe and powerfull assistance alone, it is that they do stand, and do hold out without shrinking and fainting in the time of their trials, and in the time of their troubles and afflictions, and that they beare them with patience and with comfort. For why,

Reason 1. The holy Spirit of God is not onely strong and powerfull, yea infinite in power, and most able to helpe Gods children in their trials and afflictions, but he is also willing so to do, yea it is his proper office to helpe and to comfort Gods children in their distresses; he is the comforter promised to them, *To be their comforter, and to abide with them for euer* as their comforter Ioh. 14. 16. and he will not be wanting to do his office. And howsoeuer it may be said, that God the Father is *the God of patience and consolation*, Rom. 15. 5. And as the Apostle saith, 2. Cor. 1. 3. 4. *He is the God of all comfort, who comforteth Gods children in all their tribulations*; and so not the proper office of the holy Spirit of God, to helpe and to comfort Gods children in their troubles and distresses. It is true indeed, *God the Father* doth doth helpe and comfort his children in their afflictions, *Christ* also doth helpe and comfort them, and the *holy Ghost* likewise doth helpe and comfort them: and the helpe and comfort in their afflictions is a worke of the whole *Trinitie*, for all externall workes of the *Trinitie* are vndiuided: yet we must know, that for the order and manner of that helpe and comfort that comes from God to his children in their afflictions, thus it is: God the Father is the fountaine of that helpe and comfort, and that helpe and comfort is vouchsafed to Gods children in and through Christ, and in him is the dispensation of that helpe and comfort, and that by the vertue and power of the holy Ghost: and so it is the proper office of the holy Spirit of God, by his vertue,

Ioh. 14. 16.

Rom. 15. 5.
2. Cor. 1. 3. 4.

Obiect.
Answ.

vertue, power and efficacie of working, to helpe and to comfort Gods children in their afflictions.

Reason 2. Againe, though Gods children haue in them a great measure of sauing grace, and of sauing faith, and of sauing hope, yet that grace is but weake, and it is not able to support and to vphold them, vnlesse it selfe be continually supported and strengthened by the actuall power of God, euen by the working power of his holy Spirit. And therefore doubtlesse on these grounds it followes vndeniably, that the holy Spirit of God doth helpe Gods children in the time of their troubles and afflictions, and by his helpe and powerfull assistance alone, it is that they do stand, and do hold out without shrinking and fainting in the time of their trials, and in the time of their afflictions, and that they beare them with patience and with comfort.

Vse 1. A fooliſh conceit of the Papiſts met withall. And for the vse, I might bend the force of this truth against that fooliſh conceit of the Papists, who thinke that in the time of trouble they are made able to stand and to hold out without fainting by the helpe of Saints departed, as by the helpe of the virgine *Marie*, of Saint *Peter*, and such like: an idle and a fillie conceit; the naming of it is a sufficient confutation of it.

Vse 2. We are not to be too diffident and too diſtruſtfull of our ſtanding in time of affliction. And for the vse to our selues; on the ground of truth now deliuered, we are in the first place to learne this lesson, that as we are not to presume on any strength in our selues for the bearing of the least affliction or triall: so we are not to be too diffident and too distrustfull of our standing in the time of triall, and in the time of affliction; we are not to cast needlesse doubts aforehand, and to say, alas I find my selfe weake and vnable to wrestle with the least affliction, and how then shall I be able to hold out if the Lord should bring me into some great triall, the firie triall, or the like? Reason not thus with thy selfe, but consider ẏ though thou art weake and vnable of thy selfe to beare the least affliction and triall, yet thou being a child of God, thou shalt haue the holy Spirit of God helping thee to beare the burthen in the time of thy affliction, and he is a strong helper, his power is infinite, and it is

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not the ſtrength of any affliction being but finite, that can match his power, he is able to make thee ſtand and to hold out in the greateſt brunt; and therefore faſten not thine eye ſo much on thine owne weakneſſe as on the mightie power of the holy Spirit of God, and conſider not what thou in thy ſelfe, or of thy ſelfe canſt ſuffer or endure, but what the holy Spirit of God is able to make thee to ſuffer and to endure: and thereupon thou mayeſt ſay with the Apoſtle, 2. Cor. 12. 10. *When I am weake, then am I ſtrong*, though in my ſelfe I be weake, and vnable to beare the leaſt triall or affliction, yet I am able to beare the greateſt triall the Lord ſhall bring me to, through the power of the holy Spirit of God ſtrengthening me. *Indeed thou being a child of God, thou muſt looke for trials, yea the more deare thou art to the Lord, and the greater meaſure of grace thou haſt receiued, the greater trials muſt thou looke for*: and therefore take thou heed thou grieue not the holy Spirit of God, by whom thou art to be helped in the time of triall. If thou by any ſinne of thine cauſe the holy Spirit of God to withdraw himſelfe, and to depart from thee, then in the time of triall thou ſhalt be *as weake as other men*, as *Sampſon* ſaid of himſelfe, Iudg. 16. 17. and as he found it by wofull experience, though he were a deare Saint and ſeruant of God. Therefore labour thou to keepe the holy Spirit of God with thee, prouoke him not by any knowne ſinne of thine, but giue him good entertainment, by cheriſhing his good motions in thine heart, by holy thoughts, and holy meditations, by gracious ſpeeches, by exerciſing thy ſelfe carefully in the word of God, and in all good duties; and then doubtleſſe, though thou art weake and vnable of thy ſelfe to beare the leaſt triall or affliction, yet the holy Spirit of God will helpe thee in the time of thy trouble and affliction, and by his helpe and powerfull aſſiſtance alone, thou ſhalt be able to ſtand, and to hold out without fainting in the time of thy greateſt trials and troubles, and to beare them with patience and much comfort.

Note.

Againe, for further vſe: Is it ſo that the holy Spirit of God doth helpe Gods children in the time of trials, troubles, and afflicti-

Vſe 3. To Gods Spirit alone be-

longeth the praise of that ease, comfort, refreshing & strength, which we find in time of affliction.

afflictions, and that by his helpe and powerfull assistance alone, it is that they do stand and do hold out without fainting in the time of their trials and afflictions? Then learne we, if so be we find ease, comfort, and refreshing in the time of affliction, and strength to beare it with patience and with comfort, to giue the praise of that ease, comfort, and strength where it ought to be giuen; euen to the helpe and powerfull assistance of the holy Spirit of God alone, and blesse him for it. Say not thou when thou findest ease, comfort, and strength in the time of affliction or deliuerance out of it, I rubd out, I pluckt vp a good heart, or the like. No, no, giue the praise of that ease, comfort, and strength, and deliuerance, to whom it belongs, euen to the holy Spirit of God, and let him haue all the glorie for it. And when thou seest any child of God maruellous patient, and exceeding comfortable vnder some great and grieuous affliction, acknowledge therein the speciall worke and power of the holy Spirit of God: for indeed it is not vouchsafed to all the Saints and seruants of God to be so patient and so chearefull vnder afflictions, the Lord sometimes for good causes, best knowne to his holy Maiestie, withdrawes his helping hand a little from his deerest children in the time of their afflictions, and therefore when we see any child of God exceeding patient and comfortable vnder affliction, we are herein to acknowledge the good hand of God, and the speciall worke of his holy Spirit, and to giue him the glorie for the same.

Note we further, the Apostle saith, *Likewise the Spirit also helpeth our infirmities*: as if he had said, we that are true beleeuers, haue not onely sauing hope to sustaine vs in the time of our afflictions, but, in like sort or in like manner, the holy Spirit of God to helpe vs: whence we may gather.

Doct. 8. The patience of Gods children is true, sound and comfortable patience.

That Gods children being patient vnder the crosse, they are truly patient, and their patience is true, sound and comfortable patience. For why,

True patience is a fruite of sauing faith, and of sauing hope: the Apostle ioynes them together, 2. Thes. 1. 4. *We reioyce because of your patience, and faith in all your persecutions and tribulations*

bulations that ye ſuffer. And true patience is the gift of God, and the worke of his holy Spirit, Philip. 1. 29. *To you it is giuen, not onely to beleeue in Chriſt, but alſo to ſuffer for his ſake.* Now Gods children haue both ſauing hope to ſuſtaine them in their afflictions, and they haue alſo the holy Spirit of God to helpe them in bearing the croſſe: and therefore doubtleſſe they being patient vnder the croſſe, their patience is true, ſound, and comfortable patience.

Vſe. Difference betweene the patience of Gods children and the patience which wicked men ſeeme to haue.

And this puts a manifeſt difference betweene Gods children and the wicked in the time of diſtreſſe. Though the wicked may ſometimes ſeeme to be patient in the time of diſtreſſe, yet indeed in them it is no true patience, but onely a miſerable hardneſſe and ſtupiditie in them, and they are like blocks or ſtones, as it is ſaid of *Nabal*, 1. Sam. 25. 37. when his wife *Abigail* told him what was like to haue come to him from *Dauid*, *His heart died within him, and he was like a ſtone.* So indeed it is with the wicked, when the hand of God is heauie on them (as one ſaith well) they are then either like barking dogs or as ſenſleſſe ſtones: they cannot beare the paines and pangs of death patiently: ſtoutly they may, and may ſeeme to be vnapalled being hardened in their hearts, which is an heauie iudgement of God on them, being then inſenſible of Gods hand when they ſhould be moſt ſenſible of it, and be humbled vnder it, and ſo they beare not the hand of God patiently, and indeed they cannot. And therefore if thou whoſoeuer thou art, wouldeſt haue true patience in the time of affliction, neuer reſt till thou find that thou haſt ſauing hope in thee, and then doubtleſſe thou ſhalt not onely haue that ſauing hope to ſuſtaine thee in the time of thy affliction, but thou ſhalt haue the holy Spirit of God in like ſort to helpe thee to beare the croſſe: and then thou being patient, thy patience will be true, ſound, and comfortable patience.

Come we now to the ſecond generall thing layd before vs in this 26. verſe, and that is (as I told you) a declaration how the Spirit helpeth our infirmities, namely, by the grace of prayer, by teaching and enabling vs to pray; which the Apoſtle amplifieth, firſt by our ignorance and inabilitie to pray,

that we know not how to pray as we ought.

Secondly, by making knowne to vs that the Spirit doth helpe our infirmities by the grace of prayer, in that he maketh requeſt for vs, and that with ſighes which cannot be expreſſed. Now from the generall here layd before vs, that the Spirit helpeth our infirmities by the grace of prayer, by teaching and enabling vs to pray, we are giuen to vnderſtand thus much.

Doct. 4. The grace of prayer is a ſpecial means whereby Gods Spirit enableth Gods children to hold out without fainting in time of their trials & afflictions.

That the grace of prayer is a ſpeciall meanes by which the holy Spirit of God helpeth Gods children in the time of their troubles and afflictions. The holy Spirit of God doth helpe & powerfully aſſiſt Gods children, and makes them able to ſtand and to hold out without ſhrinking and without fainting in the time of their trials and afflictions, by enabling them to pray, euen by making them able to ſend vp the prayer of faith to God, as a ſpeciall meanes of ſtrength, and of ſupport, and of comfort to them. And hence it is that the Apoſtle, Iam. 5. 13. he ſends the afflicted to prayer, as to a ſpeciall refuge. *Is any man among you* (ſaith he) *afflicted, let him pray:* as if he had ſaid, I can aduiſe him no better then to betake himſelfe to prayer. And if any that is afflicted be enabled by the Spirit of God, to ſend vp to God the prayer of faith, doubtleſſe he ſhall find that a ſpeciall meanes of ſtrength, and of ſupport, and of comfort to him. We find that the holy Spirit of God hath from time to time ſtirred vp the Saints & ſeruants of God in the time of their troubles and afflictions, to ſeeke to God by prayer, and hath thereby as by a ſpeciall meanes helped and ſupported them, and made them able to ſtand, and to hold out without ſhrinking, and without fainting. Thus it was with *Moſes* when he was in great diſtreſſe at the red ſea, Exod. 14. The people murmured againſt him, and reproched him very wickedly, verſe 11. 12. and no doubt the good man was much perplexed, yet then the holy Spirit of God enabled him, both to cheare vp the people, and alſo to be earneſt with God in prayer, as it appeareth verſe 15. The Lord ſaith to him, *Wherefore cryeſt thou vnto me?* And thereby was he ſtrengthened, and ſupported, and made able to ſtand,

Exod. 14. 11. 12.

and

and to hold out without ſhrinking, and without fainting vnder his great affliction. And thus when good king *Ezekiah* was in great trouble and diſtreſſe, *Sanacherib* ſending a great hoaſt againſt him, and ſending a railing and blaſpheming letter to him, the holy Spirit of God then made him able to ſend vp the prayer of faith to the Lord, and that was a ſpeciall meanes of ſtrength, and of ſupport and comfort to him, 2. King. 19.14.15. &c. And ſo it was with good King *Iehoſaphat*, 2. Chron. 20. A great multitude of enemies coming againſt him, yea ſo great a multitude as he ſaith verſe 12. *That he and his people knew not what to do*, or which way to turne themſelues; yet in that amazement did the holy Spirit of God make him able to ſend vp an excellent prayer to God, as we may reade verſe 6,7,8,9,10,11,12. and thereby was he wonderfully ſtrengthened and ſupported. We might adde to theſe many other examples, all clearing and confirming this truth, that the grace of prayer is a ſpeciall meanes by which the holy Spirit of God helpeth Gods children, and maketh them able to ſtand; and to hold out without ſhrinking, and without fainting in the time of their troubles and afflictions. And the reaſons of it are theſe.

Reaſon 1. First, prayer as a meanes, not as a meritorious cauſe, or by any merit or worthineſſe in it ſelfe, but by faith in the promiſe of God, as a meanes, I ſay, it obtaines remiſſion of ſinnes, and as a meanes it ſanctifieth the hand of God to his children, for all things are *ſanctified to them by the word and prayer.* 1. Tim. 4.5.

Reaſon 2. Secondly, prayer giues ſtrength to faith, to hope, and to the other graces of Gods Spirit in Gods children, and it is not poſſible that ſuch of Gods children as are frequent in prayer ſhould be weake in faith and in other graces of the Spirit of God: and therefore doubtleſſe the grace of prayer is a ſpeciall meanes by which the holy Spirit of God helpeth Gods children, and makes them able to ſtand, and to hold out without ſhrinking, and without fainting in the time of their troubles and afflictions.

Vſe. And for the vſe: I might on the ground of truth now deli-

Great comfort to such as find themselues made able to pray as they ought in time of trouble and affliction.

uered, stand to shew the excellencie of the grace of prayer, as that the holy Spirit of God is pleased to vse it as his hand reached out to Gods children to helpe them, and to support them in the time of their afflictions and troubles: but I passe by that, and for the vse of it. Is it so that the grace of prayer is a speciall meanes, and as the hand of the holy Spirit of God by which he helpes Gods children in the time of their troubles and afflictions? Surely then there is matter of great comfort for thee whosoeuer thou art, that findest thy selfe stirred vp, & made able by the holy Spirit of God, to pray, and to send vp to God the prayer of faith in the time of thy trouble, and in the time of thy affliction; thou mayst thereby assure thy selfe, that the holy Spirit of God is reaching out his helping hand to thee, and as it were, putting vnder his shoulder, and ioyning hands with thee in bearing the burthen of that crosse, and of that affliction whatsoeuer it be, that lyeth on thee, and that thou shalt not shrinke vnder that burthen. If then thou find that it is not with thee after the manner of the wicked, who being vnder the hand of God in some distresse, either seeke to helpe themselues by shifts, and by vnlawfull meanes, or are stirred vp by that spirit that is in them, to seeke helpe and ease by carnall meanes, by play, by merrie companie, by going to tauernes, and such like, as *Saul* did by musicke when the Spirit of the Lord was departed from him, and an euill spirit possessed him, 1. Sam. 16. 17. I say, if thou find that it is not thus with thee, but thou being vnder the hand of God in some affliction, howsoeuer thou art carefull to vse all outward lawfull meanes of ease, of helpe, and of comfort, yet thou art most carefull to seeke to God by prayer, and thou art stirred vp in a speciall sort, to send vp to God the prayer of faith: comfort thy selfe, thou hast then the helping hand of the Spirit of God reached out to thee, and ioyning with thee in bearing the burthen, and assuredly thou shalt not shrinke vnder it. *And as one saith in the case of temptation to sinne, when thou art tempted to any sinne, pray against that sinne, and sinne if thou canst*: so I dare boldly say to thee, send vp to God the prayer of faith in the time of thy affliction,

Note.

fliction, and then ſinke and vtterly faile vnder it if thou canſt. Thou wilt ſay, I feele my ſelfe in the time of affliction ſo oppreſſed and ſo ouerwhelmed, as I cannot pray, I cannot lift vp my ſoule to God in prayer. Doſt thou deſire it? canſt thou mourne? canſt thou draw neare to God in ſighing and groning? Cheere vp thy ſelfe, euen therein thou haſt the ſtrength and the powerfull hand of the holy Spirit of God ioyning with thee, and helping thee to beare the burthen; for ſo it followes in this verſe. And howſoeuer it ſhall pleaſe the Lord to deale with thee, aſſure thy ſelfe thou ſhalt not be altogether ouercome of that affliction, nor vtterly faint vnder it, thou haſt the mightie hand of the holy Spirit of God to vphold thee: thinke on that to thy comfort.

Come we now to ſtand on the Apoſtles declaration, how the Spirit of Cod helpeth our infirmities, more particularly: and firſt of his amplification of it, by our ignorance and inabilitie to pray, *For we know not what to pray as we ought*, ſaith the Apoſtle: that is, (as we ſhewed) we being vnder the hand of God in affliction, are many times as it were at our wits end, and we know not what is fit for vs to aske in prayer at the hands of God, and in what manner to pray for it.

Doct. 5. The beſt of Gods childrē are manie times to ſeek, and of themſelues know not how to pray as they ought in time of their great afflictions.

Now the point hence offered is this: That the beſt of Gods children in their afflictions, their afflictions being great and grieuous, are many times to ſeeke, and of themſelues they know not how to go to God in prayer as they ought, and they are ignorant what is good for them to aske in prayer at the hands of God, in reſpect of their preſent ſtate and condition. See the truth of this in one or two examples. Iob 6. 8. 9. we finde that holy *Iob* being vnder the hand of God in great affliction, he was ſo farre to ſeeke touching prayer, and what was good for him to aske in prayer at the hands of God, as he brake out into a ſtrange petition, *Oh* (ſaith he) *that I might haue my deſire, and that God would grant me the thing that I long for!* that is, *That God would deſtroy me, that he would let his hand go and cut me off!* The good king *Hezechiah* ſaith it was ſo with him in the time of his ſickneſſe, that *he chattered like a crane or a ſwallow*, Iſai. 38. 14. he

vttered broken petitions, and he was to seeke how to pray to God as he ought. And thus it hath bene with many other Saints of God, and is many times with the deareſt of Gods children, in their afflictions being great and grieuous: and why.

Reaſon 1. The minds of Gods children are then for the moſt part ſo oppreſſed and ſo perplexed, and they haue ſuch a feeling of their preſent paines and grieuances, as their hearts are altogether vnmeete to call on God, and their tongues altogether vnfit to vtter a word; and Satan being an vtter enemie to prayer, he then takes aduantage of their weakeneſſe, and caſts into their minds and hearts many doubts and feares, to diſturbe them and to keepe them from praying to God.

Reaſon. 2. And againe, Gods children in their greateſt afflictions do many times thinke and take that to be good for them, which the Lord in his wiſdome and fatherly care ouer them knowes not to be good for the preſent. *Paul* thought the remouall of the pricke in the fleſh had bene good for him, and he prayed for the remouall of it, 2. Corinth. 12. 8. but the Lord anſwered verſe 9. *My grace is ſufficient for thee; for my power is made perfect through weakeneſſe*: he made it knowne it was not good for him at that time to haue it remoued. And therefore doubtleſſe the beſt of Gods children, in their afflictions, being great, are many times to ſeeke, and of themſelues they know not how to go to God in prayer as they ought, and they are ignorant what is good for them to aske in prayer at the hands of God, in reſpect of their preſent ſtate and condition.

Vſe 1. The follie of men diſcouered, who liue in the continuall practiſe of ſinne, and yet thinke to find it eaſie for them to go to God in

Oh then (for vſe) what a madneſſe is it in thoſe men or women, who thinke though now they go on in a wicked and damnable courſe of ſinne, adding ſinne to ſin, they are drunkards, they are moſt vicious and vile perſons, and they go on with an high hand in the practiſe of ſinne; yet when ſickneſſe comes, and they draw neare to their death, then they will go to God by prayer, then they will call on God, and crie to God for mercie, and all ſhall be well. Poore ſoules, they are wonderfully beſotted and blinded by the diuell. Are the beſt

of

of Gods children, being vnder the hand of God in some great affliction, many times to seeke how to go to God in prayer, and dost thou that art a wicked and graceleſſe wretch, and haſt no acquaintance with the grace of prayer in the time of thy health and ſtrength, doſt thou thinke that when thou ſhalt come to lye on thy ſicke bed, and the hand of God ſhall be heauie on thee, that then thou ſhalt finde it an eaſie matter for thee to go to God by prayer, and an eaſie thing for thee then to call and crie to God for mercie? Poore ſoule, if thou ſo thinke, the diuell blinds thee exceedingly: and conſider with thy ſelfe, thou maiſt be cut off ſuddenly in thy ſinne, as we ſee ſometimes in wofull experience, that wicked perſons are ouertaken by the hand of God, and cut off in the verie act of their ſinne; or if thou come to lye on thy ſicke bed, yet the Lord may take away thy vnderſtanding, thy memory, and may depriue thee of thy ſenſes; or if thou haue thy vnderſtanding, memorie, and ſenſes continued to thee, yet the Lord may iuſtly ſtrike thee with ſuch horrour of conſcience, and with ſuch a fearefull expectation of his wrath deſerued by thy ſins, as thou ſhalt not be able to lift vp thy face, nor once dare to open thy mouth in prayer to God: and therefore do not ſo deceiue thine owne poore ſoule.

praier in their great diſtreſſes.

Againe, the ground of truth now deliuered, may cheere vp euerie poore child of God, who finds himſelfe in the time of his great affliction to ſeeke, and that he knowes not how to go to God in prayer as he ought, and he complaines of it, and ſaith, Oh I cannot pray as I was wont. Well conſider, doth thy preſent paine or grieuance ſo oppreſſe thee, as thou canſt not lift vp thine heart nor open thy mouth to God in prayer? conſider this to thy comfort, it is no otherwiſe with thee then it hath bene, and is many times, with the deareſt of Gods children: and thou hauing had the grace and gift of prayer in the time of thy health and ſtrength, and now being weake and vnable to performe that dutie, yet willing and deſirous to performe it, the Lord will accept thy will for the deed. And know further to thy comfort, that thou haſt the helpe and benefit of many thouſands of the Saints and ſeruants

Vſe 2. Comfort to Gods poore children who find themſelues vnable to pray in time of their great afflictions, & complaine of it.

uants of God, thou haſt part in the prayers of all the Saints that liue on the face of the earth; thou haſt prayed for others in the time of thy health and ſtrength, and now others pray for thee, and thou haſt the benefit and comfort of their prayers: and that may be matter of great comfort to thee.

Come we now to the ſecond amplification of the Apoſtles declaration: how the Spirit helpeth our infirmities, in theſe words, *But the Spirit it ſelfe maketh requeſt for vs with ſighes which cannot be expreſſed.* Where the Apoſtle makes knowne, that the Spirit helpeth our infirmities in making requeſt for vs, with the manner how, namely, with ſighes which cannot be expreſſed. The words we haue formerly opened, and ſhewed the meaning of them to be this, That the holy Spirit of God himſelfe doth cauſe vs and make vs able to make requeſt to God for our ſelues, with ſuch ſighes and grones in our hearts as we are not able to vtter by ſpeech, and to make knowne by words. Now in that the Apoſtle ſaith, *We know not what to pray as we ought, but the Spirit it ſelfe maketh requeſt for vs with ſighes which cannot be expreſſed*: I might ſtand to ſhew, that abilitie to pray is not of our ſelues, but onely from the helpe of the holy Spirit of God, but that is too generall. To keepe to the purpoſe of the Apoſtle, which is to ſhew how it is with Gods children in the caſe of affliction, the point hence offered in the firſt place is rather this.

Doct. 6. When Gods children are in ſuch deepe diſtreſſe as of themſelues they are to ſeeke how to go to God in prayer, then doth the holy Spirit of God enable them at the leaſt to ſigh & grone to God.

That when Gods children are plonged into ſuch deepe diſtreſſe, and vnder the hand of God in ſuch great affliction, as of themſelues they are to ſeeke how to go to God in prayer, and they cannot open their mouthes to vtter words of prayer to God, yet euen then doth the holy Spirit of God make them able in ſome ſort to ſeeke to the Lord, and then doth the holy Spirit of God enable them at leaſt to ſigh and to grone to God. We find that thus it was with the people of God being in the bondage of Egypt, the text ſaith, Exod. 2. 23. *they ſighed for the bondage, and cryed*, and their ſighing and cryiug was to the Lord; for ſo it followes, *Their crie for the bondage came vnto God, and God heard their moane, and remembred*

membred his couenant with Abraham, Izhak, & Iaacob. Yea the Lord saith, Exod. 3.7. *I haue surely seene the trouble of my people which are in Egypt, & haue heard their crie, because of their task-maisters, and I know their sorrowes.* And this is againe remembred by *Stephen*, Act. 7. 34. *I haue seene, I haue seene the affliction of my people which is in Egypt, and I haue heard their groning:* implying thereby, that when they were able to do no more, yet the holy Spirit of God made them able to sigh and to grone to God.

Reason.

And indeed the holy Spirit of God once vouchsafed to Gods children, he neuer altogether forsakes them, but euen when Gods children thinke they haue lost the good Spirit of God, then hath he a secret working in them, and then doth he by his secret working and power vphold them. And so when they are plonged into such distresse, and are in such great afflictions as they are to seeke how to go to God in prayer, and they cannot open their mouthes to vtter words to God, then doth the holy Spirit of God secretly worke in them, and enable them in some sort to seeke to the Lord, and at least to sigh and grone to God.

Vse.

A difference betweene Gods childrē & carnal persons in time of great distresse, discouered.

And this for vse, puts downe a difference betweene Gods children and carnall persons in the time of great distresse. Though Gods children be in so great distresse as they are to seeke how to go to God in prayer, and they cannot open their mouthes to God in the words of prayer; yet then they are not altogether destitute of helpe, they haue then the holy Spirit of God by his secret worke enabling them to sigh and to grone to the Lord: but it is not so, neither can it be so with carnall persons. Howsoeuer a carnall person may and doth sometimes vnder some great distresse sigh and grone, and weepe and howle, yet his sighing and groning comes not from the secret worke of the holy Spirit of God enabling him so to do, he is altogether voide of the Spirit of God, and his sighing and groning is onely a worke of nature. A bruite beast many times grones vnder the burthen that lyes on it, out of a sense and feeling of the weight of it: and so is it with carnall persons, their sighing and their groning in the time of

of great distresse, it comes onely from the worke of nature, and not from the secret worke of the holy Spirit of God, as it doth in Gods children.

Quest. If any aske: how shall I know that my sighing and my groning in the time of my great distresse comes from the secret worke of the holy Spirit of God, and is not onely a worke of nature in me, that I may take comfort in it?

Answ. I answer. Thou shalt know it by these two things.

Two things by which we may know that our sighing and groning in time of great distresse comes frō the roote of Gods Spirit.

First, if so be thy sighing and thy groning come not onely out of thy present paine and grieuance, but also out of a true sense and feeling of thy sinnes, and out of a true sorrow for thy sinnes.

And againe, secondly, if so be thou find that in thy sighing and thy groning thou draweſt neare to God, desiring from him pardon of thy sinnes, and from him ease, comfort, and refreshing. By these two things trie thy sighing and thy groning in the time of thy great distresse: and if thou finde that then thy sighing and thy groning is not onely a worke of nature coming out of thy present paine and grieuance, but also out of a true sense and feeling of thy sinnes, and out of a true sorrow for thy sinnes, and that in thy sighing and thy groning thou draweſt neare to God, comfort thy selfe, that sighing and that groning of thine is from the secret worke of the holy Spirit of God in thee, and there is matter of great comfort in it.

Now further, in that the Apostle saith, *The Spirit it selfe maketh requeſt for vs*: that is, he enableth vs to make requeſt to God for our selues, and then subioynes, *with sighes which cannot be expreſſed*: that is, with such sighes and grones as we are not able to vtter by speech, and to expresse by words: we may easily gather thus much.

Doct. 7. The verie sighes and grones of Gods childrē in their great afflictions are effectuall prayers to God.

That the verie sighes and grones of the hearts of Gods children in the time of their great troubles and distresses, are effectuall prayers to God. When the spirits of Gods children are so daunted and so ouerwhelmed in the time of their afflictions and trials, as they are not able to vtter a word to God in prayer, then are the verie sighes, and sobs, and grones

of

of their hearts, lowd and ſtrong cries in the eares of the Lord. And thus ſpeakes the Lord expreſly, Exod. 14.15. *Wherefore cryeſt thou*, ſaith the Lord to *Moſes*, when *Moſes* ſpake neuer a word, but onely prayed to the Lord in his heart, and the ſecret lifting vp of his heart and inward grones of it were lowd cries in the eares of the Lord. 1.Sam.1.13. it is ſaid, that *Hannah ſpake in her heart, her lips did moue onely, but her voice was not heard:* and yet ſhe ſaith verſe 15. that *ſhe had powred out her ſoule before the Lord*: ſhe made a verie effectuall prayer to the Lord. Iſai. 38.14. *Hezechiah* ſaith, that in the time of his great ſickneſſe his prayer was *like the mourning of a doue:* and yet was that prayer of his verie effectuall and preuailed with the Lord. And we reade Pſal.10.17. that *the Lord heares the deſire of the poore.* And againe, Pſal. 145.19. that *he will fulfill the deſire of them that feare him: he alſo will heare their crie, and will ſaue them.* Euen the verie deſires, and the verie ſighes and grones of the hearts of the poore Saints and ſeruants of God in their afflictions, they being not able to open their mouthes to God, are effectuall prayers to God, and are accepted of the Lord: for why,

Reaſon.

True prayer pleaſing to God, is not lip-labour, but the labour of the heart, and it is not vttering of the words of praier, though with a lowd voice and with great eloquence that the Lord likes of; indeed it is but meere babling and formall, vnleſſe it come from a feeling heart: and prayer is not to be meaſured either by the number of words, or by the fineneſſe of them, but by the earneſt deſire of the heart, and by the ſighes and grones of the heart. Therefore doubtleſſe the verie ſighes and grones of the hearts of Gods children in the time of their great troubles and trials, they being then not able to vtter the words of prayer, are effectuall prayers to God, and are lowd and ſtrong cries in the eares of the Lord.

Vſe.

A ſweete cõfort to Gods children in time of their greateſt afflictions.

And this for the vſe, affoords matter of ſingular comfort to all Gods children; it may cheere them vp in the time of their greateſt trials and afflictions. What though it be ſo that a child of God be in the hands of cruell perſecutors and tyrants, and they deale moſt hardly with him, and lay loade of torments

torments and tortures on him, yea ſo preſſe him downe as he is not able to vtter a word, yet they cannot hinder him from hauing acceſſe to the Lord, he can ſigh and grone to the Lord: yea the more weight of torments they lay on him, the more doth his ſighes and grones increaſe ſo long as there is life in his bodie. And ſuppoſe they cut his tongue out of his head, yet his heart can ſtill ſigh and grone to the Lord, and his ſighes and grones are lowd and ſtrong cries in the eares of the Lord. And be it ſo that a child of God lyes on his bed of ſickneſſe, and is ſo weake as his ſpeech failes him, or is ſo full of paine as that the bitterneſſe of his paines doth ſwallow vp his words, and he is not able to vtter a word in prayer to God, yet let him conſider, that if he do but ſigh and grone to the Lord, his verie ſighes and grones are effectuall prayers and lowd cryes in the eares of the Lord, and do moue the Lord to much pitie and compaſſion towards him. Yea know to thy comfort, thou that art a child of God, thou being vnder the hand of God in ſickneſſe, and ſo weakened in thy bodie, or ſo oppreſſed with paine, as thou art not able to vtter a word in prayer to God, yet thou ſighing and groning to the Lord, thy ſighes and grones do make as it were the holy bowels of the Lord to earne within him, as the Lord himſelfe ſpeakes, Ier. 31. 20. and the Lord hath then a moſt tender and fatherly reſpect to thee. We know that a tender hearted father looking on his ſicke child, his child being an infant not able to tell where the paine lyes, nor to aske the things that it would haue and wants, but lyes panting and groning, and looking on the father with waterie eyes, oh it makes the fathers bowels earne within him exceedingly, and it doubles his pittie and compaſſion towards his child. Much more is it ſo with the Lord, he is the Father of mercie, and the God of all pitie and compaſſion; and he looking on his poore child ſo weakened in bodie, or ſo oppreſſed with paine, as he is not able to expreſſe and to make knowne by words, but lyes ſighing and groning vnder the burthen, doubtleſſe his holy bowels are then much more enlarged towards his child, and he is then much more moued with pitie and compaſſion towards his child,

child, then any earthly father, though he be of moſt tender bowels, can be towards his child. And that may yeeld matter of ſweet comfort to euery poore child of God, when he is vnder the hand of God in ſo great affliction as he is not able to ſpeake, but his tongue cleaues to the roofe of his mouth, and his words are ſwallowed vp; yet he ſighing and groning to the Lord, his very ſighes and grones are loud and ſtrong cries in the eares of the Lord: and the conſideration of that may miniſter matter of ſingular comfort to him. Yet let none abuſe this ground of comfort, to make him ſluggiſh, and to make him reſt onely in the wiſhes and deſires of his heart, and to thinke that a mentall prayer is ſufficient at all times, and to pleade as ſome graceleſſe perſons do, that though he open not his mouth to God, but goes to his meate and to his bed like a beaſt, yet he prayes to God in his heart, and he can pray to God in his bed halfe awake and halfe aſleepe. If any ſo gather from this ground of comfort, he ſauours it not to his comfort and ſaluation, but to his hurt and damnation. Remember we this, that then are the deſires of the heart and the ſighes and grones of a child of God, effectuall prayers to God and accepted of the Lord, when through the greatneſſe of the affliction, and the bitterneſſe of the paine, his mouth is not able to vtter a word in prayer to God: then are the ſighes, and ſobs, & gronings of the heart of a child of God, loud cries in the eares of the Lord. That is to be thought on for the comfort of euery poore child of God, onely then when he is vnder the hand of God in ſome grieuous affliction, and cannot open his mouth to vtter the words of prayer to the Lord. Come we now to the 37. verſe.

A neceſſarie caueat.

VERSE 27.

But he that ſearcheth the hearts knoweth what is the meaning of the ſpirit: for he maketh requeſt for the Saints according to the will of God.

IN this verſe (as heretofore I haue ſhewed) is layd before vs the fruite and ſucceſſe of thoſe prayers and ſighes that are ſent forth by the helpe of the Spirit, as namely: That they are knowne and accepted of the Lord, whom the Apoſtle deſcribeth by his ſpeciall propertie, that *he is the ſearcher of hearts: But he that ſearcheth the hearts, knoweth what is the meaning of the Spirit.* Then he further proues, that thoſe prayers and ſighes are knowne and accepted of the Lord, becauſe they are the prayers of the Saints, who are deare to the Lord, and becauſe alſo they are framed according to God, or according to the will of God: *For he maketh requeſt for the Saints according to the will of God.* And thus we haue formerly layd forth the generall matter of this verſe; let vs now examine the words of it, touching the ſence and meaning of them.

Interpretation.

But he that ſearcheth the hearts. Theſe words are a deſcription of God, that he is the *ſearcher of the hearts*, and they containe the cauſe of that which followeth, that he knowes the meaning of the Spirit, becauſe he ſearcheth the hearts. Now God is ſaid to ſearch the hearts by way of ſimilitude, ſpoken after the manner of men, who vſe to ſearch out things which they deſire to know exactly and perfectly: and ſo God is ſaid to ſearch the hearts, not that he need to ſearch them that he may know them, for he knoweth them moſt perfectly; and becauſe he knowes them moſt perfectly, euen as exactly and perfectly, yea more exactly and perfectly then men do things they haue ſearched out moſt diligently and moſt narrowly, he is ſaid to be the ſearcher of the hearts: and by the word *hearts*, we are here to vnderſtand the ſoules of men, and whatſoeuer is

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in their ſoules, euen the moſt ſecret thoughts, imaginations, purpoſes, and intents of their minds, and all the inward motions of their wils, their deſires and affections. *Knoweth*, that is, takes notice of, and alſo approueth of them; for ſo the word giuen to God ſometimes ſignifies, as Pſal. 1. 6. *The Lord knoweth the way of the righteous*, that is, he approueth and alloweth the way of the righteous. *What is the meaning of the Spirit*. Some do expound theſe words thus, what are the prayers and ſighes that come from the inſpiration of his Spirit: but (as I take it) that is not agreeable to the context, for the Apoſtle ſaith verſe before, *We know not what to pray as we ought, but the Spirit it ſelfe maketh requeſt for vs.* The holy Spirit of God himſelfe cauſeth vs, and ſtirs vs vp, and makes vs able to make requeſt to God for our ſelues, with ſuch ſighes and grones as we are not able to expreſſe or vtter by words, and ſo none can know the meaning of them: and then he ſubioynes in this verſe, *But he that ſearcheth the hearts, knoweth what is the meaning*, that is, what is the mind, and meaning, and will, and deſire of his owne good Spirit, in thoſe ſighes and grones ſtirred vp by him in the hearts of his children, and thus we expounded the word, verſe 6. of this Chapter φρόνημα τῆς σαρκὸς, θάνατος· τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη. *For he maketh requeſt*, that is, the ſame holy Spirit of God, cauſeth and ſtirs vp, and enableth ſuch as are cleanſed by the bloud of Chriſt, and ſanctified by his grace, and renewed according to the image of God in a meaſure of holineſſe, and are Gods children, to make requeſt to God for themſelues *according to God*, ſo the words are, κατὰ θεὸν; and the meaning is, according to the will of God, and according to the rule of his word, both for matter and manner; and ſo after an holy manner pleaſing to God, as 1. Ioh. 5. 14. *This is the aſſurance that we haue in him, that if we aske any thing according to his will he heareth vs.* Thus then we are to conceiue the Apoſtles meaning in the words of this verſe, as if he had ſaid: Rom. 8. 6.

But God who moſt exactly and moſt perfectly knowes the ſecret thoughts, imaginations, purpoſes and intents of the minds of men, and all inward motions of their wils, euen their deſires and affections,

ctions, as it were by narrow searching into them, yea who knowes them more perfectly thē men do things they haue sought out by most diligent and most narrow search: he knowes what is the mind, meaning, and will, and desire of his owne good Spirit in those sighes and grones stird vp by him in the hearts of his children, and he approues of them: for that good Spirit of his causeth and stirs vp, and enableth such as are cleansed by the blood of Christ, and sanctified by his grace, and are the Saints and children of God, to make request to God for themselues, and that according to the will of God, euen according to the rule of his word, both for matter and manner, and so after an holy manner and pleasing to God.

First the description of God here giuen by the Apostle comes to be considered, that he searcheth the hearts of men: and the point hence is that which is hereby meant and intended by the Apostle, namely.

Doct. 1. God perfectly knowes the secret thoughts, purposes and intents of mens minds, and all the inward motions of their hearts

That God perfectly knowes the secret thoughts, imaginations, purposes and intents of the minds of men, and all the inward motions of their hearts: the Lord doth certainly and perfectly know, what men thinke, and what they affect, and he alone is the searcher of the hearts of men, and he alone knowes what is in the minds and hearts of men, and he alone is priuie to whatsoeuer they thinke or affect. And this truth hath not onely ground in this text, but in many other places of Scripture. 1. Sam. 16. 7. it is said, *The Lord beholdeth the heart.* 1. King. 8. 39. *Salomon* in his prayer saith to the Lord, *Thou onely knowest the hearts of all the children of men.* Iob 42. 2. saith *Iob*, *There is no thought hid from thee.* And *Dauid* speaking of the Lord, Psal. 44. 21. saith, *He knoweth the secrets of the heart.* Ierem. 17. 10. *I the Lord search the heart, and trie the reines.* Prou. 15. 11. *Hell and destruction are before the Lord: how much more the hearts of the sonnes of men?* Acts 1. 24. the Apostles in their prayer say, *Thou Lord which knowest the hearts of all men.* And many other places testifie thus much, that the Lord perfectly knowes the secret thoughts, imaginations, purposes and intents of the minds of men, and all the inward motions of their hearts, and that he alone is acquainted with whatsoeuer men thinke or affect, and none but he. And

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the reasons of it are these.

First, Gods knowledge is infinite, and he knowes the nature, reason, and causes of all things, as Heb. 4. 13. *All things are naked and open vnto his eyes*, or as the word τετραχηλισμένα signifies, anatomized before him. *Reason 1.*

Secondly, the Lord made the heart of man, and therefore must needs know it: so reasons the Psalmist, Psal. 94. 9. 10. and his argument is vndeniable, *He that planted the eare, shall he not heare? or he that formed the eye, shall he not see? he that teacheth man knowledge, shall he not know?* And then he subioynes, verse 11. *The Lord knoweth the thoughts of man.* *Reason 2.*

And thirdly, the Lord at the day of iudgement will lighten things that are hid in darknesse, and make the counsels of the hearts manifest, and as the Preacher saith, Eccles. 12. 14. *God will then bring euery secret thing to iudgement*: and therefore out of question he knowes euery secret thing, and he is priuie to the most secret thoughts and motions of the mindes and hearts of men, and he perfectly knowes them, and he alone is acquainted with whatsoeuer men thinke or affect, and none but he. *Reason 3.*

If any say, it seemes that Satan knowes the thoughts and inward motions of mens hearts, in that he commonly fits his temptations to their naturall inclinations; as he tempts the sanguine to lightnesse & scurrilitie, the melancholicke to vnprofitable lumpishnesse, and to strange and fooliish conceits, the cholericke to wrath and furie, the phlegmaticke to sloth and drowsinesse, and such like. *Obiect.*

I answer: Satan being a subtill spirit, by obseruing mens complexions and constitutions of their bodies, may and doth guesse at their inward dispositions, and accordingly he sets his temptations; yet he knowes not the thoughts of men till some way or other they be discouered, as by signes, by words, by writings, or by actions: it is proper to God alone to know the thoughts of mens hearts before they be vttered, or some way or other discouered, as *Dauid* saith, Psal. 139. 2. *He knowes them afarre off*, in the very conception of them, before they be vttered, and he alone perfectly knowes all the thoughts of *Answ.*

men at all times.

Vse 1. Reproofe of such as iudge their hearts to be naught, whose liues they see to be holy & good.

Now then to make vse of this, it is a point of large and of excellent vse. And first the consideration of this truth may serue as a bridle to keepe men backe from iudging the hearts of others, and from taking on them to iudge their hearts to be naught whose liues they see to be holy and good, and they see no apparent euill from them. Indeed I grant that a man may lawfully iudge one that is openly vile and prophane, to be as he is, and as he sees him, to be a ruffian, to be a drunkard, and such like. Though prophane persons would faine hide themselues vnder this couert, that forsooth you must not iudge: and do you know my heart? yet such an one may lawfully be so iudged of as he is; and we haue ground for it, Psal. 15. 4. *In whose eyes a vile person is contemned.* But it is a common practise of wicked and graceless persons, to take on them to iudge such as are holy and religious, and vnreproueable, euen to iudge of their inwards, of their very hearts, and to censure them to be hypocrites and dissemblers. Well, consider it whosoeuer thou art, seest thou one holy and religious, and one endeuouring to keepe a good conscience in all things, and dost thou take on thee to sit in iudgement on such an ones heart and conscience, and to iudge such an one to be an hypocrite? thou takest on thee the place and office of God himselfe, and thou inchrocheſt on his right. It is proper to God alone to know the inwards and secrets of mens hearts, and thou taking on thee to seate thy selfe in his chaire, and in his seate of iudgement, thou takest a wrong course, yea a course that will bring downe vengeance from God on thine owne soule; the Lord cannot endure it, that thou shouldest incroach on his right, and on his peculiar: and thou so doing he is stronger then thou, and he will iustle thee downe to the bottome of hell; and therefore take heed of it: *Who art thou that iudgest another mans seruant? he standeth or falleth to his owne master, yea he shall be established, for God is able to make him stand*, Rom. 14. 4.

Vse 2. It is not enough to auoid open

Againe, this truth, that God perfectly knowes the secret thoughts, imaginations, intents and purposes of the minds of

of men, and is acquainted with all the inward motions of their hearts, ought to teach vs not to pleaſe our ſelues onely in this, that we auoid open groſſe ſinnes, ſuch as would blot and blemiſh our liues in the ſight of men, when notwithſtanding we haue within vs foule boſome ſinnes, and our hearts are defiled with wicked and vngodly thoughts, thoughts of pride, of ſelfe-loue, of couetouſneſſe, of malice, of vncleanneſſe, and ſuch like. If we ſo do, we deceiue our ſelues, the Lord ſees and knowes, not onely outward groſſe ſinnes, but the moſt inward and hidden corruptions of our hearts. Yea conſider with thy ſelfe, that the Lord knowes thine heart more perfectly then thou thy ſelfe doſt or canſt do, though thou be moſt carefull in ſearching into it; and that made *Dauid* crie out, Pſal. 19. 12. *Cleanſe me from my ſecret faults:* and therefore be thou carefull, not onely to auoyd open groſſe ſinnes, but alſo to purge thine heart of all wicked thoughts, and remember this, that the Lord ſees them, and knowes them, and will bring euery ſecret thing to iudgement. Yea, the ground of truth now deliuered muſt teach vs, not onely to do good duties, (an hypocrite may do them) but we muſt labour to approue our ſoules to God in the doing of them. For why, the Lord ſees and knowes thy inwards, he knowes with what heart thou comeſt to the Church, yea with what heart thou heareſt the word, and receiueſt the Sacraments, with what heart thou prayeſt in publicke or in priuate, with what heart thou doſt any good dutie, whether thou doſt it in ſinceritie of heart, in conſcience and obedience to the commandement of God, in reuerence to his holy maieſtie, with a heart ſeeking his glorie, and whether thou do it with an heart prepared, or for faſhion & cuſtome, or no, as thouſands do: they come before the Lord, they ſeeme to be willing to heare his word and to do it, but if one were able to looke into their hearts, he ſhould ſee that they are taken vp with thoughts of the world, yea ſometimes with malicious and ill thoughts againſt the Preacher, eſpecially if he touch them, and reproue them for their darling ſinnes. Now how dareſt thou giue way to ſuch thoughts? the Lord ſees them, and he knowes them,

groſſe ſinnes, and to retaine foule boſome ſinnes.

thou canst not bleare his eyes, and he seeing them, it is more then if all the men in the world were priuie to them. Therefore labour thou to approue thine heart to the Lord in the doing of euery good dutie. If thine heart witnesse against thee and condemne thee, then as *Iohn* saith, 1. Ioh. 3. 20. *God is greater then thine heart, and he will much more condemne thee.* Take heed then of halting and dissembling with the Lord.

Vse 3. Comfort for sound and single hearted Christians.

And further, doth the Lord perfectly know the secret thoughts of mens hearts? Here is then matter of comfort for euery sound and single hearted Christian. Dost thou walke before the Lord in truth and in singlenesse of thine heart, though in much weaknesse? Let then the world taxe thee with hypocrisie and dissembling, yet here is thy comfort, the Lord sees and knowes thine vprightnesse. And if thou be able to say with *Iob*, Iob 16. 19. howsoeuer men speake maliciously against me, yet *my witnesse is in the heauen, and my record is on high*, thou needest not care what all the men in the world say against thee, the Lord will one day cleare thine vprightnesse in the sight of men and Angels. An vpright heart in the sight of God is a precious iewell, it is better worth then all the riches and treasures in the world, it will yeeld comfort when they can yeeld none at all, and when the mouthes of all are open against a man. And that is to be thought on for the comfort of all sincere and single hearted Christians.

Vse 4. Terror to such as harbor malice and mischiefe in their hearts against their brethren, and keepe it close so as men cannot discerne it.

Now further, is it so that the Lord perfectly knowes the secret thoughts, imaginations, purposes and intents of the minds of men, and all the inward motions of their hearts, and is well acquainted with whatsoeuer men secretly thinke, or inwardly affect in the depth of their hearts? Surely then the due consideration of this may strike a terror into all such as hatch and harbour malice and mischiefe in their hearts against their brethren, and do cloke it and smooth it ouer, so as men cannot discerne it, and do waite onely for a fit opportunitie to put their mischieuous intents in practise, and especially into such as harbour malice and mischiefe in their

hearts

hearts against the children of God, and against the deare Saints and seruants of God. Howsoeuer they may hide their malice and their wicked purposes, and their plots to entrap Gods children, and their intent to hurt and to wrong them is hid from the eyes of men, yet the Lord sees them well enough, *His eyes are as a flame of fire*, Reuel. 1.14. And Lamen. 3.59.60.61. the Church appeales to the Lord to iudge her cause being wronged, she saith, *The Lord sees all the deuices of her enemies against her, and that he is acquainted with all their imaginations.* And therefore we may boldly say with the Prophet, Isai. 29.15. *Wo to them that seeke deepe to hide their counsell from the Lord, their workes are in darknesse, and they say, who sees vs? and who knoweth vs?* Dost thou, whosoeuer thou art, carrie a cankered heart within thy bosome, an enuious and malicious heart against Gods children, or against any one of them? Canst thou with *Cain* speake faire and meane ill? Canst thou walke with one as thy brother, and when opportunitie serues cut his throate as an enemie? Consider with thy selfe, the Lord sees and knowes, not onely the wrongs done to his children, but the secret intents of mischiefe, and the very purposes of euill against any of his. Yea the diuels in hell can deuise nothing against his children, but it is euident in his sight, and he knowes it perfectly. And therefore thinke not that thou canst wrong any one so secretly, though it be but in the very thought of thine heart, as that the wrong shall be smothered in thine owne bosome & neuer come to light. No, no, thine heart lyes naked and bare before the Lord, and he sees and knowes the malice and mischiefe that lurks in the secret of thine heart, and he is able to bring it to light, and will one day so do, to thine open and euerlasting shame. And that may strike a terrour into all such as wrong their brethren in the secret thought of their hearts. Isai.29.15.

In the next place comes to be considered that which the Apostle doth here affirme of the Lord, hauing described him to be *the searcher of hearts*, namely this, that *he knowes what is the meaning of the Spirit* in those sighes and grones that are stirred vp by him in the hearts of his children, and that he ap-

proues of them: whence note we in the first place.

Doct. 2. God alone knowes the desires of his children in their sighes and grones.

That he that searcheth the hearts of men, that is God onely, he knowes the mind and meaning of his owne good Spirit stirring vp sighes and grones in the hearts of his children: God alone is the searcher of the hearts of men, and he alone knowes the desires of his children in their sighes, and grones, and cries of their hearts. And this might be confirmed by all those places before cited, but it is needlesse.

Vse. Inuocation of Saints departed, confuted

This for the vse of it, serues as an argument against the inuocation of Saints departed this life, which the Papists hold and teach, and it beares strongly against it, because prayer sometimes is but a sigh or a grone of the heart, and God who only knowes the secret of the hearts of men, he alone knowes the desires of our hearts in the sighes and grones of them, and therefore to him alone belongs inuocation and prayer, and not to Saints departed.

Obiect.

But some say, The Saints in heauen are with God, and they behold the face of God, and in him they see the desires of our hearts.

Answ.

That is but a fancie, it hath no footing nor ground in the word of God, the Scripture is plaine against it. Isai. 63. 16. it is there said, that *Abraham* who then was departed this life, and was in heauen in his soule, and had the sight of God in his soule, was ignorant of the Church and people of God: *Doubtlesse thou art our father, though Abraham be ignorant of vs, and Israel know vs not.* And therefore inuocation of Saints departed whatsoeuer the Papists call it, is flat idolatrie.

Now in that the Apostle saith, God who searcheth the heart knowes what is the meaning of the Spirit; these words being vnderstood as we haue expounded them, thence we are further giuen to vnderstand thus much.

Doct. 3. God onely knowes the meaning of those vnutterable sighes and grones that are in the

That God who perfectly knowes the secrets of mens hearts, he onely knowes the meaning of those vnutterable sighes and grones that are stirred vp in the hearts of his children by his good Spirit in the time of their great afflictions, and he also approues of them: both the meaning of those sighes that Gods children send forth when they are vnder the hand of God in great distresse, and are not able to vtter and expresse

expresse by words is knowne to God, and they are also accepted of the Lord. And to this purpose is that, Exod. 2. 24. It is there said, the people of God sighing and groning being vnder grieuous bondage, *The Lord heard their mone:* he both knew the meaning of their sighes, and he was well pleased with them, yea the Lord so accepted of them, as *Moses* saith, Numb. 20. 16. *That he sent his Angell and deliuered them out of their thraldome and bondage.* And hence it is that the Lord saith, *He will vp*, Psal. 12. 5. *and he will arise for the sighes of the poore, euen because of the sighes and grones of his poore* children in their great distresse; he takes notice of them, and he regards them. Yea the Psalmist saith, Psal. 102. 19. *The Lord looks downe from the height of his sanctuarie, out of the heauen did the Lord behold the earth:* And then verse 20. *That he may heare the mourning of the prisoner:* euen the mourning and groning of such as are in great affliction. Lamen. 3. 56. the Church being in great distresse, she prayes thus, *Stop not thine eare from my sigh and from my crie.* And it is worth our marking that we find, Psal. 56. 8. *Dauid* being in a great straite, and grieuously distressed, he prayes thus to the Lord, *Put my teares into thy bottle, are they not written in thy register?* thereby implying, that the Lord hath as it were a bottle wherein he keepes the teares of his distressed children, and he keepes them in remembrance as in a register, and they fall not in vaine from the eyes of his children: and so doubtlesse he both knowes the meaning of those vnexpressable sighes that are stirred vp in the hearts of his children by his owne good Spirit in the time of their affliction and distresse, and he also approues of them, and they are pleasing to him. And the reasons are here giuen by the Apostle in the words following.

hearts of his children in time of their great affliction, and he also approues of them.

They are the sighes and grones of his Saints and deare children. *Reason* 1.

And they come from his good Spirit, euen from the Spirit of grace. 2.

And they are requests made according to the will of God. 3.

And this truth to make vse of it, may serue as a ground of speciall comfort to Gods children, and that in some particu- *Vse.* Speciall comfort to Gods

children in some particular cases. Case 1.

lar cases, as first this.

Do Gods children liue in an euill and dangerous time, in a time of great trouble and persecution, & are much wronged and grieuously oppressed, and they dare not open their mouthes to make their complaint to men, but it is wisedome for them to be silent, as the Prophet saith? Amos 5.13. *It is an euill time, and the prudent will keepe silence.* Yea is it so that they dare not open their mouthes to make their complaints to the Lord in the hearing of men, and it may be they are in such straites as they cannot be in any priuate place where they might powre out their complaints to God in the words of prayer? Yet they may then send vp to heauen their minds and meanings, and their complaints in sighes and grones, and that in the presence of their most malicious and spitefull enemies, and in the hearing of their cruell persecutors. And though their enemies and persecutors cannot vnderstand what they meane by their sighes, and they are not able to diue so far, yet the Lord who is the searcher of ỹ heart, he both knowes the meaning of those sighes & grones stirred vp in their hearts by his owne good Spirit, and he approues of them: and doubtlesse he will not let them returne emptie into their bosomes.

2. Againe, it may be the case is so with a child of God, he being vnder the hand of God in great distresse, as though he go about to pray to the Lord, and he thinkes with himselfe, surely this or that I will craue at the hands of God, and yet by reason of weakenesse and shortnesse of his memorie, or through the distemper of his bodie, some thing that he meant to pray for is forgotten, and he onely sighes and grones to God, the holy Spirit of God stirring him vp so to do, shall that forgetfulnesse preiudice him in his suite to the Lord? No, no, though he haue forgotten the thing that he meant to aske, yet the Lord who searcheth the hearts of men, he knowes what he would haue well inough, euen by his sighes and grones; and those sighes and grones of his are not in vaine, they vanish not away as smoke in the aire: no, they ascend vp to the Lord in heauen, and he is able to find out the meaning of his owne good Spirit in them: and that may be matter of great

great comfort to a child of God in that particular case. Yet let none hereupon take occasion willingly to let his minde wander from the things he prayes for, and to pray carelesly and loosely; if he so do, he offers *the sacrifice of a foole*, Eccles. 5.17. Labour thou to keepe thy mind close to the things thou prayest for, and in praying, set thy selfe seriously to mind what thou craueſt at the hands of the Lord; and then if through the weakenesse of thy memorie, or some distemper of thy bodie by some sudden pang, thou forget some thing thou didst purpose to pray for, yet thou sighing and groning in regard of thy forgetfulnesse, the Lord will passe by thy weakenesse, and he knowes well inough what thou wouldst haue by thy sighes and grones, and he will accept of them as pleasing to him, and as if thou hadst made thy case knowne to him in words. And that may be matter of great comfort to thee in that particular case.

We are now to come to the reasons by which the Apostle proues that the prayers and sighes of Gods children, sent forth by the helpe of the Spirit of God, are knowne and accepted of the Lord: as first this, That they are the prayers and sighes of the Saints: *For he maketh request for the Saints*, saith the Apostle, that is, as we shewed, for that the same holy Spirit of God causeth, stirreth vp, and enableth such as are cleansed by the bloud of Christ, and sanctified by his grace, and renewed to the image of God, to make requests to God for themselues. Now from hence in that the Apostle brings this as a reason why the prayers and sighes of Gods children are knowne and accepted of the Lord, because they are the prayers and the sighes of the Saints, of such as are cleansed by the bloud of Christ, and sanctified by his grace, we are giuen to vnderstand thus much.

Doct. 4. Onely the prayers and sighes of the Saints of God are accepted of the Lord.

That the prayers and sighes of such as are sanctified, and onely of such as are sanctified by the holy Spirit of God, and renewed according to his image in a measure of holinesse, are accepted of the Lord and pleasing to him. Onely the prayers and sighes of the Saints of God, who are deare and precious in the sight of God, are the prayers and sighes the Lord approues

proues of, and the prayers and sighes that are auaileable with the Lord. And to this purpose we haue plentifull euidence of Scripture. Prou. 15. 8. *Salomon* saith in expresse termes, *The prayer of the righteous is acceptable to the Lord.* And so saith the Apostle, Iam. 5. 16. *The prayer of a righteous man auaileth much:* it is of great force with the Lord. Iob 42. 8. the Lord himself bids *Iobs* friends offer burnt offerings for themselues, and withall he tels them, that *his seruant Iob should pray for them:* who being an holy man he would accept of his prayers for them. Psal. 66. 18. 19. saith *Dauid, If I regard wickednesse in mine heart, the Lord will not heare me: but God hath heard me, and considered the voice of my prayer*: As if he had said, I not regarding wickednes in my heart, the Lord hath heard me. And hence it is that the Apostle exhorts, 1. Tim. 2. 8. *That men lift vp pure hands in prayer* to God. And 2. Tim. 2. 19. *That euerie one that calleth on the name of Christ, should depart from iniquitie.* And this *Dauid* professeth that he would do when he came to the Lords altar, Psal. 26. 6. *I will wash mine hands in innocencie O Lord, and compasse thine altar.* And we find, Isai. 1. 15. the Lord doth protest against his people the Iewes, that *when they should stretch out their hands to him he would hide his eyes from them: and though they should make long prayers, he would not heare, because their hands were full of bloud:* they were defiled, and came before him in their bloud. And to these might be added many other testimonies of Scripture, clearing and confirming the truth of the point in hand, that onely the prayers and sighes of the Saints of God, euen of such as are sanctified by the holy Spirit of God, and renewed according to Gods image in a measure of holinesse, are accepted of the Lord, and those onely are the prayers and sighes that the Lord approues of, and that are auaileable with the Lord: and the reasons and grounds of it are these.

Reason 1. First the Saints of God are the onely fit persons to pray to God, their persons onely are pleasing to God, and deare to his holy maiestie; his fauour and countenance being onely towards them that beare his image, and are like to him in a measure of holinesse.

And

And againe, onely the Saints of God haue the grace of prayer, and are able to pray to the Lord in a right manner, namely, with knowledge, and with a feeling heart, with an heart earneſtly deſiring grace for the ſupply of their wants, and with aſſurance to be heard. 2.

And thirdly, the prayers of the Saints are ſanctified in Chriſt, and made ſweet with the ſweet incenſe of his mediation, Reuel. 8. 4. and in his mediation the Lord is well pleaſed, and delighted with the prayers of his Saints. And therefore doubtleſſe on theſe grounds we may ſet downe this for a certaine truth, that the prayers of the Saints, and onely of ſuch as are ſanctified by the holy Spirit of God, and renewed according to Gods image in a meaſure of holineſſe, are accepted of the Lord, and thoſe are the prayers and ſighes the Lord likes of, and are auaileable with the Lord. 3.

But haply ſome will ſay, The Lord ſometimes heares the cries and grones of the wicked and vngodly: and therefore it ſeemes that their prayers and ſighes are ſometimes auaileable with the Lord. *Obiect.*

I anſwer. It is true, the Lord ſometimes out of the abundance of his mercie, heares the cries and grones of the wicked, not becauſe their prayers & ſighes do pleaſe him, but for the execution of his iuſtice on ſuch as wrong them, and deale hardly with them, regarding their cauſe, namely, their wrongs and oppreſſions, not their perſons nor prayers. And againe, if the wicked do obtaine the good things from God that they pray for, yet they are but temporarie good things, as reſtraining grace at the beſt, and they receiue them not truly and properly to their owne good, but rather to the good of others, and they do fearefully abuſe them to their owne hurt and deſtruction. *Anſw.*

Now then for the vſe of the point, firſt this truth now deliuered is to be thought on by all wicked and prophane perſons, and by all impenitent ſinners: it ſerues to diſcouer to them that they cannot poſſibly find comfort in ſeeking to the Lord in prayer in the time of their need, and in the time of their diſtreſſe: for why, onely the prayers and ſighes of the Saints *Vſe* 1. That wicked and impenitent perſons cannot poſſibly finde cõfort in ſeeking to God

in prayer in time of their need, discouered.

Saints of God, of such as are sanctified by the holy Spirit of God, and are renewed according to Gods image in a measure of holinesse, are pleasing to God, and auaileable with the Lord. And therefore doubtlesse the prayers and sighes of wicked and prophane persons are not pleasing to the Lord: the holy Ghost makes it knowne in expresse termes, that their prayers are abhominable, Prou. 15. 8. the Lord abhors their sighes, and what comfort then can they find in going to the Lord in prayer in the time of their need and distresse? and the case of wicked and graceless persons in the time of their great distresse is miserable and fearefull. And consider it thou that art a prophane person, a drunkard, a blasphemer, or the like, thou canst not find that a refuge and a comfort to thee in the time of thy great distresse, which Gods children find to be a speciall meanes of comfort to them in their greatest afflictions: namely, prayer, and sighing, and groning to the Lord. Thou thinkest within thy selfe (as not long since I shewed) that though now thou go on in a course of sinne, adding sinne to sinne, yet when sickneſse comes, and when the hand of God shall be heauie on thee, thou wilt then go to God in prayer, and thou wilt then call to God for mercie. Alas thou maist be cut short, and not able to open thy mouth to the Lord: but admit thou be able to sigh and grone, yea to roare, and crie, and yell, yea to vtter words of prayer, and to make an excellent prayer for the matter of it; yet thy sighing and thy crying, thy roaring and thy prayers will not then be accepted of the Lord, the Lord will not then heare thee, as he threatens, Ezech. 8. 18. Thy sighing and thy groning are not the sighes and grones of a Saint and an holy one, but the sighes and grones of a prophane one, and they are odious and hatefull to the Lord. And it is iust with the Lord in the time of thy need, and in the time of thy distresse, to reiect thy sighes and grones, and not to regard them, because thou refusest to heare him when he cals to thee in the ministerie of his word; as *Salomon* saith, Prou. 28. 9. *He that turneth away his eare from hearing the Law, euen his prayer shall be abhominable.* And therefore thinke not thou, whosoeuer thou art, that art hardened in thy

thy ſinnes, and wilt not be reformed, that thou ſhalt find comfort in going to the Lord in prayer in the time of thy diſtreſſe. No, no, though thou then call and crie to the Lord, *The Lord will not anſwer thee*, Prou. 1. 28. and ſo thy caſe is wretched and miſerable. Why, but will ſome ſay, if wicked perſons can find no comfort in going to God in prayer in the time of their need, why then do you Miniſters and others exhort ſuch as are in their naturall eſtate, and yet go on in a courſe of ſinne, to humble themſelues and to pray to the Lord? Ianſwer: we labour to bring them, if it be poſſible, to a thorow humiliation for their ſinnes, and to ſeeke to the Lord for mercie with broken hearts, and if any be throughly wrought on by that meanes, and be ſtirred vp to pray to the Lord with a true feeling of his want, euen of his want of grace and mercie, doubtleſſe that is a degree of grace, and a beginning of holineſſe in him, and his prayers then are pleaſing to the Lord. And ſo for a ſecond vſe.

Obiect.

Anſw.

Is it ſo that onely the prayers of the Saints, of ſuch as are ſanctified by the holy Spirit of God, and renewed according to his image in ſome meaſure of holineſſe, are accepted of the Lord and pleaſing to him? Then if thou, whoſoeuer thou art, wouldeſt find comfort in thy ſeeking to the Lord in prayer, and in calling on the Lord in the time of thy need, neuer reſt till thou find that thou haſt a meaſure of true grace & holineſſe in thee, and that thou art in ſome meaſure ſanctified: looke how much grace and holineſſe thou haſt, ſo much comfort ſhalt thou find in thy ſighes, and grones, and prayers, to the Lord. Not that the Lord regards and heares thy prayers for the merit of any goodneſſe or holineſſe in thee, but that grace and holineſſe that is in thee, is an euidence to the comfort of thine owne ſoule, that thou art cleanſed in the bloud of Chriſt, and ſanctified by the holy Spirit of God, and renewed according to the image of God in a meaſure of holineſſe, and that may aſſure thee that thy prayers and ſighes are pleaſing to God, and auaileable with the Lord. Yea thou maiſt thereupon conclude, to the comfort of thine owne ſoule, that thy ſighes, and thy feeble and weake prayers, are accepted

Vſe 2. The right way to find comfort in our ſighes, & grones, and prayers to the Lord.

accepted of the Lord, and the Lord takes notice of them, and is well pleased with them, as a naturall mother takes notice of the crie and stammering voice of her owne infant, and likes that better then she doth the plaine speech of an hundred other children: so certainly the Lord is better pleased with the sighes and grones, and broken petitions that come from thee that art his child, begotten anew by his word and Spirit, sanctified and renewed according to his image in some measure of holinesse, then he doth of the most pompous and eloquent prayers of all the hypocrites and impenitent sinners in the world. And that is to be thought on for the comfort of euery one, whosoeuer he be that finds true grace and holinesse in himselfe.

One thing note we further from these words, *The Spirit maketh request for the Saints according to the will of God*, and the thing is this: we may hence note.

Doct. 5. Prayer is a worke of the holy Spirit of God in the best of Gods children.

That prayer is a worke of the holy Spirit of God in the Saints, in the best of Gods children: such as haue the greatest measure of holinesse and sanctification, are still moued and stirred vp to pray, euen by the worke of the holy Spirit of God, and they cannot of themselues pray as they ought, vnlesse they be helped by the holy Spirit of God; and therefore *Iude* in his Epistle verse 20. exhorts true beleeuers *to pray in the holy Ghost*, that is, by the power and helpe of the holy Ghost. And indeed vnlesse the Lord giue the second grace as well as the first grace, and a continuall supply of grace to his children, they can do no good thing, as Christ saith, Ioh. 15.5. *Without me ye can do nothing*: and *it is God who giueth both the will and the deed, of his owne good pleasure*. Philip. 2. 13.

Vse. The popish error, that a man before conuersion may turne himselfe to seeke to the Lord, met withall.

And this for vse meets with that erronious conceit of the Papists, who teach that a man before his conuersion may turne himselfe to seeke to the Lord, and may set himselfe to seeke the face and fauour of God. It cannot be: the best of Gods children, such as haue the greatest measure of holinesse, cannot of themselues pray as they ought, vnlesse they be helped by the holy Spirit of God: and therefore it cannot possibly be, that a man in his naturall state should be able to set himselfe

himselfe to seeke the Lord in prayer. It is an idle fancie, and take we notice on this ground of truth, that it is no easie matter to pray as we ought. Indeed to pray formally, and to say prayers (as some vse to speake,) is an easie matter, but to pray truly, with knowledge, with faith, with feeling, and the like, is a speciall worke of grace, and of the holy Spirit of God, and therefore when we set on the exercise of prayer, we are to craue the assistance of the holy Spirit of God.

No easie matter to pray as we ought.

Now further, it is not to be passed by without obseruation, we are to marke it, that the Apostle here stiles them whom the holy Spirit of God causeth, and stirreth vp, and enableth, such as are cleansed by the bloud of Christ, and sanctified by his grace, and are the children of God, to make request to God for themselues, by the name and title of Saints; he calls them Saints, whence note we.

Doct. 6. That the name and title of Saints, belongeth not onely to men and women whose soules are glorified in heauen, but also to such as are truly sanctified liuing here on the face of the earth, such as are truly sanctified by the holy Spirit of God, and renewed according to his image in some measure of holinesse, and liuing yet on the earth, may truly be called Saints. So *Dauid* calls them in expresse tearmes, Psal. 16. 3. *My weldoing extendeth not to thee, but to the Saints that are in the earth.* And we find that the Apostles do vsually stile those to whō they write their Epistles, by the name of Saints, Rom. 1. 7. *To all you that be at Rome, beloued of God, called to be Saints.* 1. Cor. 1. 2. *To the Church of God which is at Corinthus, to them that are sanctified in Christ Iesus, Saints by calling.* 2. Cor. 1. 1. *To the Church of God which is at Corinthus, with all the Saints.* Rom. 16. 15. *Salute Philologus and Iulias, Nereas, and his sister, and Olympas, and all the Saints which are with them,* saith the Apostle. And in many other places we find the name of Saints giuen to such as are truly sanctified by the holy Spirit of God, and renewd according to his image in some measure of holinesse, yet liuing on the face of the earth.

Doct. 6. Such as are truly sanctified, liuing yet on the earth, may truly be called Saints.

Quest. And if any say: But how can they who liue here on the face of the earth be truly called Saints, seeing they haue not here a perfection

perfection of holineſſe, but holineſſe in part, and ſinne and corruption ſtill in part abiding in them?

Anſwer. I anſwer, They may notwithſtanding that be truly called Saints, becauſe the holineſſe that is in them is a moſt excellent thing, and of the greateſt worth; and it being here begun in them, it ſhall one day be made perfect, and ſinne and corruption that ſtill abides in them in part, is daily weakened and diminiſhed, and ſhall one day be rooted out of them and vtterly aboliſhed. And it is an vſuall thing to giue a man his denomination or name from his better part, and it may be truly giuen him from that which is more excellent and more eminent in him, and therefore they that are truly ſanctified, though but in part, are truly called holy, good, godly, righteous, new creatures, Saints.

Vſe 1. The Papiſts cõfuted, who hold none to be Saints, but ſuch as are glorified in heauen.

Now this I note in a word; and firſt it makes againſt that conceit of the Papiſts, who hold none to be Saints but ſuch as they thinke are glorified in heauen, and are canonized by their Pope for Saints, who in all likelihood doth many times canonize thoſe for Saints who are damned in hell.

Vſe 2. The wickedneſſe of thoſe who vſe the name of Saint as a title of diſgrace and mockage, diſcouered.

Againe, is this a truth that the name of Saints may be truly giuen to ſuch as are truly ſanctified, & renewed according to Gods image in a meaſure of holineſſe, yet liuing on the face of the earth? What vile monſters then are they amongſt men, who vſe the name of Saint, and the name of holy one, as a title of diſgrace or mockage, and of ſcorne and deriſion, and as a name of reproach? and what is more vſuall with the diuels whelpes (they are indeed no better then hell-hounds) who barke againſt ſuch as are truly ſanctified? I ſay what is more vſuall with them, then to reproch ſuch as are truly ſanctified, in this or the like manner, You are one of the brotherhood, one of the holy brethren, or one of the holy ſiſters, you are a Saint forſooth, and ſuch like. Oh what a fearefull height of impietie are men come to, that they dare thus open their mouthes againſt holineſſe, which is a thing the Lord calls for, and commands in his word, and workes in the hearts of all that belong to him, and approues, and without which no man ſhall euer ſee the face of God to his comfort! Doſt thou, whoſoe-

uer

uer thou art, mocke at holineſſe? Doſt thou vſe the name of Saint or of holy one, as a title of diſgrace, and as a name of reproch? It is a plaine euidence againſt thee, that thou art farre from holineſſe, yea it makes knowne thou art led by the ſpirit of the bottomleſſe pit, who is an vtter enemie to God and to all goodneſſe, and that thou art in the *gall of bitterneſſe and in the bond of iniquitie*, as Act.8.23. And know it for a certaine truth, thou thy ſelfe muſt be that which now thou makeſt a mocke and a ſcorne of, euen a Saint here in this world, or elſe thou ſhalt neuer be a Saint in heauen: and ſay not thou as ſome vſe to ſay, I hope I am no Saint. Art thou not? If thou be not in the number of Saints here in this world, thou ſhalt neuer come to be in the number of Saints in the glorie of heauen.

Come we now to a ſecond reaſon, by which the Apoſtle proues, that the prayers and ſighes of Gods children are knowne and accepted of the Lord, in the laſt words of the verſe, *According to God, or according to the will of God:* euen according to the will of God reuealed in his word, both for the matter and manner, and ſo after an holy manner, and pleaſing to God. Now the point hence offered is this.

Doct. 7. Prayers made according to Gods will, are onely ſuch as pleaſe God, & are accepted of him.

That onely ſuch prayers are pleaſing to God, as are made according to the will of God, onely then are our prayers accepted of the Lord and pleaſing to him, when they are framed and made according to his will reuealed in his word, both for the matter and for the manner of them. And we haue expreſſe teſtimonie of Scripture to this purpoſe. 1.Ioh.5.14. *This* (ſaith Saint *Iohn*) *is the aſſurance that we haue in him, that if we aske any thing according to his will he heareth vs*: whatſoeuer we aske agreeable to the will of God we are ſure to receiue it. And the Apoſtle Iam.4.3. he ſaith, *Ye aske and receiue not*: and then he ſubioynes, as the reaſon of it, *becauſe ye aske amiſſe*: as if he had ſaid, you are not carefull to frame your requeſts and your petitions aright, and according to the will of God, and therefore you obtaine not the things you pray for.

And the reaſons & grounds of this, that onely ſuch prayers

are pleasing to God as are made according to the will of God, are these.

Reason 1. First the will of God reuealed in his word, is the rule of all good actions, both of pietie towards God, and of loue towards men; and prayer being an act of pietie, an act of religious worship of God, it must needs then onely be pleasing to God, when it is framed according to the will of God reuealed in his word.

Reason. 2. And secondly, those prayers must needs be accepted of the Lord, and be pleasing to him, that are framed according to his owne mind, and according to his owne good will made knowne to vs in his word; his word being his eternall truth and vnchangeable as his holy Maiestie: and as he cannot denie himselfe, so he cannot denie his owne good will made knowne in his word. And therefore doubtlesse, prayers made according to the will of God reuealed in his word, are pleasing to God, and onely such prayers as are made and framed according to that rule, are acceptable to him. And for the vse.

Vse 1. Prayers made according to mens owne fancies cannot please God.

First, on this ground of truth we may easily see, that they deceiue themselues, who thinke that the Lord likes of their prayers, when indeed they frame their prayers according to their owne minds and fancies, without any ground or warrant from the holy word of God, as the Papists do in their praying to Angels and Saints departed, and as many ignorant and superstitious persons amongst vs do in their praying for the dead, as God be with them, Gods peace be with them: yea as many do in their praying for good successe when they are in hand with some wicked exercise, as at cards, or dice, or they are going about some ill purpose, and some wicked practise, or as many do in praying for a blessing on their ill gotten goods, or the like. Dost thou open thy mouth to pray for the dead? Art thou in hand with some wicked exercise, or setting on some wicked enterprise? or dost thou pray for good successe in it? Hast thou got wealth by vnlawfull, damnable, and cursed meanes, by fraud, by deceit, by cosinage, by lying, by stealing, by vsurie, and such like? and dost thou pray for a

blessing

blessing on that wealth? Surely thy prayers are not framed according to the holy will of God, and they are so farre from being pleasing to the Lord, as that they are odious and abhominable to his holy Maiestie: yea thou so praying, thou dost searefully take Gods name in vaine, and so call for a curse on thine owne soule: and therefore take heed of it.

Vse 2. Our prayers must be framed according to Gods will, that they may find acceptance with the Lord.

And for a second vse, on the ground of truth now deliuered, we are to be informed in our dutie, and we are to take notice of it, we must looke that our prayers be framed and made according to the will of God reuealed in his word, if we desire they may be accepted of the Lord. Dost thou desire that thy prayers may find acceptance with the Lord, and may bring from heauen a blessing on thee? Then looke thou to it, that they be framed according to the will of God reuealed in his word: craue thou nothing at the hands of God, but that which thou hast warrant for in the holy word of God, and craue it as the Lord would haue thee to seeke and sue for it at his hands. And for more particular direction, know that thou must onely pray for those things that concerne the glorie of God, and such things as concerne thine owne good in this life, and thine owne euerlasting saluation in the life to come; and thou must craue good things the Lord hath promised in his word, and as the Lord hath promised them; things that are absolutely promised, and things absolutely necessary to saluation, absolutely; and things promised conditionally, with condition, and no further then the Lord in his wisedome sees to be most meete for his owne glorie and the good of his children: as temporall good things, freedome from crosses, freedome from temptations, lesse principall graces, a measure of sanctifying grace, with subiection to the good will of the Lord, both for the time and the manner of granting of them. And if thy prayers be thus framed and made, and offered vp in the name of Christ, then doubtlesse they are pleasing to God, and the Lord will accept them, and grant what thou callest for at his hands, so farre forth as shall be for his owne glorie and thy good. Come we now to the 28. verse.

How our prayers are framed according to Gods will.

VERSE 28.

Also we know that all things worke together for the best vnto them that loue God, euen to them that are called of his purpose.

IN this verse our Apostle brings another argument, by which he labours further to arme and to strengthen the beleeuing Romans against the bitternesse of the crosse, and to perswade them patiently to beare afflictions they should meete withall: and his argument here layd before vs, is taken from the blessed issue that afflictions haue in respect of true beleeuers: as namely this, they make for their good, and therefore they are to be borne of them with patience and with comfort. Now this argument is deliuered by the Apostle in the generall; that all things worke together for the best to true beleeuers, and therefore their afflictions in this verse more particularly: we haue three things offered to our consideration.

Three things 1. First, an excellent priuiledge, *All things worke together for the best*, which the Apostle deliuereth as a certaine knowne truth: *We know that all things worke together for the best.*

2. Secondly, the persons to whom this priuiledge belongs, whom the Apostle describes by two speciall properties and qualifications, as first they are *such as loue God*: and secondly, *such as are called, vnto them that loue God, euen to them that are called.*

3. Thirdly, the ground and cause why this priuiledge belongs to such persons; and that is Gods purpose, *We know that all things worke together for the best vnto them that loue God, euen to them that are called of his purpose.*

And so we see the drift of the Apostle in this verse, and the generall matter of it. Come we to the opening of the words touching the sence and meaning of them. *Also we know.* That is, I and you, and all true beleeuers, do know, and that assuredly, we know it for a certaine and infallible truth, *That all things.*

Interpretation.

things. Some do expound this *all*, diuerſe things, all afflictions and tribulations, all heauie things; which indeed is true, but that expoſition is too ſcant and too narrow: the originall word πάντα hath a larger extent and ſignification: as I take it, it here comprehends all things, both good and bad, both aduerſe and proſperous, euen whatſoeuer befals man in this world, and whatſoeuer is within him or without him, either good or euill: all Angels, all diuels, all men, both good and bad, all gifts both of bodie and minde, yea all infirmities, weakeneſſes, defects, and wants both of bodie and mind. And as one ſaith well, euen thoſe things which haue no nature of their owne, but are corruptions of nature, as ſickneſſes, diſeaſes, and death it ſelfe, *Worke together, or do cooperate or worke.* Not with God, as ſome expound it, for God is not ſo fitly ſaid to worke with his creatures, nor the creatures with God: but the meaning is, that the things among themſelues do concurre and meete together in working, all things ioyntly together worke to the good of Gods children; and though good things and bad things be oppoſite and contrarie one to the other in nature, yet they agree and they ioyne together in working for the good of Gods children, and that by the wonderfull power and prouidence of God, and by his wiſe diſpoſing hand, ſo ordering and ſo diſpoſing of them, as *Ioſeph* ſaid to his brethren, Geneſ. 50.20. *When you thought euill againſt me God diſpoſed it to good, that he might bring to paſſe as it is this day, and ſaue much people aliue. For the beſt.* The word in the originall ſignifies good, (εἰς τὸ ἀγαθὸν:) now good is either the good of the naturall being and preſeruation, or the good of the eſtate and condition: and the good eſtate of men is naturall, ciuill, or ſpirituall. And the good which is here meant, is the good of the ſpirituall eſtate and condition, which is both the eſtate of grace begun in this life, and the eſtate of glorie perfected in the life to come. And ſo the meaning is, that all things worke together for the beſt of Gods children, in regard of their ſpirituall eſtate, both for helping forward grace and holineſſe in them in this life, and alſo for the furtherance of their eternall happineſſe in the life to come.

Vnto them that loue God. That is, vnto them who loue God ſimply for himſelfe, as the fountaine of all goodneſſe, and do reſt in him, and in their hearts cleaue to him as the moſt abſolute good. *Euen to them that are called.* For the vnderſtanding of theſe words, know that ſome are called, and that by the voice of God in the miniſterie of his word, but they anſwer not the call of God: and of them ſpeakes Chriſt, Matth. 20.16. *Many are called but few are choſen.* Others being called by the voice of God in the miniſterie of his word, and they anſwer the call of God, they are effectually called: and theſe are here meant by the Apoſtle, euen as many as are by the holy Spirit of God effectually wrought on, and brought through the preaching of the word from ignorance and vnbeliefe to true knowledge and faith in Chriſt, and are come out of the ſtate of nature into the ſtate of grace. *Of purpoſe.* For ſo is the text in the originall κατὰ πρόθεσιν. The word *purpoſe*, is not here to be vnderſtood of the purpoſe of man, as ſome haue taken it, but of Gods purpoſe: the verſes following plainly ſhew it ſo to be vnderſtood. *Thoſe which he knew before, he alſo predeſtinate to be made like to the image of his Son, that he might be the firſt borne among many brethren. Whom he predeſtinate, them alſo he called: and whom he called, them alſo he iuſtified: and whom he iuſtified, them alſo he glorified.* And Gods purpoſe is his eternall and vnchangeable decree of ſauing ſome, which the Apoſtle cals Gods owne purpoſe. 2. Tim. 1. 9. *Who hath ſaued vs, and called vs with an holy calling, not according to our workes, but according to his owne purpoſe* (κατ' ἰδίαν πρόθεσιν) *and grace, which was giuen to vs through Chriſt Ieſus before the world was.* And *the good pleaſure of God*, Epheſ. 1. 5. And ſo the meaning is, euen to them that are called according to Gods eternall and vnchangeable decree, he hauing purpoſed in himſelfe from all eternitie to bring them to life and ſaluation. Thus then conceiue we the meaning of the Apoſtle in the words of this verſe, as if he had ſaid.

Alſo I and you, and all true beleeuers know, and that aſſuredly, that all things whatſoeuer they be that befall man in this world, whether good or bad, and whatſoeuer is within him, or without him,

him, either good or euill; that all do concurre and meete together in working, and by the wonderfull power and prouidence of God, and by his wise disposing hand, ordering and disposing of them, do ioyntly together worke for the best, euen for the spirituall good estate both of grace here and of glorie hereafter, vnto all such as loue God simply for himselfe, and do rest in him, and in their hearts cleaue to him as the most absolute good; euen to such as are effectually called, and are come out of the state of nature into the state of grace, and by the worke of the holy Spirit of God are brought, through the preaching of the word, from ignorance and vnbeliefe to true knowledge and faith in Christ: and that according to Gods eternall and vnchangeable decree; he hauing purposed in himselfe from euerlasting to bring them to life and saluation.

Here obserue we, the Apostle deliuers this priuiledge, that al things worke together for the best vnto thē that loue God, as a knowne truth, a thing certainly knowne to all true beleeuers. He saith not, we hope, or we coniecture, or we wish, but we know, I and you, and all true beleeuers know it, and that assuredly, that all things worke together for the best vnto thē that loue God. The point hence offered it is briefly this.

That such as are true beleeuers, they know, and that assuredly, that all things worke together, and all true beleeuers are certainly assured of this, that all things, yea euen things that their owne naturall reason tels them are aduerse and hurtfull, that those and all other things worke together for the best both of themselues and of all that truly loue the Lord. And this true beleeuers know and are assured of: first by the Scripture, they haue Scripture for it, which they beleeue and giue credit to, as Psal. 119.71. *It is good for me that I haue bene afflicted* (saith *Dauid*) *that I might learne thy statutes.* And it stands on record in the booke of God, and they know it by taking notice of the Lords dealing with his children, and by obseruing of it; as that *Ioseph* was afflicted, and it turned to his good; that *Iob* was in great distresse, and the Lord put a good end to his affliction, as the Apostle saith, Iam. 5. 11. *Ye haue heard of the patience of Iob, and ye haue knowne what end the Lord made.* Of *Iobs* affliction ye haue knowne, that the end

Doct. All true beleeuers are certainly assured, that all things worke together for the best both of themselues and of all that truely loue God, & how they are assured of it.

was good, and they knew it also by the teaching of the holy Spirit of God: who as he teacheth them other diuine truths, and other secrets of the kingdome of God, and *things that are giuen to them of God*, 1. Corinth. 2. 12. so this amongst the rest, that all things worke together for the best to them that loue God, and thereupon they are able to say with the Preacher, Eccles. 8. 12. *I know it shall be well with them that feare the Lord, and do reuerence before him.*

Vse 1. Gods childrē may be assured of their perseuerance in grace.

And for the vse of this, on this ground of truth it followes directly and necessarily, that Gods children may know it, and may be assured of it, that they shall perseuere in grace to the end, and shall certainly be saued. The Papists hold and teach the contrarie, that Gods children cannot be sure that they shall hold out and continue in grace to the end, and that they shall be saued: for why, because (say they) they cannot be sure that they shall stand fast in the time of affliction, afflictions may diuert them and turne them aside. Now the doctrine deliuered makes good to vs the contrarie, that Gods children shall stand fast in affliction: for why, they know it, and are assured of it, that affliction and all other things shall worke together for the best vnto them, euen for the furtherance of grace in them here in this world, and of their glorie and saluation in the world to come. And how then can they not know it and be assured of it, that they shall stand fast in affliction, and that they shall perseuere in grace to the end, and that they shall certainly be saued? It must needs be so: and the contrarie held and taught by the Papists, is erronious and false.

Vse 2. The happie estate of a child of God discouered.

And for a second vse: Do true beleeuers know, and that assuredly, that all things worke together for the best both of themselues and of all that truly loue the Lord? what an happy estate then is a child of God in? A child of God is in such an happie and blessed estate, as he knowes, and is sure of it, whatsoeuer befals him, it shall be well with him: and what a comfort is that to him? If a man know it and be sure of it, that all things worke together for the best to him, what need he feare what cometh to him? *Though the earth be moued, and*

though

though the mountaines fall into the midst of the sea, Psal. 46. 2. though heauen and earth come together, doubtlesse on this ground a child of God is exceedingly cheered vp, and comforted in his greatest affliction; he knowes, and that assuredly, be things that befall him neuer so crosse and contrarie to his good in the iudgement of flesh and bloud, yet they shall turne to the best to him. And therefore as the Psalmist speakes, Psal. 112. 7. *He is not afraid of euill tydings, his heart is fixed and beleeueth in the Lord:* his heart is fixed in this assurance, that all things shall worke together to his good. A wicked man, an vnbeleeuer knowes not this, no, he will not beleeue it, though a man declare it to him; he thinkes the life of a child of God is a most miserable life, because he is for the most part vnder the hand of God in affliction; but true beleeuers know it, and are sure of it, by the euidence of the word of God, by obseruation and experience, and by the teaching of the holy Spirit of God, that all things shall turne to their good: and what a comfort is that to them? and how should this stirre vs vp to get into the number of Gods children? If we be in that number, we are in a most comfortable state; the greatest Monarch in the world cannot assure himselfe of that which a child of God is sure of, that all things shall worke together for his good.

Let vs now go on in the further handling of this worthie priuiledge: *All things worke together for the best*: that is, as we shewed, all things whatsoeuer they be that befall man in this world, and whatsoeuer is either within man or without him, whether good or euill, euen all do concurre and meete together in working by the wonderfull power of God, and by his wise disposing hand, so ordering and so disposing of them, ioyntly together worke for the best to Gods children, in regard of their spirituall state, both of grace here, and of glorie hereafter; both for the helping forward of grace and holinesse of them in this life, and for the furtherance of their happinesse and glorie in the life to come. Now the point hence offered is in effect, the proposition here layed before vs; and it is this.

That

Doct. 2. All things whatsoeuer they be, are so ordered by the wonderfull power of God, and by his wise disposing hand, as that they worke for the good of the spirituall state of Gods children.

That all things whatsoeuer they be, whether within man or without man, and all things that befall man in this world, whether good or bad, are so ordered and so disposed by the wonderfull power and prouidence of God, and by his wise disposing hand, as that they worke for the good of the spirituall state of Gods children. Not one or two things, or a few things, nor yet many things, but all things whatsoeuer they be, one and other; and they all concurre and meete in this, the wise disposing hand of God so ordering and so disposing them, that they worke for the good of Gods children, euen for the helping of them forward in grace here in this life, and for the furtherance of their happinesse and glorie in the life to come. It were easie to shew this to be a truth, and no doubt it will easily be yeelded to, that all good things worke for the good of Gods children; as that the good Angels are *ministring spirits for their good*, Hebr. 1. 14. that good men, whether publike persons, good Magistrates, good Ministers, or the like; or priuate persons that are good, and holy, and religious; and that good things, both the holy things of God, the Word, the Sacraments, and other good things, as health, wealth, libertie, peace, honour, a good name in the world; and all the good gifts of minde or bodie, as beautie, strength, wit, learning, knowledge, memorie, and especially gifts sanctified; yea the good gifts in wicked men, modestie, ciuilitie, temperance, sobrietie, chastitie, and the like, though they do abuse them, and haue not grace to make them good to themselues, that these and all other good things whatsoeuer they be, worke for the good of Gods children, it will easily be granted: I will not therefore insist in them, but rather labour to shew, that all euil things, euen the worst things that be or can befall man in this world, and things of a destroying nature, that those things, the wise disposing hand of God so ordering and disposing of them, do worke for the good of Gods children; for that being euinced and cleared, the truth of the conclusion deliuered will plainly appeare and be confirmed. Now then, euill things are either spirituall or outward. Spirituall euill things, are sinne, and that which

which followes sinne. Sinne is either the sinne of our first parents, or the corruption of nature following on that, or actuall sinne and transgression, and all these worke for the good of Gods children. The sinne of our first parents works for their good, because it makes way for *the second Adam the Lord Iesus*, as 1. Corinth. 15.45. in whom they haue a farre better state then they had in the first. In the first *Adam* at the least they had but a possibilitie not to fall: in the second they haue no possibilitie to fall, they *are kept by the power of God through faith to saluation*, 1. Pet. 1.5. And their happinesse is now kept for them in a sure hand, it is *hid with Christ in God*, Coloss. 3.3. The corruption of nature that workes for their good, in that it shewes them that perfection of holinesse cannot be found in themselues, it hindering them in doing good things, and staining their best actions, Isai. 64.6. and so it driues them to seeke for it where it is, namely, in Christ, as verse 2. of this Chapter, *The Law of the Spirit of life which is in Christ Iesus, hath freed me from the law of sinne and of death.* And it also serues to pull downe their proud nature, and to humble them, and to make them wearie of the earth where they cannot serue God with free spirits; and to long after heauen: *Nothing doth more sharpen our desire after heauen, then the feeling of our owne wretched estate, in regard of our owne inbred corruption, hindering vs that we cannot serue God with free spirits.* This made *Paul* crie out, Rom. 7.24. *O wretched man that I am, who shall deliuer me from the bodie of this death?* Note.

Actuall sinne and transgression, whether inward or outward, that also workes for the good of Gods children. Inward sinnes, as doubts, and errours, they work for their good, in that they make way for sound resolution; and Gods children are best resolued of those truths whereof they haue sometimes doubted, when they come to see the truth of them. Yea the errours and doubts of others worke for their good, in that they make those truths that are doubted of to be more throughly sifted and searched into. And no points in religion are so well cleared as those that haue bene opposed by heretícks, as the blessed *Trinitie* in the Primitiue Church.

Yea

Yea errours and hereſies are for the triall of thoſe that are *ſound in the truth*, 1. Corinth. 11.19. *There muſt be hereſies euen among you, that they which are approued among you might be knowne.*

Outward actuall ſinne and tranſgreſſion, that likewiſe makes for the good of Gods children: when they haue fallen into it, and are recouered out of it by repentance, it makes them more humble and lowly in themſelues, more mild and equall, pitifull and compaſſionate towards others, *Knowing that they themſelues may be tempted*, Galat. 6.1. and more fit to comfort and ſtrengthen others, as Chriſt ſaid to *Peter*, Luk. 22.32. *When thou art conuerted, ſtrengthen thy brethren.* Yea hereby they come to be better acquainted with Satans ſleights, and to be more warie and circumſpect for the time to come, and more carefully to auoide them. Now things that follow ſinne, as anguiſh, griefe of mind, trouble of conſcience, accuſation for ſinne, theſe alſo worke for the good of Gods children, in that they cauſe them to go out of themſelues, to denie themſelues, and to ſeeke for comfort where it is to be found, namely, in Chriſt, and in that they make way for ſoundneſſe and truth of heart; for indeed a wounded ſpirit is afterwards a ſound ſpirit when it comes out of that ſtate; and euerie accuſation of ſinne paſt, is to a child of God a preſeruatiue to keepe him from ſinne to come: he reaſons thus with himſelfe, What fruite haue I now of the ſinne that I haue fallen into, but terrour and ſhame, as Rom. 6.21. and ſhall I fall into it againe?

Luk. 22.32.

Now for outward euils, I might ſhew that euerie outward particular euill workes for the good of Gods children, as pouertie, ſickneſſe, diſgrace, baniſhment, impriſonment, and euerie ſort of perſecution. But to wind them vp in generall, all theſe, and all other outward euils that might be reckened vp, do worke for the good of Gods children, in that the holy Spirit of God vſeth them as meanes to correct and to mortifie their corruption in them, to weane them from the loue of the world, and of earthly vanities, to ſtirre them vp to better obedience, to quicken them to prayer, and all holy duties,

to exercise their faith, their patience, and other gifts and graces, we see it in experience. *If we were as good when we are well, as we promise to be when we are sicke, we should be as Angels, and as the Apostle tels vs*, 1. Cor. 11. 32. *We are chastened of the Lord, that we should not be condemned with the world.* The chastisements of Gods children, in what kind soeuer, are for their good, yea death it selfe is for the best to them, it puts an end to all their miseries, yea to their sinning against God, which they account the greatest euill in the world, and it putteth them in possession of eternall ioyes. Therefore the Apostle desired *to be loosed, and to be with Christ, which was best for him.* Philip. 1. 23. We see then that all euill things, yea the worst things that be or can befall men in this world, whether spirituall or outward (the wise disposing hand of God so ordering and so disposing) do worke for the good of the children of God. And all things whether good or bad are so ordered and so disposed by the wonderfull power of God, as that they worke for the good of the spirituall state of the children of God, euen for the helping them forward in grace here in this life, and for the furtherance of their happinesse and glorie in the life to come: and the grounds of this are these.

Note.

The first is Gods eternall purpose to bring his children to saluation for God hauing decreed that: all things must helpe it forward, God is infinitely wise and good, and will do all things for the best, and he is infinite in power, nothing can resist him, because all things haue their power to worke from him, and all things serue his prouidence, from the glorious Angels to the *stones of the field*, Iob 5. 23. and all things are subordinate to his decree, and therefore must helpe forward the execution of it.

Reason 1.

Againe, Gods children are in Christ, by whom all ill is taken from them. Why cannot Satan hurt them? Because Christ hath broken his head. Why cannot the world hurt them? Because Christ hath ouercome the world. Why cannot afflictions hurt them? Because the venome of them is taken away by Christ, and they are sanctified to them in and through Christ.

Reason. 2.

And

And therefore all things worke together for the best vnto the children of God. Now here a cauill of the flesh is to be answered. Haply some may say here, That sinne workes for the good of Gods children, what need we then labour to auoyd sinne? nay rather, why do we not sinne that good may come of it? I answer them as the Apostle doth in the like case, Rom. 6. 1. *Shall we sinne that grace may abound? God forbid. Those that do euill that good may come thereof, their damnation is iust*, Rom. 3. 8. Sinne workes for the good of Gods children, not of it owne nature, but by accident, in regard of Gods ouerruling hand, the Lord by his wise disposing hand, so disposing of it.

Obiect.

Answ.

And for the vse of the point, it is a truth of excellent vse. And first the truth now deliuered, discouers that there is a particular prouidence of God in euery particular thing, and that particular things come not by chance or by fortune: it must needs be that the hand of God ouerrules in euery particular thing, in that things contrary one to another in nature and working, agree in one conclusion in working for the good of Gods children. Yea on this ground we are to take notice, and to admire the wonderfull power and goodnesse of God, in that he can & doth ouerrule the nature of euill things, so as he makes them worke for much good. There is nothing in the world so ill, but the Lord by his ouerruling hand and power can draw good out of it. Sinne it selfe which is most opposite and contrary to good, yea to God who is goodnesse it selfe, and is the greatest miserie of the reprobate in hell, yet by the power and goodnesse of God, it turneth to exceeding good to Gods children: and therein appeares the power and goodnesse of God wonderfully; and we are to take notice of it.

Vse 1. Particular prouidence of God proued.

Againe, for a second vse: is it so that all things whether good or bad, are so ordered by the wonderfull power and prouidence of God, as that they worke for the good of his children, euen for the helping of them forward in grace here in this life, and for the furtherance of their happinesse and glorie in heauen? Surely the consideration of this, may and ought

Vse 2. Comfort to God-children in that their best is still a working.

ought to cheare vp Gods children in their greateſt afflictions: and conſider it thou that art a child of God, and know to thy comfort, that in what ſtate ſoeuer thou art, thou art neuer miſerable, for whatſoeuer befals thee by the good hand of God, it turneth to thy good, and thy beſt is ſtill a working in regard of thy ſpirituall eſtate, for helping thee forward in grace here in this life, and for the furtherance of thy happineſſe and glorie in heauen: and what a comfort may that be to thee? Indeed Satan and thine owne corruption will be readie to ſuggeſt to thee in the time of thy greateſt affliction, when thou art vnder the hand of God: if I be a child of God why am I thus afflicted? But thou maiſt retort it againe, and relieue and helpe thy ſelfe with the conſideration of this, that the things that befall thee, though aduerſe and euill in the iudgement of fleſh and bloud, yet they are meanes vnder God to helpe thee on towards heauen; and they are ſo ordered by the wiſe diſpoſing hand of God, as they are working for the beſt, in regard of thy ſpirituall ſtate and condition. We know that a man who takes Phyſicke that is bitter and loathſome, he reſteth not in the preſent feeling and taſte of the bitterneſſe of it, but he lookes to the health that he hopes it will bring him afterward by the bleſſing of God on it: So do thou in the time of thy great affliction, looke not thou ſo much on thy preſent condition, and reſt not in thine owne preſent ſenſe, and feeling, and apprehenſion, for then a thouſand to one thou wilt ſinke vnder the burthen, but looke thou further to the bleſſed iſſue of it, and to that which the Lord is working by it, euen to the helping thee forward in grace and holineſſe here in this life, and the furtherance of thy happineſſe and glorie in heauen, and that will be a meanes to ſtay thee, and a ground of ſweete comfort vnto thee.

Vſe 3. A ſpeciall leſſon to be learned of all Gods children

There be yet further vſes to be made of this truth. In the next place the conſideration of the truth deliuered, may and ought to teach all Gods children this leſſon, euen to reſigne themſelues willingly into the hands of the Lord at all times, in what ſtate & condition ſoeuer they be, yea in their greateſt ſtraights,

straights, and in the hardest condition they are brought into. For why, whatsoeuer comes to a child of God, and what condition soeuer he is brought into, be it neuer so harsh or hard, it is so ordered and so disposed of by the power and prouidence of God, and by his wise disposing hand, as it workes for the best to him: and why then should he not willingly resigne himselfe into that good hand of the Lord? And let euery child of God on the ground of truth now deliuered, learne, in what state soeuer he is, be it neuer so harsh, to say with *Dauid*, 2. Sam. 15. 26. *Lord here I am, do with me as it shall seeme good in thine eyes*: and into thy hands Lord I commend my selfe, my soule, my bodie, and all that I haue, onely do thou so dispose of things by thy good hand and prouidence, as that they may worke for my good, and onely helpe me forward in grace here, and saue my soule hereafter; and then Lord do with me what thou wilt, and deale with me at thine owne good pleasure. Indeed a child of God being in a straight, and in a hard condition, may and ought to vse all good meanes within his power, that serue the prouidence of God for his helpe, and for his comfort, and to be earnest with God in prayer for a blessing on the meanes, and to craue the helpe of others in prayer, as the Apostle saith, Philip. 1. 19. *I know that this shall turne to my saluation*: but how? *through your prayers, and by the helpe of the Spirit of Iesus Christ*. Yet withall he is to remember, that his state and condition is ordered by the good hand and prouidence of God, and the Lord is wiser then he, and he knowes what is best for him, and if another estate were better for him, he should certainly be in it, and thereupon willingly and chearefully to resigne himselfe into the hands of the Lord, resting on this ground: That all things that befall him are so ordered by the good hand of God, as they make for the good of his spirituall state, both of grace here, and of glorie hereafter in heauen.

Vse 4. Wicked men discouer their folly in seeking to hurt Gods children

In the next place, is it so that all things whether good or bad, that befal man in this world, are so ordered & so disposed of, by the power and prouidence of God, and by his wise disposing hand, as they worke for the good of Gods children,

and

and for the helping of them forward in grace here in this life, and for their happineſſe and glorie hereafter in heauen? What fooles then are wicked men, in ſeeking to hurt Gods children? Wicked men are alwayes imagining miſchiefe againſt Gods children, and are euer ſeeking to do them hurt by all the meanes they can: but poore ſoules, all in vaine, they cannot hurt them in the things wherein they thinke they do them moſt hurt, they are but inſtruments of doing moſt good to them, and all the miſchiefe they do to Gods children, in ſpite of their hearts it turneth to their good, the wiſe diſpoſing hand of God ſo ordering it. And if wicked men did know what good they (as inſtruments in the hand of God) do to Gods children when they thinke they do them moſt hurt, without queſtion it would vexe them to the very heart. They (out of their poyſon and malice) intend euill againſt Gods children, and they thinke they do them hurt when they effect their wicked purpoſe, and bring ſome miſchiefe on them, but the Lord in his wiſedome, out of his loue to his children, turneth it to their great good. For example, wicked men reuile Gods children, and perſecute them, and ſay all manner of euill of them for their profeſſion falſly: what do they thereby but exerciſe their faith, their patience, and ſuch like graces, and ſtirre them vp to draw nearer to the Lord, and giue them cauſe of ioy and gladneſſe, and adde to their glorie in heauen, they ſuffering as they ought, as Chriſt ſaith, Math. 5. 11. 12. *Bleſſed are ye when men reuile you, and perſecute you, and ſay all manner of euill againſt you for my ſake falſly: reioyce and be glad, for great is your reward in heauen.* And therefore wicked men or women are but fooles in ſeeking to hurt Gods children.

Haply ſome may ſay, Why then are wicked men to be blamed for doing hurt to Gods children? if in ſeeking to hurt them they do them good, why then are they blameworthie? *Obiect.*

A queſtion eaſily anſwered. Wicked men intend no ſuch thing as the good of Gods children when they hurt and harme them, they onely therein vent their owne malice *Anſw.*

againſt them, and they onely intend euill againſt them, that is onely the thing they driue at, and that they are then inſtruments of doing good to Gods children, it is by the good hand and prouidence of God: for alas they know no ſuch thing, neither do they thinke it, as Iſai. 10.7. it is beſides their purpoſe, and it is againſt their will, and therefore they are iuſtly blame-worthy. And take thou notice of it, whoſoeuer thou art that ſetteſt thy ſelfe againſt Gods children, and ſeekeſt to do them hurt, it is bootleſſe for thee ſo to do, the Lord turneth that ill thou intendeſt againſt any child of his to his great good: and the hurt and harme thou ſeekeſt to do to a child of God, it turneth backe on thine owne ſoule, and ſhall increaſe thine owne iudgement, and thine owne condemnation: and therefore learne thou to forbeare thy malice, and thy ſinfull endeauour againſt any child of God: and ſo I paſſe from that.

Come we now to conſider the perſons to whom this priuiledge belongs, and they are deſcribed by the Apoſtle to be ſuch, *as loue God, and ſuch as are called of his purpoſe.* And before I come to ſtand on theſe qualifications in particular, note with me in generall, that this excellent priuiledge: All things worke together for the beſt, is limited and reſtrained onely to ſuch as are qualified as Gods children be, for theſe words, *To them that loue God, euen to them that are called of his purpoſe*, are a deſcription of Gods children, and on them onely is this excellent priuiledge here bounded, that all things worke together for the beſt vnto them. Whence we may gather.

Doct. 3. Onely the good and godly are the perſons who haue al things working for the beſt to them.

That ſuch onely as are qualified as Gods children be, haue part and portion in this excellent priuiledge: onely the good, godly, and religious, are the perſons who haue all things working for the beſt to them: and as for ſuch as are not ſo qualified, the wicked and vngodly, they haue no ſhare nor portion in this worthy priuiledge. And indeed we may ſet down this for a truth: that as all things worke together for the beſt to ſuch as are qualified as Gods children be, ſo certainly all things worke together for the worſt, to ſuch as are not ſo qualified,

qualified, to the wicked, and to the vngodly. It will no doubt be easily yeelded to, that all euill things, as sinne, and things that follow sinne, Satan, death, and all plagues and iudgements, worke for the worst to the wicked: and it is no hard matter to shew that all good things do the like, all the good creatures of God, from the Angels in heauen to the dust of the earth, and wormes that creepe on the earth, are all readie armed against them, if the Lord let them loose to execute his wrath and vengeance on them: *There is no peace to the wicked*, Isai. 57. 21. All the good gifts of God, of mind, of bodie, and the outward good things of this world, are all for the worst to them, *Achitophels* wit, *Hamans* honour, *Herods* applause, *Diues* riches, were not for their good, but for their owne ruine and destruction. Prou. 1. 32. *Ease slayeth the foolish, and the prosperitie of fooles destroyeth them.* All the good things of God, euen the holy things of God, his Word and Sacraments, are for the worst to them. The word is a sauour of death, the Sacraments are seales of iudgement to them: they turne the grace of God into wantonnesse, and the sweete mercies of God into a licence to themselues to sinne against God, and the patience of God that should leade them to repentance, they abuse to the heaping vp of the wrath of God *against the day of wrath, and of the declaration of the iust iudgement of God.* Rom. 2. 4. 5. And so all the good things that be in the world worke for the worst to the wicked and vngodly.

The reasons are, first because they are not in couenant with God in Christ, and being not in couenant with God, God is an enemie to them; & God being an enemie to them, all things must needs be at enimitie with them, and tend to their hurt. *Reason* 1.

And againe, the extreme poyson of their hearts is such, as it poysons all good things it meets withall, as a bad stomach turnes the best meate into bad humours. *Reason* 2.

And therefore doubtlesse the best things that be in this world are for the worst to the wicked and vngodly, and that makes good the truth of the point in hand: that such onely as are qualified as Gods children be, onely the good, and godly,

and religious are the persons who haue all things working for the best to them; and such as are not so qualified, the wicked and vngodly, it is not so with the wicked and vngodly, they haue no part nor portion in this worthy priuiledge, but all things worke for the worst to them.

Vse 1. Wicked persons are miserable in the top of their happinesse, as they account.

And for the vse, first this truth discouers the miserable state and condition of such as are not qualified as Gods children be, euen of all that are wicked and vngodly, they are neuer happie in what state soeuer they be: in the top of their happinesse, as they account, they are full of miserie, it skils not what the things be they enioy and are partakers of, be it so that they are rich, honourable, and great in the world, be it so that they enioy health, strength, libertie, with great abundance of the blessings of God, yea be it so that they are partakers of the best things of God, the Word and Sacraments, and liue vnder the best ministerie in the world, all this is nothing for their good, all things worke for the worst to them, euen for their bane and destruction: yea the better the things be they enioy, the worse is their condition, because they shall one day rise vp in iudgement against them, and increase their iudgement and condemnation; and therefore their state is miserable in the height of their happinesse, as they esteeme it. And so to fall on a second vse.

Vse 2. We are to looke to it, that we be qualified as Gods children are.

Let the truth now deliuered be a ground of exhortation to stirre vp euery one of vs to looke to it, that we be qualified as Gods children be, that we are such as truly loue God, and are effectually called of his purpose. Rest not then in a conceit of it, that thou art a child of God; euery one hath a good conceit of himselfe, but labour thou for the qualification of a child of God, rest not in that which deceiueth thousands, that thou art ciuilly honest, that is not the qualification of a child of God, an heathen man may be so qualified; and if thou rest in that, thou hast no part nor portion in this worthie priuiledge, that all things worke together for the best to thee. No, no, be the things thou enioyest neuer so good, yea the good things of God, thou canst haue no comfort in them or from them, all things then worke together for the worst to thee,

thee: yea the better the things be thou enioyeſt, the worſe is thy ſtate and condition; and therefore neuer reſt till thou find that thou art qualified as Gods children be, and that in theſe particulars, that thou art one that truly loueſt God, and art effectually called and wrought on by the word and Spirit of God. And if thou be thus qualified, certainly then al things ſhall worke for the beſt to thee, both for the helping thee forward in grace here, and for the furtherance of thy happineſſe and glorie in heauen: and that may be a ground of ſweet and ſpeciall comfort to thee.

Come we now to handle the qualification of the perſons who haue all things working together for the beſt to them, here layed downe more particularly, and to ſtand on them ſeuerally, and in order. And firſt of this, *That they are ſuch as loue God.* All things worke together for the beſt to them that loue God, (ſaith the Apoſtle) that is, as we ſhewed, to them that loue God ſimply for himſelfe, as the fountaine of goodneſſe, and the author of all good things, and in their hearts do cleaue to him as the chiefe, and principall, and moſt abſolute and ſoueraigne good. Now then we ſee that the Apoſtle here deſcribes Gods children, who haue all things working together for the beſt to them, by this as a ſpeciall qualification, that they are ſuch as loue God: and no doubt he rather choſe to ſet them out by this then by any other thing, becauſe he here labours to arme the beleeuing Romans againſt the bitterneſſe of the croſſe, and to perſwade them patiently to beare the afflictions they ſhould meete withall. And true patience flowes from the true loue of God immediatly as the next cauſe of it, and as a friend to it. And againe, loue is the beginning of all affections: where there is loue of any thing, we grieue if we want it, we reioyce if we haue it, we grone in hatred of that which hinders vs of it, and the like. But to come to the point, the point hence offered is this.

Doct. 4. It is a ſpeciall qualification of ſuch as haue al things working together for the beſt, that they loue God.

That it is a ſpeciall qualification of Gods children, and of ſuch perſons who haue all things working together for the beſt to them, that they loue God. All and euerie one of Gods children who haue part in this priuiledge, that all things

worke together for the best to them, are thus qualified, they loue God simply for himselfe, as the fountaine of all goodnesse, and in their hearts they cleaue to him as the chiefe and most absolute good. This qualification, euen a true loue of God, is found in all and euerie child of God in some measure. The Apostle saith, Gal. 5.6. that *faith worketh by loue:* true sauing faith is a working faith, and it works by loue, that is, by loue both towards Gods and towards men; and where there is true faith, there is also a measure of true loue both of God and men. Psal. 116. 1. *Dauid* affirmes this of himselfe, being a deare child of God, that he was thus qualified, euen with a true loue of God: *I loue the Lord* (saith he) *because he hath heard my voice & my prayer*. And Psal. 31.23. he exhorts all the Saints and children of God to loue the Lord, *Loue ye the Lord all his Saints*: as if he had said, It concernes all the Saints and children of God to loue the Lord. As it is a dutie to which Gods children are stirred vp, so doubtlesse it is a thing found in euerie child of God in some measure, and all and euerie one of Gods children are thus qualified in some measure, they loue God simply for himselfe, as the fountaine of all goodnesse: and the grounds of it are these.

Reason 1. First, Gods children haue their eyes opened by the Spirit of God, and they see and rightly discerne the excellencies of the Lord, as they are reuealed in his word and in his workes. Indeed they see not God in substance and in essence as he is, but they see in some sort the beames and sparkes of his infinite wisedome, power, truth, goodnesse, mercie, and such like, which are most louely, and cannot but draw their hearts to loue them.

Reason 2. Againe, Gods loue shed abroad in the hearts of his children, and felt warme in their hearts, it enkindles a loue to God againe, for the loue of God in the hearts of his children is nothing else but a reflexion of Gods loue to them, as Saint *Iohn* saith, 1. Ioh. 4.19. *We loue him because he loued vs first*. So the woman in the Gospell *loued much, because she apprehended Gods great loue to her in pardoning many sinnes*. Luk. 7. 47.

On these grounds Gods children seeing the excellencies of

of God, and feeling Gods loue ſhed abroad in thir hearts, it muſt needs be that they are thus qualified in ſome meaſure, they loue God ſimply for himſelfe; and this qualification, euen a true loue of God, is found in all and euerie child of God in ſome meaſure: and for the vſe and application of this,

Vſe 1. Our louing of God ſimply for himſelfe, is euidence enough to vs that we are Gods childrē.

First, let this ſerue as a ground to vs of diſcerning of our ſelues, whether we be the children of God or no. By examining our ſelues hereby we may diſcerne whether we be ſo or no; if ſo be thou find thy ſelfe thus qualified, that thou loueſt God ſimply for himſelfe, it is euidence enough to thee that thou art a child of God, but if thou want this qualification, thou haſt no meaſure of true loue of God in thine heart: ſurely then thou deceiueſt thy ſelfe if thou thinke that thou art a child of God. Now becauſe euerie one will be readie to aſſume, and to take this to himſelfe, that he loues God, yea ſome are ſo confident in this, as if ye aske them whether they loue God or no, they thinke they are wronged, and they ſcorne the queſtion: they loue God, that they do, elſe it were pitie of their liues, & they would be ſorry elſe. I will therefore lay before you ſome ſpeciall notes and marks of the true loue of God, by which we may trie our ſelues whether we be ſuch as truly loue God ſimply for himſelfe, or no.

Sixe notes by which we may trie our ſelues whether we truly loue God or no.

And firſt, ſuch as truly loue God, they take pleaſure in thinking and ſpeaking of God, it is the ioy of their hearts to thinke and to ſpeake of God, of his properties, of his word, and of his workes, and of good things, and they are neuer ſo well as when they are ſpeaking of thoſe things. The ſpouſe in the Canticles ſpends much time in ſpeaking of her beloued, and ſhe hath neuer ſpoken enough in the praiſe of him, of his parts, of his beautie, of his attire, and the like.

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Secondly, where there is true loue of God, there is a true deſire and a carefull endeuour to pleaſe him, both by doing the good things he commands, and by auoiding the things he forbids, and that at all times, and in all places, both publike and priuate, as Chriſt ſaith, Ioh. 14. 15. *If ye loue me, keepe my commandements*: and alſo by a willing ſuffering of any thing for his ſake. The Apoſtles reioyced becauſe *they were*

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counted worthie to suffer rebuke for the name of Christ.

3. Thirdly, the true loue of God is accompanied with a longing desire after further vnion with God, and after further fellowship and communion with him, and in a delight in the meanes by which we haue here in this life an holy familiaritie with the Lord, as in speaking to God by prayer, and in hearing him speake to vs by his word, and in renewing our vnion and communion with him in the Sacraments. Thus it was with *Dauid*, Psal. 27.4. *One thing haue I desired of the Lord, that I will require, euen that I may dwell in the house of the Lord all the dayes of my life, to behold the beautie of the Lord and to visite his temple.* And Psal.42.1.2. *As the Hart brayeth for the riuers of waters, so panteth my soule after thee O God. My soule thirsteth for God, euen for the liuing God: when shall I come and appeare before the presence of God?* And especially the true loue of God accompanied with a desire to haue immediate fellowship with Christ as *Paul* saith, Philip. 1.23. *I desire to be loosed and to be with Christ.* And a longing after the appearance of Christ to iudgement, as the Church saith, Reuel. 22. 20. *Come Lord Iesus.*

4. Fourthly, the true loue of God hath ioyned with it a true zeale of Gods glorie, and an holy indignation against any thing that hinders the glorie of God, and tends to his dishonour. Such as truly loue God, they cannot endure to heare his name blasphemed, or any way dishonoured. 2. King. 18. 37. *Eliachim, Shebna, and Ioah rent their clothes when they heard Rabshakeh raile on the liuing God.*

5. Fiftly, where there is a true loue of God, there is a base esteeme and indeed a contempt of all earthly things, honours, pleasures, and profits, in respect of Gods loue, as *Dauid* said, Psal.73.25. *Whom haue I in heauen but thee? and I haue desired none in the earth with thee.* And *Paul* saith, *He counted all things losse, and iudged them to be dung*, in comparison of this, *that he might winne Christ:* and so be assured of Gods loue to him in Christ, Philip.3.8.9.

6. Last of all, the true loue of God hath euer ioyned with it a true loue of all that beare the image of God, especially of such

as beare his image in speciall manner, and are like to God in a measure of true holinesse, and are the children of God, euen because they are his children. 1. Ioh. 4. 20. *If any say, I loue God, and hate his brother, he is a lyer: for how can he that loueth not his brother whom he hath seene, loue God whom he hath not seene?*

Now by these notes, let euerie one of vs trie our selues, let vs deale truly with our selues. In triall sooth not vp thy selfe in a conceit that thou art one that truly loues God, when indeed there is no such matter. Art thou one that takest no pleasure in thinking and speaking of God and of good things? Is speech of good things irksome and tedious to thee? Hast thou no care to please God in doing the good things he commands, and in auoiding the euill things that he forbids? Art thou a drunkard, a blasphemer, a Sabbath breaker? Dost thou follow thy pleasures on the holy Sabbath of the Lord, walking abroad into the fields? Is prayer and hearing of the word of God a burthen to thee? Canst thou endure to see & heare God dishonoured, his name blasphemed, and thou art nothing moued with it? Art thou an earth-worme, a couetous person, an vsurer? Dost thou prefer the loue of the world before the loue of God? Art thou one that hatest Gods childrē, and thou canst not abide them that beare the image of God, thou art euer girding them, and deriding them, and thou sayest they are but a companie of fooles, and such like, and dost thou loue God? No, no, if thou so thinke, thou deceiuest thy selfe, there is no dramme of the true loue of God in thee; and yet I dare say thou hast this good conceit of thy selfe. Come to one that is a contemner of God and of all goodnesse, to a drunkard, to a blasphemer, to an earth-worme, to an vsurer, and such like, to one that hath no delight in the word of God or in holy things, to one that is a scoffer of Gods children, and saith in plaine termes, they are but a companie of fooles: aske such an one whether he loue God or no, and he will presently answer, that he doth with all his heart, he would be sorrie else, but indeed and truth there is no such matter; such a person deceiues himselfe with a fond conceit. And if thou, whosoeuer thou art, wouldst haue good euidence of it, that

Particular application of the notes.

that thou truly loueſt God, thou muſt finde theſe things in thee, that it is the ioy of thine heart to thinke and to ſpeake of God and of good things, that thou haſt a true deſire and an holy endeuour to pleaſe God in all things, both by doing the good things he requires, and by auoiding the euill things he forbids; that thou delighteſt in the meanes by which thou maieſt haue an holy familiaritie with the Lord, and in ſpeaking to God in prayer, that thou haſt a zeale of Gods glorie, thou canſt not endure to heare or ſee God any way diſhonoured; that thou doſt more eſteeme of Gods loue to thee in Chriſt, then of all the riches and treaſures in the world, and that thou loueſt all that beare the image of God, eſpecially ſuch as are like to God in true holineſſe and righteouſneſſe, they are thy *chiefe delight*, as *Dauid* ſaith they were his, Pſal. 16.3. If theſe things be in thee, certainly then thou truly loueſt God, and thou art beloued of God, and thou art a child of God.

Vſe 2. Comfort for ſuch as finde the true loue of God in themſelues, though it be but weake & in a ſmall meaſure.

And for a ſecond vſe: is it ſo that all and euerie one of Gods children are thus qualified in ſome meaſure, they truly loue God ſimply for himſelf? Then here is matter of great cõfort for thee who findeſt the true loue of God in thine owne heart, though it be but weake and in poore meaſure: examine thy ſelfe, doſt thou delight in the ſeruice of God? Is it a griefe to thee that thou canſt not delight in it as thou wouldſt? Doſt thou abhorre all ſinfull courſes? Comfort thy ſelfe, it is an vndoubted ſigne that thou truly loueſt God: and thereupon thou maiſt conclude to the comfort of thine owne ſoule, that God is thy louing Father, and thou his child; and thou maiſt then chalenge this priuiledge to belong to thee, that all things ſhall worke together for the beſt to thee, for the helping of thee forward in grace here, and for the furtherance of thy happineſſe and glorie in heauen, and that is matter of great comfort to thee: thinke on it to thy comfort.

Now before I leaue this point, I hold it needfull to adde ſomething to that which hath bene alreadie deliuered, and that onely by way of perſwaſion to ſtirre vs vp, and to perſwade vs to the loue of God, being a ſpeciall qualification of all

all and euerie one of Gods children, and yeelding ſweet comfort to the ſoule in which it is found. It ought to ſtirre vp euerie one of vs to labour to haue our hearts poſſeſſed with a true loue of God, and where there is any meaſure of the true loue of God, to labour to increaſe it. And to helpe vs forward herein, conſider we further, that loue is the beſt affection of our hearts, and where can we better beſtow this beſt affection then on God? Euerie one will ſet his loue on ſome thing, and is there any thing more worthie our loue then God? Certainly nothing either in heauen or in earth; if we ſet our loue on the world, and content our ſelues in any thing in the world, we abuſe our ſoules, our ſoules are more worth then al the world, yea our loue being ſet on the world, it then periſheth with the thing loued, the time of this world is but ſhort, and *the faſhion of it paſſeth away*: as 1. Corinth. 7. 31.

Motiues to ſtirre vs vp to loue God truly, and to increaſe in loue to him.

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Againe, conſider we the wonderfull and vnſpeakeable goodneſſe of God to vs: what are we, but euen a bundle of Gods benefits? what we are, what we haue in our bodies, in our ſoules, and what we hope for, all is from the goodneſſe of God: he ſo ouerrules all things in heauen and earth, as they worke for our good, we being his children, his Angels are for our protection, his Miniſters for our edification, and all things for our good. He deliuers vs from all euill, and keepes vs from falling into euill, yea he hath made vs capable of happineſſe, whereas he hath refuſed the Angels in nature farre aboue vs, and he will in his good time bring vs into the poſſeſſion of his heauenly kingdome. Oh then the conſideration of theſe things, and many other that might be remembred, euen the conſideration of the Lords excellencie, and that we cannot better beſtow our beſt affection then on him, and that it is an abaſement of our ſoules if we ſet our loue on the world, and content our ſelues in any thing in the world, and the due conſideration of the Lords vnſpeakeable goodneſſe to vs, in regard of our bodies, our ſoules, this life, or the life to come; oh theſe ought to ſway with vs, and to ſtirre vs vp to labour to find our hearts poſſeſſed with a true loue of God, and finding

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any measure of true loue of God alreadie in our hearts, to labour to increase it, yea to come to such a measure of the loue of God, and to such a zeale of his glorie, as was in *Moses* and *Paul*, who could haue bene content to lose heauen rather then God should lose his glorie: this we ought to labour for, and to endeuour to come to.

I proceed, come we now to the second qualification of the persons who haue all things working for the best to them, namely, *That they are such as are called:* all things worke together for the best to them that loue God, euen to them that are called of his purpose, saith the Apostle, that is, as we shewed, to them that are effectually called, and by the worke of the holy Spirit of God are brought, through the preaching of the word, from ignorance and vnbeliefe to true knowledge and faith in Christ. Now here we are to marke the coherence of these two qualifications, *To them that loue God, and to them that are called of his purpose:* the Apostle subioynes one of these as an explication of the other: *All things worke together for the best to them that loue God.* And who are these? Why saith the Apostle, *Those that are called, euen to them that are called of his purpose.* Whence in the first place we are giuen to vnderstand thus much.

Doct. 5. Onely such truly loue God, as are effectually called.

That the true loue of God is found onely in such as are effectually called. Onely such persons truly loue God as are effectually called and wrought on by the word and Spirit of God, and are brought from ignorance and vnbeliefe to knowledge and true faith in Christ, and none but such. Reade Galat. 5. 22. we there find *loue*, whereby no doubt the Apostle meanes the true loue both of God and men, reckened vp among the fruites of the Spirit. *The fruite of the Spirit* (saith the Apostle) *is loue.* The true loue of God is a particular fruite sent out from the holy Spirit of God as the roote of it, and that onely in such as are sanctified, and effectually wrought on by the Spirit, for such the Apostle here speakes of; and so found onely in such as are effectually called. 1. Tim. 1. 5. saith the Apostle, *The end of the commandement is loue:* that is, true loue both of God and men; and then he subioynes, *Out of a*

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pure heart and of a good conscience, and of faith vnfained: whereby he makes knowne that the true loue of God it comes onely from a pure heart, from an heart purged by faith: for *faith purifieth the heart*, as we haue it, Act. 15. 9. and from a sanctified soule, and so doubtlesse the true loue of God is found onely in such persons as are effectually called, and in such are wrought one by the word and Spirit of God: and the reasons and grounds of this truth are these.

Reason 1. First, there is no true loue of God in men by nature, the will and affections of men must be altered and changed before there be any place for the true loue of God: the heart of man in the naturall state of it is opposite and contrarie, and carried against God and against all goodnesse, and there is no dramme of the true loue of God in the heart by nature.

Reason 2. Secondly, the true loue of God euer followeth an apprehension and perswasion of Gods loue: when a man by faith layeth hold on the loue of God, and beleeues that he is loued of God, and that God is his God and Father in Christ: then is his heart affected with the true loue of God.

Reason 3. Againe, according to that 1. Ioh. 4. 19. *We loue him because he loued vs first*. On these grounds it followes strongly and vndeniably, that the true loue of God is found onely in such as are effectually called, and onely such persons truly loue God, as are effectually called, and wrought on by the word and Spirit of God, and brought from ignorance and vnbeleefe to knowledge and true faith in Christ, and none but such.

Vse 1. That true loue is in vs by nature, is a Popish error. Now for the vses of it, first this truth meets with that erronious conceit of the Papists, who hold and teach, that the first act of loue is in vs by nature, and that we haue in vs by nature an inclination to loue both God and men, and that onely a second act or exercise of loue is from grace; this is but their conceit, and cannot stand with the euidence and truth of the word of God, and with the truth of doctrine now deliuered. I leaue it, and for the vse of it to our selues.

Vse 2. They are deceiued who thinke they Is it so that the true loue of God is found onely in such as are effectually called, and onely such persons truly loue God as are effectually called and wrought on by the word and Spirit

haue loued God from their infancie & childhood.

Spirit of God, and brought from ignorance and vnbeleefe to knowledge and true faith in Christ, and none but such? Surely then it must needs follow from hence, that they deceiue themselues, who thinke they haue truly loued God from their very infancie and childhood, and euer since they knew any thing. It is a common speech of ignorant persons, and of such as continue in blindnesse and in the hardnesse of their hearts, and neuer yet felt the power of grace in their owne soules, working in them a through alteration and change, that they loue God with all their hearts, and that they haue loued God euer since they knew their right hand from the left. Poore soules they are exceedingly deceiued, the truth of God now deliuered makes knowne to them, if they will take notice of it, that there is no such matter. The true loue of God is found onely in such as are effectually called and wrought on by the word and Spirit of God, and are brought from ignorance and vnbeleefe to knowledge and true faith in Christ. And take thou notice of it, thou that sayest thou hast loued God euer since thou knewest any thing, and yet thou art an ignorant person, and thou hast neuer yet felt any true change in thine owne soule by the worke of grace, thou deceiuest thy selfe, and of thine owne mouth I dare be bold to iudge of thine heart in this particular, and to tell thee there is no iot of true sauing grace in thine heart. Thou art ignorant of God, and of the things of God, thy speech bewrayes it; and being yet in thy naturall ignorance and blindnesse, certainly thou art not effectually called, and so it is not possible that thou shouldest truly loue God. Nay, admit it be so that thou hast attained some knowledge of God and of good things, thou liuing vnder the meanes of knowledge, and thou art able to speake of God and of good things, yet vnlesse that knowledge be sanctified, and haue wrought on thee in some measure a through change, both in heart and life, thou art as farre from louing God truly, as thou wast before: it is not thy knowledge of God and of good things, though it be great, that will euidence to thee to thy comfort, that thou art one truly louing God. No, no, it is thy effectuall calling that will

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giue thee comfort in that respect; one of these ariseth from the other, when the Lord cals any effectually, he powres his grace into him, and by the same grace he frames his heart to loue his holy Maiestie: and therefore if thou wouldest be sure that thy loue of God is as it ought to be, euen a true loue of God, and that thou art a man or a woman truly louing God, looke to thy effectuall calling, and neuer rest till thou find that thou art effectually called. If thou find that thou art effectually called and wrought on by the word and Spirit of God, and brought from ignorance and vnbeliefe to sauing knowledge and sauing faith in Christ, then thy loue of God though it be but weake, and in a poore measure, yet it comes from a right ground, and from the true naturall mother of it, and there is comfort in it.

I will now as the Lord shall enable me, stand on this second qualification more particularly. The Apostle here describes Gods children, who haue all things working together for the best to them, that they are such as loue God, and againe, that they are such as are called of his purpose, that is, effectually called and wrought on by the word and Spirit of God. We see then which is the point I will stand on.

That it is a speciall qualification of Gods children, and of such persons as haue all things working together for the best vnto them, that they are effectually called: all and euery one of them who haue part and portion in this worthy priuiledge, that all things worke for the best vnto them, they are thus qualified, they are effectually called, and they are wrought on by the word and Spirit of God, and they are brought from ignorance and vnbeliefe, to true knowledge and true faith in Christ. And for the clearing and confirming of this, reade Psal. 65.4. *Dauid* there describes the blessed man, namely, the child of God, to be *one whom the Lord chuseth, and causeth to come to him*, one whom the Lord doth in his free loue chuse to make him a member of his Church, and his adopted child, and then doth moue his heart by his word, and by his holy Spirit, to come to him, and that effectually doth cause him to come to him, and to receiue his mercie. Psal. 40.6. 7. *Dauid* saith,

Doct. 6. All and euery one who haue part in this worthy priuiledge, that all things worke together for the best to them, they are effectually called.

saith, *When his eare was prepared, he answered loe, I come.* The Lord wrought on his heart by his good Spirit, and called him by his word, and he answered the Lords call, he was effectually wrought on. Act. 2. 41. we reade of three thousand soules that were added to the Church, and became true members of the Church, and so the children of God, they receiued the word of *Peter* preaching, and they were baptized, they were brought to true knowledge and true faith in Christ, they receiued the Sacrament of Baptisme as a seale of that faith. And the like we find recorded of *Lydia*, Acts 16. 14. 15. *The Lord opened her heart, and she receiued the word* that *Paul* preached vnto her, and she was effectually called, she was brought to true knowledge, and to true faith in Christ. 1. Pet. 2. 9. we find that the Apostle describes the peculiar people of God, and such as are indeed the children of God, that they are *called out of darknesse into the Lords maruellous light*: they are brought from ignorance to true knowledge, and out of the state of nature into the state of grace. And so saith the Apostle of the beleeuing Ephesians, Ephes. 5. 8. *Ye were once darknesse, but are now light in the Lord.* We see then sufficient euidence of Scripture clearing and confirming this truth: that it is a speciall qualification of all and euery one of Gods children who haue part in this excellent priuiledge, that all things worke together for the best to them, that they are effectually called, they are wrought on by the word and Spirit of God, and they are brought from ignorance and vnbeliefe to true knowledge, and true faith, they are such as haue answered the call of God in the ministerie and preaching of his word: and it must needs be so, the reason of it is this.

Reason. Because otherwise there is no knowne difference betweene them and the reprobate: a difference there is betweene Gods chosen and the reprobate, euen before their calling, they are then beloued of God, and they are knowne to him to be in the number of his elect afterwards to be called, but there is no difference betweene them and the reprobate, knowne either to themselues or to others, till they be effectually called,

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till then they are in bondage vnder ſinne, as the reprobate are, and their life and conuerſation differs not from the life and conuerſation of the reprobate: ſo ſaith the Apoſtle, Epheſ. 2. 2. 3. *Wherein in time paſt ye walked according to the courſe of this world, and after the Prince that ruleth in the aire, euen the ſpirit that now worketh in the children of diſobedience, among whom ye had your conuerſation in time paſt, in the luſts of your fleſh, in fulfilling the will of the fleſh and of the mind, and were by nature the children of wrath as well as others.* 1. Cor. 6. 11. *Such were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are iuſtified in the name of the Lord Ieſus, and by the Spirit of our God.* And therefore that there may be a manifeſt and knowne difference betweene Gods children and the reprobate, it muſt needs be that all and euery one of Gods children are effectually called, and are wrought on by the word and Spirit of God, and are brought from ignorance and vnbeliefe to true knowledge, and to true faith, and they are ſuch as haue anſwered the call of God in the miniſterie of his word.

Vſe 1. How we may diſcerne whether we be the children of God or no.

Now then for the vſe, this alſo in the firſt place may ſerue as a ground of diſcerning of our ſelues, whether we be the children of God or no. And let euerie one of vs trie our ſelues by this: If in triall thou findeſt that thou art effectually called, and that thou haſt indeed anſwered the call of God in the miniſterie of his word, and thou art brought from ignorance and vnbeliefe to true knowledge, and true faith, then thy caſe is good, thou art a child of God: but if thou find it not thus with thee, eſpecially hauing liued vnder the ſound of the Goſpell, vnder the miniſterie and preaching of it a long time, ſurely then thou deceiueſt thy ſelfe if thou thinke thou art a child of God. Now becauſe herein many deceiue themſelues, and many thinke their caſe good, they are called home, they are reclaimed and wrought on by the word and Spirit of God, and brought from ignorance and vnbeliefe to true knowledge & true faith, becauſe haply they haue gotten ſome knowledge, and they auoyd ſome ſinne they were heretofore giuen to, or they now runne not into that outrage they were

wont to do, which things I speake not against, but herein some rest, and thinke their case good, and so deceiue themselues: I will therefore make knowne some speciall notes and markes of effectuall calling, by which we may trie our selues, whether we be effectually called and wrought on, or no.

Seuen notes by which we may trie whether we be effectually called or no.

1. First then such as are effectually called, their eyes are opened, and they see their owne wretched estate by nature, and their cursed state by sinne, and they see also the truth of Gods promises offered and tendered to them in the Gospell, and they haue power giuen them to come out of their miserie, and to apply the promises, and by faith to make them particular to themselues, euen by true *faith purifying their hearts.* Acts 26.18. *Paul* saith, he was sent to the Gentiles to this purpose: *To open their eyes that they might turne from darknesse to light, and from the power of Satan vnto God, that they might receiue forgiuenesse of sinnes, and inheritance among them which are sanctified by faith*, and true *faith purifieth the heart.* Act. 15.9.

2. Secondly, effectuall calling is euer ioyned with an hatred of former sinnes, and with a striuing against them, yea with an hatred and loathing of those sinnes that haue bene most pleasing and most delightsome to men or women, and to which their nature is most inclining: the remembrance of those sins is now grieuous and lothsome to them. Rom. 12.9. it is the exhortation of the Apostle, *abhorre that which is euill*: not onely abstaine from it, but hate and loath it as hell it selfe, for so the word ἀποστυγοῦντες signifieth.

3. Thirdly, effectuall calling hath euer ioyned with it graces befitting that calling. As when any is called of God to a particular calling, he is endued with gifts fit for the same: so doubtlesse such as are called out of the state of nature into the state of grace, they are fitted with gifts for that calling, and made able in some measure to walke worthie that calling, as the Apostle exhorts, Ephes. 4. 1. *I pray you that ye walke worthie of the vocation whereunto ye are called.* Yea they are made able, and they do expresse the power of grace in their

their particular callings: they glorifie God, and they ſerue God in doing the duties of their callings, as the Apoſtle ſaith ſeruants do in ſeruing their maiſters, Coloſ. 3.4.

Fourthly, where there is effectuall calling, there is a choyce of good companie, and a delight in the companie of the godly, and a ſtrangeneſſe to wicked companie, he that is *called out of the world*, as Chriſt ſaith (Ioh. 15.19.) all his are, he cannot loue the world, he hath ſmall ioy in it, as the world hath ſmall ioy in him. Pſal. 26.4.5. *Dauid* ſaith, *I haue not haunted with vaine perſons, neither kept companie with the diſſemblers*, I haue hated the aſſembly of the euill, and haue not companied with the wicked. And Pſal. 119.63. *I am a companion of all them that feare thee and keepe thy precepts.* 4.

Fiftly, where there is effectuall calling, there is a ſpeciall prizing of the meanes by which it hath bene wrought: he that hath bene called by the word, he loues the word, and eſpecially the Goſpell. Ioh. 8.47. *He that is of God heareth Gods words*: and Pſal. 119.97. *Oh how loue I thy Law, it is my meditation continually.* 5.

Sixtly, where there is effectuall calling, there is doing of thoſe things fleſh and bloud would not do, as namely, in proſperitie a care of heauenly things, & an holding faſt of the profeſſion of religion in the middeſt of perſecution, and a ſtanding faſt in a diſgraced profeſſion, as *Noah* did when *all fleſh had corrupt his way vpon the earth*, Geneſ. 6.9.12. and as *Lot* did in the middeſt of filthy Sodome, 2. Pet. 2.7. Luke 9.23. *If any man will come after me* (ſaith Chriſt) *let him denie himſelfe, and take vp his croſſe daily and follow me.* 6.

The laſt note of effectuall calling, is a precious account of that calling, and a thinking more highly of it then of any outward thing. A king that is called to be a Chriſtian, eſteemeth more of his effectuall calling, then of his Crowne and kingdome, and makes account of that, as of his *high calling*, as the Apoſtle ſpeakes of it, Philip. 3.14. *I follow hard toward the marke, for the price of the high calling of God in Chriſt Ieſus.* 7.

Now by theſe notes and markes let euerie one of vs trie our ſelues: and if we do trie our ſelues by theſe notes, alas how Application of the notes.

farre ſhort will many be found, from that which they conceit of themſelues? Art thou one that art yet in thy naturall blindneſſe and ignorance, thou art not acquainted with thy wretched eſtate by nature, and thy curſed ſtate by ſinne, thou haſt onely a generall notion of ſinne, and thou canſt onely ſay as thouſands vſe to do: We are all ſinners, God helpe vs? Haſt thou in thee no hatred of thy former ſinnes, nor ſtriuing againſt them? Doſt thou go on with delight in the practiſe of knowne ſinnes, yea haply being paſt the practiſe of thy beſt pleaſing ſinne, is the remembrance of it pleaſing to thee? Doſt thou ſpeake of it with delight? Doſt thou ſhew forth no power of grace in thy life, in the duties of Chriſtianitie, and in thy particular place and calling? Art thou negligent or careleſſe in the workes of thy calling? Doſt thou therein onely ſeeke thy ſelfe, and not the glorie of God? And doſt thou make no choyce of thy companie? Art thou readie to go with any that puts forth his head? Is any one a companion for thee, though a drunkard, a blaſphemer, or ſuch like? Haſt thou no delight in the word of God? Doſt thou heare it with a dead heart? Doth thy proſperitie make thee careleſſe of heauenly things, and of holy duties? And art thou one that canſt not endure the leaſt diſgrace for the profeſſion of religion, an hard word, or a nicke name will driue thee from the profeſſion of it? And doſt thou preferre the honours and preferments of the world before the high calling of God in Chriſt Ieſus? If it be thus with thee, ſurely then if thou thinke thou art effectually called, and that thou art in the way of life, thou deceiueſt thy ſelfe, and thou haſt yet no good euidence to that purpoſe. And if thou wouldſt be ſure that thou art effectually called, then looke thou find in thy ſelfe the notes before ſpoken of. Are thine eyes opened and cleared? Doſt thou ſee thy wretched eſtate by nature, and the curſed corruptiõ of thine owne heart? Haſt thou power againſt the vile luſts of thine owne heart? Art thou able by a true working faith to apply the promiſes of life to thine owne ſoule? Haſt thou in thee an hatred of thy former ſinnes, and a ſtriuing againſt them, and a loathing of that ſinne thy nature is moſt bent to?

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Art thou fitted for the calling of an holy Christian? Art thou able to shew forth the power of grace in thy life & conuersation, yea in thy particular place & calling? Art thou diligent in thy calling? Dost thou do the duties of thy calling in conscience towards God, & in obedience to his will, & with a mind therein to glorifie God? Art thou carefull in the choice of thy companie? Are those that truly feare God thy companions? And dost thou refraine from wicked companie, and thou art not in their companie more then needs thou must, in regard of thy occasions and dealings in the world? Dost thou heare the word of God, and delight in hearing of it, yea in the hearing of the Law discouering thy sinnes to thee, and especially in the Gospell, making knowne to thee the sweet promises of life and saluation? Hast thou a care of heauenly things, and art thou conscionable in the practise of holy duties in thy greatest prosperitie, and the more the Lord doth heape his mercies on thee in outward things, the more carefull thou art of holy duties: and the richer thou art, the holier thou art? And dost thou hold fast the profession of Religion in the heate of persecution, and when it is most of all disgraced? And dost thou make more account of the high calling of God in Iesus Christ, and of thy calling out of the state of nature into the state of grace, then of all the honours and preferments in the world? Is it thus with thee, and are these things in thee? Certainly then thy case is good, thou art effectually called and wrought on by the word and Spirit of God; the Lord hath set thy feete into the way of life & saluation, and thou art going on in the way to heauen, and he wil vndoubtedly in his good time bring thee into the full possession of life and glory in heauen: and that may be a ground of sweet comfort to thee.

Vse 2. Comfort for such as finde themselues effectually called.

There is yet another vse to be made of this point before we leaue it, I will adde it in a word. Is it so that effectuall calling is a speciall qualification of Gods children, and all and euerie one of them who haue part in this priuiledge, that all things worke together for the best vnto them; they are effectually called, they are wrought on by the word and Spirit of God, and they are brought from ignorance and vnbeliefe, to

true knowledge and true faith? Then here is ground of ſweet comfort for thee, whoſoeuer thou art that findeſt thy ſelfe effectually called. Haſt thou good euidence of thy effectuall calling? Art thou ſure of it that thou art now ſet out of the ſtate of nature into the ſtate of grace? Surely the meditation of that is more comfortable to thee, then to thinke on thy election or on thy redemption by Chriſt, for that giues thee aſſurance of thy election and of thy redemption, and it ſeales vp to thee this comfort, that thou art in the number of Gods choſen, and one redeemed by Chriſt, and that thou ſhalt certainly be ſaued. And therfore the Apoſtle 2. Pet. 1. 10 exhorts to giue all diligence to make our calling and election ſure: for if we do theſe things we ſhall neuer fall. By making ſure our calling, we make ſure our election, and we come to be aſſured of it: and therefore doubtleſſe it is moſt ſweete and moſt comfortable to thee whoſoeuer thou art, if thou be able to ſay, and that truly, I am effectually called, I was thus or thus giuen ouer to ſinne, but now I am not; and eſpecially if thou be able to ſay ſo, and that truly, in reſpect of thy beſt pleaſing ſinne, I was heretofore held vnder the power and tyrannie of this or that ſinne, and I gaue my ſelfe ouer to the practiſe of it with much delight, but now I haue power againſt it; and though ſtrength and abilitie be not wanting to me for ỹ practiſe of it, yet now I haue no pleaſure in it, I now ſtriue againſt it, and I now auoide all occaſions leading to it, yea it is now a griefe to my ſoule to thinke of it, it is ſo odious and hateſull to me. If thou be able thus to ſay, & that in truth, that is a comfortable thing indeed, that giues thee aſſurance that thou art in the ſtate of grace, and in the way to life and ſaluation; and the conſideration of that may yeeld thee comfort both in life and death. And ſo I paſſe from that.

Come we now to the third and laſt thing layed before vs in this verſe, and that is the ground and cauſe why all things worke together for the beſt to them that loue God, and are effectually called, and that is Gods purpoſe: *We know that all things worke together for the beſt vnto them that loue God, euen to them that are called of his purpoſe:* that is, as we ſhewed, according

cording to Gods eternall and vnchangeable decree, he hauing purposed in himselfe from euerlasting to bring them to life and saluation. Now in that the Apostle here saith, effectuall calling is according to Gods eternall purpose, I might stand to shew, that Gods loue to his children is not alwayes concealed, his loue to his children before all times is in time made knowne to them; for it is not an idle loue, but operatiue and working: but I will not stand on that. Hence obserue we in the first place thus much.

Doct. 7. The euidences & signes of the happinesse and saluation of Gods childrē are in themselues, but the ground of it is out of thē-selues.

That the euidences and signes of the happinesse and saluation of Gods children are in themselues, and the ground of it is out of themselues. The signes of it that Gods children shall come to life and glorie in heauen, are the true loue of God and effectuall calling, which are things in Gods children themselues; and the ground of it is in Gods eternall purpose, and so out of themselues. And to this purpose we haue further euidence, reade Ephes. 1.4. the Apostle saith, *God hath chosen vs in Christ before the foundation of the world:* there is the ground of our happinesse in Gods eternall election out of our selues; and then he subioynes, *That we should be holy and without blame before him in loue.* Thereby making knowne, that true faith and holinesse, which are things in our selues, are euidences and signes of it that we belong to Gods election and shall be saued. So likewise 2. Tim. 2. 19. saith the Apostle, *The foundation of the Lord,* that is, the eternall purpose of God touching saluation, in which the saluation of Gods elect is found, *Remaineth sure, and hath this seale, the Lord knoweth who are his:* it is sealed and layed vp in God himselfe: and then he addes, *Let euerie one that calleth on the name of Christ depart from iniquitie:* as if he had said. The signes by which any one may be sure that he belongs to Gods election are in himselfe, euen true faith, and a serious care and endeuour after holinesse. Not to adde further testimonie of Scripture to this purpose: the reason why the euidences and signes of the happinesse of Gods children are in themselues, and the ground of it out of themselues, in Gods eternall and vnchangeable purpose, is.

Reason.

Because the Lord in his infinite wisedome saw it fit so to be, to keepe his children both from presumption and from despaire, the signes of their happinesse are in themselues, and the ground of it is out of themselues in Gods eternall and vnchangeable purpose, lest they should despaire finding the signes of their happinesse but weake, and being priuie to their many imperfections. Now then to apply this.

Vse 1.
They deceiue themselues who lay claime to happinesse and saluatiō without any euidence and signe of it in themselues.

First, this truth discouers to vs the follie of those persons, whosoeuer they be, who lay claime to happinesse and saluation without any euidence and signe of it in themselues. And thus stands the case with thousands in the world, they will be saued, and they say they hope to go to heauen, and yet they haue no manner of euidence in themselues for it, they are not able to make good their claime by any euidence of grace in their owne soules. Were it not follie and madnesse in any one to lay claime to a piece of land hauing neither hand, nor seale, nor word, nor promise, nor any deed nor euidence in ỹ world to shew for it? Surely so is it with many in the world, they lay claime to heauen, and yet they haue neither word, nor promise of God to that purpose, nor hand nor seale of God, they want the seale of Gods Spirit, and euidence of grace in their own soules. Poore soules they deceiue themselues, and herein doth the diuell delude thousands in the world, and he takes aduantage on the doctrine of our Church to deceiue them, we teaching (according to the truth) that in the matter of iustification in the sight of God and in the matter of saluation, we must go out of our selues, and must seeke for iustification and saluation onely in Christ: hereupon the diuell takes the hint and deludes thousands, perswading them it is sufficient if they fancie to themselues (for it is no better then a fancie) that Christ died for them, and that they shall be saued by the merit of Christ, though they neuer find Christ in them by the worke of his Spirit, applying his merit to their iustification, and cleansing them to their sanctification. Well know it, whosoeuer thou art, if thou wilt lay claime to happinesse and saluation on a good ground, thou must not onely go out of thy selfe, and find the ground of it in Gods eternall purpose,

and

and in Gods mercie, and in the merit of Christ, but thou must also find the euidences and signes of it in thine owne selfe, euen the euidence of effectuall calling, and of sanctifying grace in thine owne soule. Yea know it for a certaine truth, thou must find Christ a Sauiour to thee, not onely out of thy selfe by his merit, but also in thy selfe by the efficacie of his Spirit, and that Christ hath not onely saued thee from hell, but hath also turned thee from sinne to God; that must be an euidence to thee that thou art in the way to heauen: thinke on it.

Vse 2. Comfort to such of Gods children as find the worke of grace but weake and feeble in them.

Againe, for a second vse: is it so that the euidences and signes of the happinesse and saluation of Gods children are in themselues, and the ground of it is out of themselues in Gods eternall purpose? Surely the due consideration of this may affoord much comfort to such of Gods children as finde the worke of grace, the euidence of their happinesse and saluation but weake and feeble in them, and they complaine of the weakenesse of it, as indeed it is many times the complaint of a deare child of God: Oh I finde but a poore and weake measure of grace in my selfe, and it doth much daunt me, yea it makes me many times to doubt of my estate. Why, consider with thy selfe, the worke of grace in thy soule is not the ground of thy comfort, it is but onely an euidence and signe of it, and of thy happinesse and saluation, and the ground of it is out of thy selfe layed vp in Gods eternall purpose. Indeed if so be the ground of thy comfort and saluation lay in thine owne hand, and if thy happinesse and saluation were built on any thing in thy selfe as the ground of it, thou mightest iustly doubt of thy state and standing; but it is not so, it is set on a better and a more sure foundation and groundworke, on the eternall and vnchangeable purpose of God, and that stands fast and firme for euer. And therefore comfort thy selfe, and when thou findest thy selfe wauering and doubting of thy state, and troubled in regard of the weakenesse of grace in thy selfe, remember this, that the grace that is in thee is but the euidence and signe of thy happinesse and saluation; and being in thee in truth, though but weake, yet it is sufficient

to

to euidence that to thee, it is not the ground of it: no, the ground of thy comfort and of thy happineſſe and ſaluation, is out of thy ſelfe in Gods eternall purpoſe, and is built on that ground, and that is a foundation moſt firme and ſtable, and immouable, and all the diuels in hell are not able to raze it: and the conſideration of that may be a great comfort to thee.

There is yet further matter offered from theſe words, *Euen to them that are called of his purpoſe*, or according to his owne good purpoſe, and according to the good pleaſure of his will. And in that the Apoſtle here makes the ground and cauſe of effectuall calling Gods eternall purpoſe, and his vnchangeable decree touching the ſaluation of his choſen, we may further gather ſome ſpeciall concluſions that may be of vſe and profit to vs. I will propound them and ſpeake of them as the Lord ſhall enable me: and hence it followes, and the point in the next place hence ariſing is this.

Doct. 8. Effectual calling is a free calling.

That effectuall calling is a free calling. It is not in reſpect of any goodneſſe in man or woman, or for any good thing done by them that God doth effectually call and conuert them, and worke on them powerfully by his word and Spirit. Whom the Lord cals effectually he cals freely, according to his owne good purpoſe, and *according to the good pleaſure of his will*: ſo ſpeakes the Apoſtle in expreſſe termes, Epheſ. 1. 5. ſaith he, *Who hath predeſtinate vs to be adopted through Ieſus Chriſt, euen to be called out of the ſtate of nature into the ſtate of grace, and to be made his adopted ſonnes and daughters through Chriſt in himſelfe, according to the good pleaſure of his will.* 2. Tim. 1. 9. ſaith the Apoſtle, *God hath called vs with an holy calling:* that is, with an effectuall calling, *Not according to our workes, but according to his owne purpoſe and grace.* Where we ſee, the Apoſtle excludes workes from effectuall calling, from being any cauſe of it, and he ioynes together *Gods purpoſe and grace*, plainly teaching, that effectuall calling is according to Gods owne purpoſe, and meerely of his grace, and ſo a free calling: and whom the Lord cals effectually, he cals them freely without any reſpect of any goodneſſe in themſelues,

or

or of any thing done by them: and the reason is.

Because the Lord will haue all the glorie of the beginning and end of the saluation of his chosen. As he hath of his free loue chosen them to life and saluation: so of his free grace he doth call them, and iustifie them, and sanctifie them, and he will in his good time glorifie them, and all *to the praise of the glorie of his grace*, Ephes. 1. 6. The Lord saith by his Prophet, speaking of the calling and conuerting of the Gentiles, Isai. 4. 6. 7. *I will say to the North, giue, and to the South, keepe not backe: bring my sonnes from farre, and my daughters from the ends of the earth. Euerie one shall be called by my name; for I created him for my glorie, formed him and made him.* The Lord will haue all the glorie of the calling and conuerting of his chosen: and therefore effectuall calling must needs be a free calling, without respect had to any goodnesse in man or woman, or to any good thing done by them.

Reason.

Now this truth is of vse, first for confutation; it meets with that conceit of the Papists touching the merit of congruitie. They hold and teach, that a man by the strength of nature before conuersion, may so dispose himselfe, and may so fit himselfe for grace, as that it is conuenient the Lord should bestow grace on him: and they say, he merits grace (*ex congruo*) by a kind of congruitie and conueniencie. Thus they labour to obscure and darken the bright shining of Gods free grace in effectuall calling, cleane contrarie to the truth now deliuered. I leaue them, and for vse to our selues.

Vse 1. Merit of congruitie confuted.

Is it so that effectuall calling is a free calling? Is it not in respect of any goodnesse in man or woman, or for any good thing done by them, that the Lord doth effectually call and conuert them? Surely then, such as are effectually called are to magnifie the free grace of God, and to ascribe that worke of their effectuall calling onely to the free grace and mercie of God. Do not thou being effectually called, ascribe any thing to the goodnesse of thine owne nature, and thinke with thy selfe, I am of a better temper then others, and I haue a better nature then others, and the Lord saw some goodnesse in me aboue others, as some erronious spirits do hold: the Lord

Vse 2. We are to ascribe our effectuall calling onely to Gods free grace and mercie.

Lord ſaw that I would vſe his grace offered to me well, and therefore he hath wrought on me by his word and Spirit. No, no, thinke thus with thy ſelfe, as the truth is, I am no better then others by nature, there is no more goodneſſe in me by nature then in the vileſt miſcreant that liues on the face of the earth, I liued once as others do that are yet in the ſtate of nature, I tooke as great pleaſure in my ſinne as others now do in theirs, and I ranne as faſt in the way to hell as they now runne, and what hath moued the Lord thus to put a difference betweene me and others, as to call me effectually, and to leaue others ſtill in their naturall ſtate and condition? ſurely nothing in me, onely his free grace and goodneſſe: Oh then how am I bound to magnifie the free grace and mercie of God towards me, in working on me effectually by his word and Spirit! Thus art thou to acknowledge and to magnifie the free grace of God, in regard of thy effectuall calling: yea take thou notice of it, thou being effectually called, and ſet out of the ſtate of nature into the ſtate of grace, thou art ſtill to acknowledge the free grace of God in adding one meaſure of grace to another. Though thou be carefull in vſing grace giuen thee, and in the vſe of the meanes that ſerue for the increaſe of it, yet know, the Lord addes one meaſure of grace to another freely, not becauſe thou art good, but becauſe he is good and gracious; not for thy well vſing of grace, or for the carefull vſe of the meanes, though thou art bound ſo to do, but ſtill of his free grace: the Lord is ſtill free in his working, and in adding one meaſure of grace to another. *The Spirit blowes where he liſteth*, as the Lord Ieſus ſaith, comparing him to wind, Ioh. 3.8. he works freely where he will, and when he will, and ſo farre as it pleaſeth him. And therefore thou art to magnifie the free grace of God, and the free working of his Spirit, in adding one meaſure of grace to another.

Now another concluſion and point offered from hence, that the ground of effectuall calling is Gods eternall purpoſe, and his vnchangeable decree touching the ſaluation of his choſen, is this.

That

That effectuall calling is vnchangeable, is is according to Gods eternall purpose, and it cannot be altered: such as are effectually called, and set out of the state of nature into the state of grace, they shall certainly continue in that state to the end and for euer. And to this purpose speakes the Lord by his Prophet, Ierem. 32. 40. *I will put my feare in their hearts, that they shall not depart from me:* where we see the Lord promiseth that he will so worke on the hearts of his, and set them so fast and firme in the state of grace, as they shall neuer fall from it, but shall continue in that state for euer. Rom. 11. 29. the Apostle saith, *The gifts and calling of God are without repentance*, they are vnchangeable. A plaine text, we need no more for the proofe of the point in hand, it strongly confirmes it, that effectnall calling (for that is the calling of God) is vnchangeable, and cannot be altered, and the reasons and grounds of it are these.

Doct. 9. Effectuall calling is vnchangeable.

First, because God himselfe is vnchangeable, and with him *there is no variablenesse, nor shadow by turning*, Iam. 1. 17. and therefore his calling is vnchangeable.

Reason 1.

And secondly, because he is Almightie, and nothing can hinder his purpose and his worke: and therefore he hauing purposed the saluation of his chosen, and thereupon called them, and set them out of the state of nature into the state of grace, that calling of theirs cannot be altered, but they shall certainly continue in that state of grace to the end and for euer.

Reason 2.

Now then for vse, first we may easily see that this truth maketh directly against that opinion held by some, that such as are to day in the state of grace, may to morrow be out of that state, and that such as are effectually called and set into the way that leades to life and saluation, may shake off their calling, and may fall quite from it, and may runne backe againe in the way that leades to hell; that is a flat contradiction to the truth now deliuered: yea it contradicts this, that Gods eternall purpose is vnchangeable, and that God abides constant in his purpose: yea it is contrary to this, that God is constant in that promise of his before alledged, Ierem. 32. 40. that

Vse 1. Falling away from effectuall calling can neuer befall Gods children.

that *he will put his feare into their hearts, and they shall not depart from him*: and so it must needes be erronious and false.

Vse 2. Comfort to such as find themselues effectually called.

Againe, in the second place, the consideration of this truth, that effectuall calling is vnchangeable, and that it is grounded on Gods eternall purpose, and cannot be altered, may afoord sweet comfort to as many as find themselues effectually called. Hast thou good euidence of it, that thou art effectually called, that thou art set out of the state of nature into the state of grace? Surely then thou art in a more setled state then *Adam* was in his innocencie, his state was then changeable, and he might and did fall from it, but thy state is vnchangeable. And though indeed thy corrupt nature be changeable in it selfe, and if it were left to it selfe, it would go backe & would fall away, yet it is vpheld by the power of God: thou canst not haue in thee a will to reiect thy calling, thy will is now cõfirmed to perseuerance, & all the diuels in hell are not able by all their malice or might to bereaue thee of thy effectual calling: thy state is vnchangeable, and that may be a great comfort to thee, and it may be an euidence to thee (if thou desire euidence of it) that thou art in this vnchangeable state, in that the grace that is in thee is permanent and continuing grace, it is not vanishing and fleeting, as it is in the wicked: thou art not affected at the hearing of the word of God with ioy or with sorrow, according to the matter deliuered, onely in the time of hearing; thou art not Sermon sicke, as some are sea sicke, sicke at sea and well at shore, so thou art not touched with the word onely in the hearing of it, and when thou comest abroad into the aire those good motions are gone: thou art not a penitent in the Church and prophane without, as wicked persons are, but thy ioy, and thy sorrow, thy loue of God and of good things, thy delight in God and in good things are constant and continuing. Surely that is an euidence vnto thee, that thou art in an vnchangeable state, and that thou art set into such a state of grace as is grounded on Gods eternall purpose, and cannot be altered. And the consideration of that may yeeld thee sweete and heauenly com-

comfort and ioy, yea ſuch ioy as Chriſt promiſeth to his, Ioh. 16. 22. *Such ioy as can neuer be taken from thee.* Thinke on that to thy comfort. Come we now to the 29. & 30. verſes.

VERSE 29. 30.

For thoſe which he knew before, he alſo predeſtinate to be made like to the image of his Sonne, that he might be the firſt borne among many brethren.

Moreouer, whom he predeſtinate, them alſo he called, and whom he called, them alſo he iuſtified, and whom he iuſtified, them alſo he glorified.

OVr Apoſtle hauing in the verſe foregoing deliuered this ground of comfort, that all things worke together for the beſt to them that loue God, euen to them that are called of his purpoſe, thereby to arme the beleeuing Romans againſt the bitterneſſe of the croſſe, and to perſwade them patiently to beare afflictions; in theſe two verſes he proceeds to proue that all things, euen afflictions, worke for the beſt to thoſe that are called according to Gods eternall purpoſe, and that by two arguments. The firſt argument is layd downe verſe 29. and it is taken from the immutabilitie and infallible certaintie of Gods eternall purpoſe, in regard of that which the Lord hath ſet downe in his eternall purpoſe to bring his choſen to. And it ſtands thus, that God in his eternall purpoſe hath ordained his choſen to be conformable & to be made like to the glorious image of his Sonne; and his purpoſe is vnchangeable, and moſt ſure and certaine, and it is impoſſible that God ſhould be diſappointed of this intention and purpoſe of his, and therefore it muſt needs be that all things worke together for the beſt to them that loue God, and are called of Gods purpoſe.

The ſecond argument is in verſe 30. I will lay it foorth when we come to the handling of it.

Now

Now in this verſe for the generall matter of it, the Apoſtle deliuers firſt this propoſitiō: Thoſe which God knew before, he predeſtinate them to be conformable to his Sonne; wherein we haue to conſider the ſubiect: *Thoſe which he knew before*: then that which is affirmed of them; that they were predeſtinate, with the determination of the act of predeſtination, namely, to be conformed and made like to the image of his Sonne.

Then ſecondly, he amplifies this propoſition by adding a limitation of that conformitie, that thoſe which God knew before, he predeſtinated them to be made like to the image of his Sonne, yet ſo as that his Sonne hath and might haue the preheminence, as elder brother, or as firſt begotten, and that they might not be equall to him in that conformitie, in the laſt words of the verſe, *That he might be the firſt borne among many brethren.*

Interpretation. Come we to the opening of the words: *Thoſe which he knew before.* The word *before* here ſignifies, before they had their being, yea before the foundation of the world, as the Apoſtle ſpeakes, Epheſ. 1. 4. For foreknowledge is aſcribed to God, in reſpect of the creature properly. In reſpect of God there is nothing paſt, nothing to come; all things paſt, and all things to come are preſent to him. Now the Lord is ſaid in the Scripture to foreknow things or perſons two wayes.

1. Firſt generally, by a generall knowledge, whereby God foreknoweth what perſons and things, good and euill, ſhall be in the world: and to come, of which *Dauid* ſpeakes, Pſal. 139. 16. *Thine eyes did ſee me when I was without forme, for in thy booke were all things written, which in continuance were faſhioned, when there was none of them before.*

2. Secondly, God is ſaid to foreknow by a more ſpeciall foreknowledge, which is by a foreknowledge with loue and with approbation; and this is that which the Apoſtle ſpeakes of, 2. Tim. 2. 19. *The Lord knoweth who are his.* The Lord from euerlaſting knoweth his with loue and with approbation. Rom. 11. 2. ſaith the Apoſtle, *Hath God caſt away his people which he knew before?* that is, which he before loued and approued,

proued; and this foreknowledge of God is here meant. Those which he knew before, that is, those which he did foreknowledge and embrace in his eternall loue as his owne, and of his free loue set apart to life & saluation, *them he also predestinate*, or fore-ordained, or decreed beforehand. For to destinate, is to appoint a thing to a certaine end: and to predestinate is to appoint a thing to such an end beforehand; and the Apostle here determines the end in the words following. We shall not need further to explane the word *predestinate*, we shall speake more of it in the verse following. *To be made like or conformable to the image of his Sonne.* This likenesse and this conformitie to the image of Christ, is not here to be referred either to the bodie of Christ, or soule of Christ, neither is it in the essence of his diuine nature, but it is a conformitie in diuine qualities and graces, as the Apostle saith, 2. Pet. 1. 4. *We are partakers of the godly nature in flying the corruption which is in the world by lust.* This conformitie to Christ, is partly in this life, and partly in the life to come. In this life it is a conformitie to the holy actions, and to the holy sufferings of Christ, a liuing after the example of Christ, and a suffering with Christ after the similitude of Christ, which the Apostle cals, *A partaking of Christs sufferings*, 1. Pet. 4. 13. In the life to come it is a likenesse and conformitie to Christ in the perfection of glorie, as the Apostle saith, 1. Cor. 15. 49. *We shall beare the image of the heauenly.* And 1. Ioh. 3. 2. *When he shall appeare we shall be like him*: the meaning is in glorie. *That he might be the first borne among many brethren.* In these words the Apostle speakes by way of similitude and allusion, and he alludes to the first borne, spoken of in the old Testament. As the first borne in the old Testament did excell, and did beare both the chiefe burthen in the familie, and had also the chiefe honour in the familie, as might be shewed: so Christ hath preferment and preheminence among his brethren, both in holinesse, in suffering, and also in glorie. And so the meaning of the Apostle is this: that he might be the first borne, and haue preferment, and preheminence among his brethren, both in holinesse, in suffering, and also in glorie. *Among many brethren:*

that is, among the ſonnes of God by adoption and grace, who in that regard are the brethren of Chriſt, and are here ſaid to be many, as they are conſidered by themſelues. Now then thus conceiue we the meaning of the words of this verſe, as if the Apoſtle had ſaid.

For thoſe which the Lord did fore-acknowledge and embrace in his eternall loue as his owne, and of his free loue did ſet apart to life and ſaluation before the foundation of the world, them did he alſo fore-ordaine, and aforehand decree and fore-appoint to be made like and conformable to Chriſt his Sonne, partly in this life, both in holy actions and alſo in holy ſufferings, both in liuing after the example of Chriſt, and alſo in ſuffering after the ſimilitude of Chriſt, and alſo in the life to come in eternall glorie; yet ſo, as that Chriſt his Sonne might be the firſt borne, and might haue preferment and preheminence both in holineſſe and ſuffering, and alſo in glorie among thoſe that are the ſonnes of God by adoption, who in that regard are his brethren, and are many being conſidered by themſelues.

Now firſt the Apoſtle here ſpeakes of Gods foreknowledge, that is, of his fore-knowledging of ſome, and his embracing of them in his eternall loue as his owne before the foundatiõ of the world, he giues vs to vnderſtand thus much.

Doct. 1. Gods louing of his to life and ſaluation doth not begin with their conuerſion, but was before they had a being in the world.

That God doth not then begin to loue his children when they come to haue their being in the world, or come to be effectually called, but that he hath loued them from euerlaſting. Gods louing of his to life and ſaluation, doth not then begin when they are brought home by conuerſion and by effectuall calling, but before they had a being in the world, yea before the world was. And hence it is that the Scripture ſaith not, that in Chriſt ſent into the world to worke our redemption, the loue of God towards his choſen was firſt conceiued, but that it was then manifeſted, Tit. 2. 11. *The grace of God that bringeth ſaluation vnto all men hath appeared*: and Tit. 3. 4. *When the bountifulneſſe and loue of God our Sauiour towards man appeared.* 2. Tim. 1. 9. 10. ſaith the Apoſtle, *God hath called vs with an holy calling, not according to our workes, but according to his owne purpoſe and grace, which was giuen to vs through*

Chriſt

Christ Iesus before the world was, but is now made manifest by the appearing of our Sauiour Iesus Christ, who hath abolished death, and hath brought life and immortalitie to light through the Gospell. 1.Ioh. 4 9 *In this appeared the loue of God towards vs, because God sent his onely begotten Sonne into the world, that we might liue through him.* And so in many other places of Scripture we find this truth euidenced and made good: that God doth not then begin to loue his children, when they come to haue their being in the world, or come to be effectually called, but that he hath loued them from euerlasting.

Reason. And the reason is, because they were present to him, and before him, and he did looke on them in his beloued Christ Iesus before the foundation of the world, as Ephes. 1.4. *Who hath chosen vs in him before the foundation of the world.*

Obiect. If any say, How then can Gods elect be at any time enemies to God, as Rom. 5. 10. and consequently God an enemie to them? if they be loued of God from euerlasting, how then can there be enimitie betweene God and them at any time? To this I answer, as the Apostle doth touching the Iewes, Rom. 11.28. *The Iewes,* saith the Apostle, *as concerning the Gospell are enemies, but as touching election they are beloued for the fathers sakes.* So indeed Gods chosen being yet in their naturall state and condition, are enemies to God, and God is an enemie to them in respect of their corruption and sinne, sinne being opposite to good, yea to God who is goodnesse it selfe: but they are beloued of God as touching election: it is not their enimitie towards him that can make him turne away his loue from them in regard of election.

Obiect. Why but, will some say, it seemes then that the persons and workes of Gods chosen are pleasing to him before their calling and conuersion, and that is agreeable to the doctrine of the Papists? *Answ.* I answer. We must know that there be different degrees of Gods loue, as it is extended towards his chosen; in it selfe it admits neither more nor lesse, but as it is reached out to his chosen, there be different degrees of it: and Gods chosen are beloued of God before their conuersion, as the elect of God onely knowne to him so to be, and in time to be

called, with that degree of loue that is proper to the elect vncalled: and when they are effectually called and iuſtified, then they are loued with a further degree of his loue, euen to an actuall acceptation of their perſons, and of their good works, as pleaſing to him in Chriſt. And ſo it ſtill remaines a truth, that God doth not then begin to loue his children, when they come to haue their being in the world, or come to be effectually called, but he hath loued them from euerlaſting.

Vſe 1. It is erronious and falſe, that God loues not any ſinner to life and ſaluation, till he ſee his faith and repentance.

And for the vſe, firſt this truth confutes their opinion, who hold that God loueth not any ſinner to life and ſaluation, till he do ſee his faith and repentance: that cannot ſtand with the truth now deliuered.

Vſe 2. Comfort to as many as find and feele the loue of God ſhed abroad in their hearts.

Againe, is it ſo that God doth not then begin to loue his children when they come to haue a being in the world, or come to be effectually called, but that he hath loued them from euerlaſting? Surely the conſideration of this may be a ground of ſweete comfort to as many as find and feele the loue of God ſhed abroad in their hearts; they may thereupon aſſure themſelues that the loue of God ſhall neuer be taken from them. Did God loue thee from euerlaſting, yea when thou waſt an enemie to him, thy mind *being ſet in euill workes*, as Coloſ. 1. 21. and will his loue now faile thee, thou being reconciled to him by his Sonne through faith in his bloud? Did God loue thee before thou kneweſt of it, and will he now withdraw his loue from thee, hauing teſtified and manifeſted his loue to thee in ſpeciall manner in thy effectuall calling, and in ſetting his owne ſtampe and image on thee, and hauing now marked thee out for one of his owne? It is not poſſible. Though it may be ſo that for ỹ preſent the Lord may ſeeme to hide his face from thee, yet if euer thou haſt had any pledge of his ſpeciall loue towards thee, comfort thy ſelfe, thou mayeſt be aſſured his loue will neuer forſake thee, his loue is eternall, and he hath loued thee from euerlaſting, and hauing teſtified that loue of his to thee in ſpeciall manner, he will ſtill continue to loue thee, and he will adde one teſtimonie of his loue to another, and one meaſure of loue to another: and therefore build thou on it for a certaine truth,

his

his loue ſhall neuer faile thee, nor forſake thee: and that may be a ground of ſweet comfort to thee.

In the next place we are to marke that the Apoſtle placeth Gods foreknowledge before predeſtination: and he ſaith, Thoſe which God knew before, he alſo predeſtinate, that is, as we heard, thoſe which God did fore-acknowledge, and in his eternall loue embrace as his owne, and of his free loue ſet apart to life and ſaluation, them he alſo fore-ordained or fore-appointed to be made conformable to Chriſt his Sonne. Whence we are giuen to vnderſtand thus much.

Doct. 2. The cauſe of Gods predeſtination to life and ſaluation is onely Gods fore-acknowledging of ſome, and his free loue to them.

That the cauſe of Gods predeſtination to life and ſaluation is onely Gods fore-acknowledging of ſome, and his free loue to them. The Lord from euerlaſting, and before the foundation of the world, fore-ordained, or fore-appointed ſome to be made conformable to the glorious image of his Sonne, euen to be like him in heauenly glorie, nothing mouing him thereunto but his owne good pleaſure and his owne free loue. And to this purpoſe that is a plaine text, Epheſ. 1.5. *God hath predeſtinate vs* (ſaith the Apoſtle) *to be adopted through Ieſus Chriſt vnto himſelfe, according to the good pleaſure of his will*, in himſelfe, nothing mouing him thereunto out of himſelfe, and according to the good pleaſure of his will. And verſe 4. the Apoſtle ſaith, *God hath choſen vs in Chriſt before the foundation of the world*: and therefore not in our ſelues, or with reſpect had to any thing in vs. Yea he ſaith further, that *God hath choſen his in Chriſt before the foundation of the world, that they ſhould be holy and without blame before him in loue.* Where we ſee, the Apoſtle puts downe holineſſe and ſaluation as an effect of predeſtination, and as things following Gods eternall election, therefore they cannot be the cauſe of it. And thus we finde faith put as an effect of Gods predeſtination to life and ſaluation, Act. 13.48. *As many as were ordained to eternall life beleeued.* To the ſame purpoſe ſpeakes the Apoſtle, 1. Pet. 1.2. 3. *Elect, according to the foreknowledge of God the Father vnto ſanctification of the Spirit, through obedience and ſprinckling of the bloud of Ieſus Chriſt:* not becauſe of a liuely hope, but *vnto a liuely hope, by the reſurre-*

ction of Iesus Christ from the dead. And Rom.9.11. the Apostle saith, that God chose *Iacob* before he was, or had done any thing, that election might be according to Gods free purpose. And to these might be added other testimonies euidencing thus much vnto vs, that the cause of Gods predestination to life and saluation is onely Gods free loue, and that the Lord from euerlasting hath fore-ordained some to be made conformable to his Sonne in heauenly glorie, nothing mouing him thereunto but his owne free loue, and his owne good pleasure: for why,

Reason 1. Gods will and good pleasure is the soueraigne and supreme cause of all things, there being in God all-sufficiencie for the determination of his owne will, and he need not go out of himselfe, or looke to any thing out of himselfe, in the creature on which his will may be determined.

Reason 2. And againe, that order in fore-appointing some to life and saluation was most fit, which makes Gods purpose most firme and stable, and of most effect to his chosen; but to fore-ordaine them to it meerely of his free loue, and of his owne gracious pleasure, was fit to that end, that so his purpose might be vnchangeable. And therefore doubtlesse the cause of Gods predestination to life and saluation, is onely Gods free loue, and the Lord hath from euerlasting fore-ordained some to be made conformable to his Sonne in heauenly glory, nothing mouing him thereunto, but his owne free loue, and his owne good pleasure.

Vse 1. Some erronious opinions of Papists, Arminians, and Anabaptists confuted.

And this truth is of vse: first, for the confutation of some erronious opinions: as first it conuinceth the Papists of error, in that they hold and teach, that Gods predestination to life and saluation is on Gods foresight of mans faith and good workes. And likewise the Arminians and Anabaptists are hereby conuinced of errour. The Arminians, in that they hold that God did fore-appoint some to life and saluation on his foresight of their faith, and perseuerance in faith & holinesse. The Anabaptists, in that they hold that God hath predestinate some to be saued on their receiuing of Christ, or beleeuing in Christ, which is all one in effect with the opinion of

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the Arminians. Theſe opinions are all of them erronious and falſe, and they cannot ſtand with the truth now deliuered: yea theſe opinions do all of them derogate from the all-ſufficiencie of God, and do make predeſtination to life and ſaluation conditionall; and they make Gods will which is the higheſt cauſe, to depend on ſomething inferiour to it, and on ſomething that doth follow on it, and is the effect of it, which is verie groſſe. Why but, may ſome ſay, (it is the obiection of the Arminians) thoſe who are fore-ordained to life and ſaluation are choſen in Chriſt, Epheſ. 1.4. and being choſen in Chriſt, they are foreſeene beleeuers when they are choſen, for none are in Chriſt but ſuch as beleeue: and therefore on the fore-ſight of their faith they were fore-appointed to life and ſaluation. To this I anſwer. It is true indeed, when Gods elect were choſen in Chriſt before the foundation of the world, they were foreſeene ſuch as ſhould beleeue, and God did then foreſee that they ſhould in time beleeue in Chriſt, but they were not then foreſeene actuall beleeuers. And againe, though God did then foreſee that they ſhould in time beleeue in his Sonne, yet it followes not that God did thereupon fore-ordaine them to life and ſaluation, it is no good conſequent: God did foreſee they ſhould in time beleeue in Chriſt, and therefore on his foreſight of their faith he did appoint them to life and ſaluation; they might as well ſay, that the foreſight of God that ſome ſhould beleeue in his Sonne, cauſed God to appoint his Sonne to dye for them: whereas the Scripture tels vs plainly, that God appointed his Sonne to be giuen for his choſen of his meere free loue. Ioh. 3.16. *God ſo loued the world that he hath giuen his onely begotten Sonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue euerlaſting life.* 1. Ioh. 4.9. *In this appeared the loue of God towards vs, becauſe God ſent his onely begotten Sonne into the world, that we might liue through him.* But ſay the Papiſts, The Author to the Hebrews ſaith, Hebr. 5.9. that *Chriſt is made the Author of eternall ſaluation to all them that obey him:* and therefore ſay they, Gods eternall election is on the condition of our obedience. The anſwer to this is eaſie. There is not a word in that text

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touching election or predestination. Againe, though none come to saluation vnlesse they obey Christ, yet our obedience is not the cause, nor so much as an instrument of our saluation, but onely a thing annexed and adioyned, and necessarily required in all that shall be saued, and as a way wherein all true beleeuers must walke to saluation, as we haue it, Ephes. 2. 10. *We are his workemanship created in Christ Iesus vnto good workes, which God hath ordained that we should walke in them.* And therefore doubtlesse notwithstanding these and other things obiected by aduersaries of the truth, the point still remaines a truth, that the cause of Gods predestination to life and saluation is onely Gods foreknowledge of some, and his free loue to them. And the opinions of Papists, of Arminians, and of Anabaptists, that Gods foresight of faith, and good workes of faith, and perseuerance in faith, and holinesse, and receiuing of Christ, or beleeuing in Christ, are the causes mouing God to predestinate to life and saluation, they are erronious and false, and we are to renounce them.

Vse 2. Comfort to such as haue good euidence of it that they belong to Gods election.

And for a second vse: is it so that the cause of Gods predestion to life and saluation is onely Gods free loue, nothing mouing him to fore-ordaine some to be made cõformable to his Sonne in heauenly glorie, but his owne free loue and his owne good pleasure? Surely then all such as haue good euidence of it that they belong to Gods election, must take notice of this to their comfort, and they must know that as God hath loued them freely, and of his free loue fore-appointed them to life and saluation, so assuredly he will saue them freely. Gods free loue and his free grace is the cause of all good things that come from God to them from euerlasting to euerlasting. *Their election is of grace*, Rom. 11. 5. their effectuall calling is of grace, 2 Tim. 1. 9. their faith is of grace, Philip. 1. 29. their iustification is *freely of grace*, Rom. 3. 24. and their saluation shall be of grace, and of the free loue of God, Rom. 6. 23. Haply some will say, who knowes not this, that vnderstands the truth of God, and is rightly informed in it, that Gods free loue is the cause of all good things that come from God to his children, and that Gods free grace is the

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cause

cause of their saluation? It is true indeed, I grant that such as are rightly informed in the truth of God do know it, but yet sometimes Gods children do not acknowledge this. Is it not sometimes the speech of a child of God: Oh if I could come to such a measure of faith, or such a measure of ioy & delight in good things, & such like, I should be well, I should then think my selfe in an happie state? Now what is this but in some sort to leane to something in our selues, as the cause of our happinesse, and not to ascribe it wholly to the free loue and to the free grace of God? Indeed it is true, y greater measure of faith, and the greater measure of inherent grace thou hast, the greater will be thy comfort, it being an euidence of Gods free loue to thee in Christ; yet remember the ground of truth now deliuered, God hath loued thee freely from euerlasting, and he will assuredly saue thee freely, and he will not respect any thing in thy selfe, thy faith or any other grace in thee, nor the excellencie, goodnesse, or dignitie of it in bringing thee to life and saluation as the cause of it. Yea know that so free is the loue of God to thee, *that in his fore-appointing thee to life and saluation, he did not respect the merit of Christ as the cause of it.* Indeed thou belonging to his election, he will saue thee in and through Christ, and for his sake, but when he did fore-appoint thee to life and saluation, he did not respect the merit of Christ as the cause of it, so free is his loue to thee. And therefore when thou feelest weakenesse of grace in thy selfe, if it be true grace euidencing to thee that thou belongest to Gods election, comfort thy selfe, and thinke thus with thy selfe, Surely the Lord will not put me backe from saluation because the grace that is in me is but weake: no, no, he hath loued me freely from euerlasting, yea so freely, as that in fore-appointing me to life and saluation, he respected not the merit of Christ as the cause of it: and therefore doubtlesse he will also freely saue me without respect had to any goodnesse in me as the cause of my saluation. And that may be a ground of sweete comfort to thee when thou art troubled in regard of weaknesse of grace in thine owne soule.

Answ.

Note.

Come we now to the determination of the act of Gods predesti-

predestination here put downe by the Apostle, namely this, conformitie to the image of his Sonne. *Those which God knew before he predestinated them* (saith the Apostle) *to be made like to the image of his Sonne:* that is, (as we shewed) to be made conformable and like to Christ his Sonne, partly in this life, both in holy actions and in holy sufferings, both in liuing according to the example of Christ, and in suffering after the similitude of Christ; and in the life to come, in full and perfect glorie.

Now the point hence offered in the first place is easily gathered: it is this.

Doct. 3. God hath appointed his chosen to be like to his owne Sonne in holinesse.

That God hath appointed his chosen to be like to his owne Sonne in holinesse. Those whom God hath fore-appointed and fore-ordained to be like to his Sonne in heauenly glorie, he hath also appointed to be like to his Sonne in a measure of true holinesse, both inward and outward, both in their hearts and liues; and all that shall be like to Christ in glorie, they must by the Lords fore-appointment be first like to him in a measure of true holinesse. And hence it is that we are often exhorted and stirred vp in the Scripture to be like to Christ, and to imitate him in holinesse, as Philip. 2. 5. 6. saith the Apostle, *Let the same mind be in you that was euen in Christ Iesus.* As if he had said, Be ye humble and lowly minded as Christ the Sonne of God was. And it is the exhortation of Christ himselfe, Matth. 11. 29. *Learne of me, that I am meeke and lowly in heart:* be ye like to me in meekenesse and lowlinesse. And he tels his disciples, Ioh. 13. 14. 15. that if *he their Lord and Maister had washed their feete, so ought they to wash one anothers feete,* and to be seruiceable one to another in the duties of loue, and that in the meanest and basest office, to the washing of the feete one of another: and he subioynes, *For I haue giuen you an example, that ye should do euen as I haue done to you.* And thus we find that we are stirred vp to forgiue our brethren, hauing matter of quarrell and of iust complaint against them for some iniurie offered or done by them, as Christ hath forgiuen vs. Colos. 3. 13. *Forgiuing one another if any haue a quarell to another; euen as Christ forgaue you, euen*

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so doye. I might instance in many other particulars wherein we are stirred vp to be like to Christ, and to be conformed to the image of Christ, and to imitate him in holinesse. Indeed we are dot to imitate Christ in the works proper to his Godhead, as in working miracles, and the like, nor in the workes of his mediation, as in the worke of redemption, and in satisfying for sinne, and such like: but in the works of godlinesse, sanctification and holinesse, therein we are stirred vp to imitate Christ, and to be like to him; yea therein we are to labour to resemble him as much as is possible, yea to be pure as he is pure, as saith S. *Iohn*, 1. Ioh. 3. 3. *Euerie one that hath this hope:* as if he had said, Euerie one that hopes and lookes, on good ground, to be like to Christ in glorie, must labour to be like to him in holinesse and puritie: whereby Saint *Iohn* confirmes the truth of the point in hand, that those whom God hath fore-appointed to be like to his Sonne in heauenly glorie, he hath also appointed them to be like to his Sonne in a measure of true holinesse; and they must in their measure be pure as he is pure, and holy as he is holy, before they come to be like to him in glorie. And the reasons of it are these.

Wherein we are not to imitate Christ.

Wherein we are to imitate him.

First, as the Lord hath appointed his chosen to end their glorification in heauen, so hath he also appointed them to go on in the way that leades and brings to it, and that is the way of holinesse and sanctification.

Reason 1.

Againe, such as come to be partakers of Christ his glorie in heauen, are first by the Lords owne order made fit for it in this life, not onely by a reall imputation of Christ his righteousnesse to their iustification, but also by their measure of inherent holinesse and sanctification. And therefore doubtlesse those whom God hath fore-appointed to be like to his Son in heauenly glorie, he hath also appointed them to be like to his Sonne in a measure of true holinesse: and all that shall be like to Christ in glorie, they must by the Lords appointment be first like to him in a measure of true holinesse.

Reason 2.

Now for the vse of this, let vs take notice of this truth, and on this ground learne to take heed we deceiue not our selues. Thousands in the world haue this conceit, that they shall go to

Vse 1. They deceiue themselues who thinke

they shall go to heauen, & yet are not like to Christ in the least measure of holinesse.

to heauen, and that they shall partake with Christ in glorie, and yet they are not like to Christ in the least measure of holinesse; they are filthie, and they are openly prophane, their hearts and liues are soyled with many foule and abhominable sinnes, and they beare the expresse image of the diuell, and they are like to him: poore soules they deceiue themselues. And take thou heed of this deceiuing thy selfe, whosoeuer thou art. Art thou one that hast no dramme of holinesse in thee? Art thou filthie and prophane? Yea is it so with thee that whatsoeuer is holy thou dost hate and loath it, and thou canst not abide it, no not in others? Dost thou belch out thy venome against others who desire and endeuour to be holy? And dost thou say they will be hanged, and they will all go to the diuell? Surely thy case is fearefull, and it seales vp to thee this fearefull conclusion, that thou art not onely a child of wrath, as all are by nature, but that thou art a child of perdition, and that God neuer appointed thee to be like to Christ in the glorie of heauen. Dost thou liue as a limbe of the diuell, and beare the expresse image of the diuell, and dost thou thinke that thou shalt be like to Christ in glorie? Dost thou thinke that thy bodie which thou makest an instrument of whoredome, of drunkennesse, and settest out in pride and vanitie, shall be made like to the glorious bodie of the Lord Iesus? No, no, if grace to amend thy life be not granted to thee, assuredly God neuer appointed thee to life and saluation. Thou must be like to Christ the Sonne of God in holinesse, or else neuer looke thou to be like him in glorie: yea know it for a certaine truth, thou must be more then ciuilly honest. Dare any man say that Christ was no more but ciuilly honest? if he do, he blasphemes. And therefore thinke not that thy ciuill honestie will carrie thee vp to heauen, and that thou being onely ciuilly honest shalt one day be like to Christ in glorie: no, no, thou must in some measure be pure as Christ is pure, and holy as he is holy, or else neuer looke thou to come where he is to the glorie of heauen: and so for a second vse.

Vse 2. What a precious thing then is true holinesse, and what an excel-

excellent thing is conformitie to Christ in a measure of true holinesse? Why, surely it is so precious and so excellent, as it makes a man or woman able to reade their owne names written in heauen, which may yeeld them matter of reioycing, as Christ tels vs, Luke 10. 20. Let then the world mocke and scoffe at holinesse & puritie, but let vs make precious account of it, and esteeme it better worth then all things in the world, and labour after it: true holinesse and conformitie to Christ will make vs able to see our selues in the number of those whom God hath from euerlasting appointed to be like to his owne Sonne in heauenly glorie; and finding it in our selues, it will giue vs matter of *ioy vnspeakable and glorious*, as 1. Pet. 1. 8. and therefore let vs make precious reckoning of it, and labour for it aboue all things in the world: and so I passe from that.

What a precious thing true holinesse is.

Now in the second place, in that the Apostle saith, those which God knew before, he predestinated them to be made like to the image of his Sonne, that is, as before we shewed, in this life, like to him in holy actions, and in holy sufferings, we may further gather this point.

Doct. 4. All that shall partake with Christ in glorie must also be partakers of his sufferings.

That those whom God hath afore appointed to be like to his Sonne in heauenly glorie, he hath also appointed them to be like to his Sonne in a measure of suffering. All that shall partake with Christ in glorie, they must also be partakers of his sufferings, as the Apostle speakes, 1. Pet. 4. 13. and they must drinke of the cup that Christ dranke of, as he told the sonnes of *Zebedeus*, *Iames* and *Iohn*, Mar. 10. 39. Mat. 16. 24. the Lord Iesus saith, *If any will follow me, let him forsake himselfe, and take vp his crosse and follow me.* Acts 14. 22. *Paul* and *Barnabas* exhorted *the disciples to continue in the faith, affirming that through many afflictions we must enter into the kingdome of God.* And to this purpose we might bring many other testimonies confirming this truth, that all that shall partake with Christ in glorie, they must also partake with him in suffering: and there is reason for it.

Reason.

The crosse and suffering was the way by which Christ himselfe was to go to his glorie in heauen, as he saith, Luke 24. 26.

26. *Ought not Christ to haue suffered these things, and to enter into his glorie?* and he was necessarily bound, first to suffer, and then to enter into his glorie; and therefore doubtlesse the members of Christ must be like and conformable to Christ their head, and they must go to glorie in heauen by the same way that he hath gone before them: and whosoeuer lookes to partake with Christ in glorie, must first looke to partake with him in a measure of suffering.

Vse 1. They are deceiued who thinke they shall go to heauen without trials, crosses, and afflictions.

And for the vse, I will be briefe in it, we stood on it at large verse 17. And first this truth discouers, that they deceiue themselues who thinke they shall go to heauen without troubles, trials, crosses, and afflictions: we must make reckoning of the crosse, and make account to meete with afflictions in the way to heauen, and we must go by the crosse to the crowne of life and glorie in heauen. And if we look to weare the crowne of glorie with Christ in heauen, we must in one kind or other weare the crowne of thornes with him, and suffer with him here on earth.

Vse 2. Comfort to Gods children that they are conformable to Christ in their sufferings.

Againe in the second place, it may be matter of great comfort to Gods children, to consider that in their sufferings they are conformable to Christ, and that therein they are like the Sonne of God, as one saith well, God hath many sonnes, and one onely Sonne without sinne, yet was not that Sonne without the crosse. The Sonne of God came into the world and liued in the world without sinne, but he got not out of the world without the crosse: and shall we then who are sinfull thinke much of the crosse, we are herein no otherwise dealt withall then the Lord dealt with his owne Sonne, we are herein like to the Sonne of God: and the consideration of that may cheare vp our hearts, and yeeld vs much comfort. Art thou then who art a child of God poore? remember Christ was so, he had not whereon to rest his head. Do men deale despitefully with thee? call to mind how the Lord Iesus was dealt withall, how he was reuiled, mocked, buffeted, spit on, and many wayes hardly dealt withall. Art thou troubled in mind and conscience? consider that the soule of the Lord Iesus was heauie to the death. And so in all thy trials

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and afflictions, thou ſuffering them with patience, and bearing them as they ought to be borne, remember that thou art therein conformable to Chriſt the Sonne of God, and like to him, and that may miniſter matter of great comfort to thee. For aſſuredly, as thou art like to the Sonne of God in ſuffering, ſo ſhalt thou one day be like to him in the glorie of heauen: and that may be a matter of great comfort to thee.

There is yet ſomething further to be gathered from theſe words, *To be made like to the image of his Sonne.* It is not to be paſſed by without obſeruation, that the Apoſtle ſaith, thoſe which he knew before, he alſo predeſtinate to be made like to the image of his Sonne, or conformable to Chriſt his Son, that is, in this life in holineſſe, and alſo in ſuffering: we are to marke it, *The Apoſtle ſaith not, equall to the image of Chriſt the Sonne of God, but like to his image, both in holineſſe and in ſuffering:* whence we might ſtand to ſhew, that the conformitie of Gods children to Chriſt in holineſſe in this life, is not in full and abſolute perfection, equall to the holineſſe of Chriſt, but it is onely in ſimilitude and likeneſſe, they are truly pure as Chriſt is pure, & they are truly holy as Chriſt, in ſome meaſure, not in full perfection: but I paſſe by that, we haue had occaſion often to ſpeake of it, and onely note we hence thus much.

Note.

That howſoeuer Gods children are like to Chriſt the Sonne of God in ſuffering, and they muſt be like to him in ſuffering in this world, yet they are are not equall to him in ſuffering. The ſufferings of Gods children though they be exceeding ſharpe, and bitter, and painfull, yet are they not equall to the ſufferings of Chriſt: all the paines that Gods children endure, be they neuer ſo grieuous, are but as a dram in reſpect of the infinite waight of paine that Chriſt endured: and for this we haue further plaine teſtimonie of Scripture. Iſai. 53. 5. 6. 7. the Prophet tels vs, that Chriſt *was wounded, and broken, and that the Lord layd on him the iniquitie of vs all*, euen that which the ſinnes of all Gods choſen had deſerued: yea he ſaith verſe 10. *That the Lord would breake him*: and we find that the Euange-

Doct. 4. The ſufferings of Gods children though they be exceeding ſharpe, bitter, and painfull, yet are they not equall to the ſufferings of Chriſt.

Euangelists set out the greatnesse & bitternesse of Christ his sufferings by many weightie circumstances, as that he was *sorrowfull and grieuously troubled*, That his *soule was heauie euen vnto death*, Math. 26. 37. 38. *That his cries were strong, and that he fell on his face and prayed, O Father if it be possible, let this cup passe from me*, verse 39. That his agonie was so great, *That bloud for sweat burst out of his bodie, and that an Angell was sent to comfort him*, Luke 22. 43. 44. That his complaint on the crosse was, *My God, my God, why hast thou forsaken me?* Math. 27. 46. All which do make plaine, that Christ endured more grieuous paines then euer did any. And that the sufferings of Gods children, though they be martyred, and though their sufferings be exceeding sharpe and bitter, yet are they not equall to the sufferings of Christ. And there be reasons to leade vs thus to conceiue, as first this.

Reason 1. The Lord powred out on Christ the whole curse of the Law due to the sinnes of all his chosen, as the Apostle saith, Galat. 3. 13. *He was made a curse for vs*: but from the afflictions and sufferings of Gods children, the venome and bitternesse of the curse is remoued and taken away, in that Christ was made a curse for them.

Reason 2. And againe, the Lord doth euer most wisely measure out afflictions and sufferings, according to the strength of those that lie vnder them, as he saith by the Prophet Isai. 57. 16. *He will not alwaies be wroth, for the Spirit should faile before him, and he hath made the breath*, and he doth proportion them to the end of their afflictions. Now we must needs grant that Christ his strength did farre exceed the strength of any child of God, yea of all Gods children, he being God and man in one person, and the end of his suffering was satisfaction for sinne, as we haue it in the place before cited, Isai. 53. 5. *He was wounded for our transgressions, he was broken for our iniquities, the chastisement of our peace was vpon him, and with his stripes are we healed*: but the end of the sufferings of Gods children is onely correction, or triall, or witnesse-bearing to the truth of God, and such like. And therefore doubtlesse howsoeuer Gods children are like to Christ the Sonne of God, and they must be

be like to him in ſuffering, yet are they not equall with him in ſuffering; and though their ſufferings be exceeding ſharpe and bitter, yet are they not equall or comparable to the ſufferings of Chriſt. And for vſe.

Vſe 1. When a child of God is in any affliction he is then to conſider what Chriſt hath ſuffered for him.

First on this ground of truth, let euery child of God learne when he lies vnder the hand of God in any affliction, to be led from thence to conſider what Chriſt hath ſuffered for him. When thou findeſt a little torment, and a little paine in the leaſt part of thy body exceeding bitter, and ſharpe, and painefull, oh conſider then with thy ſelfe what bitterneſſe was in the whole ſufferings of Chriſt: Chriſt drunke the full cup of the bitterneſſe of Gods wrath, and thou doſt but onely ſip and taſte of it, ot rather indeed not ſo much as taſte of it; the cup is ſugred and ſweetened to thee by the bitter ſufferings of Chriſt. Doſt thou feele the paine of the gout, ſtone, tooth-ach, or the like grinding and griping paine to be ſo grieuous to thee, as to be eaſed of that paine thou couldeſt with all thine heart wiſh thy ſelfe out of the world? let that paine leade thee to conſider the infinite paine and torment of Chriſt his ſufferings, and what he hath ſuffered for thee and for thy redemption, let it leade thee to conſider of thy ſinnes, that were the cauſe of the ſufferings of Chriſt. When thou lieſt vnder any grieuous paine and torment, thinke thus with thy ſelfe: Surely that which I endure or can endure is nothing to that which the Lord Ieſus endured, and that for my ſins, and thereby be ſtirred vp to take heed of ſinne and to auoyd it: thinke thus with thy ſelfe, ſhall I by my ſinnes pierce Chriſt his ſides againe, for indeed by thoſe ſinnes thou doſt as much as in thee is, put new paſſions on the Lord Ieſus, and pierce his ſides againe, and euen adde torments to him that ſhed his bloud for thee, and ſuffered the extremitie of Gods wrath for thee, and that is moſt vile and monſtrous. When therefore thou art vnder any grieuous paine, let it leade thee to remember the bitter paſſion of the Lord Ieſus, and withall remember that thy ſinnes were ſome cauſe of the bitterneſſe of his painfull paſſion, yea that by thy ſinnes thou doſt as it were put new paſſions on him, and let that teach thee to

make conſcience of euery ſinne, both in thought, word, and deed.

Vſe 2. The fault of thoſe who in time of great affliction breake out & ſay, neuer any ſuffered that which they endure, diſcouered.

Againe, is it ſo that the ſufferings of Gods children, though they be ſharpe and bitter, yet are they not equall to the ſufferings of Chriſt? Surely then the conſideration of this may checke that thought that ſometimes ariſeth in the hearts of ſome in the time of their great afflictions: ſometimes it breaketh out of their mouthes, neuer was any in like caſe that they are in, neuer was any ſo grieuouſly afflicted as they are; it is thus ſometimes with Gods owne children. The Church, Lamen. 1. 12. cries out, *Behold and ſee if there be any ſorrow like vnto my ſorrow.* Now if ſuch a thought ariſe in thine heart in the time of thy great and grieuous afflictions, learne to checke it by calling to mind the bitter paſſion of the Lord Ieſus, and remember that the paine thou endureſt is but as a dramme in compariſon of the infinite waight of paine that Chriſt endured, and as nothing to the bitterneſſe of his ſuffering. But it may be thou wilt ſay, Satan being readie to ſuggeſt it to thee, my ſufferings are nothing in compariſon of the ſufferings of Chriſt, but am I or any one liuing, being but a meere man, able to endure that which Chriſt endured, he being God and man?

Obiect.

Anſw. It is true indeed, thou art not able to beare what Chriſt endured, but withall remember what was before deliuered, that the Lord doth therefore meaſure out thy afflictions accordingly proportionable to thy ſtrength; and remember alſo that that which makes thy ſufferings bitter indeed, namely the curſe, that is remoued from thee thou being in Chriſt. And if thou further ſay, Yea but neuer was any member of Chriſt ſo grieuouſly afflicted as I am. Thou art therein alſo deceiued, for without queſtion thoſe eminent men, *Abraham, Iob, Daniel, Dauid*, and others whoſe ſufferings the holy Ghoſt makes exemplarie, were farre more grieuouſly afflicted then thou art, they were endued with greater ſtrēgth to beare afflictions then thou art, & therefore doubtleſſe their prayers and afflictions were greater then thine, and thou art not tryed like one of them. And therefore lay aſide ſuch reaſonings, they are but reaſonings of the fleſh, they are but thoughts ariſing from

Obiect.
Anſw.

thine

thine owne corruption, when thou thinkeſt that neuer was any ſo afflicted, or ſo tormented as thou art, and learne to caſt them out of thine heart.

There is yet one thing further offered from theſe words: *Made like to the image of his Sonne.* In that the Apoſtle ſaith, *Thoſe which God knew before, he alſo predeſtinate to be made like to the image of his Sonne*: the words being vnderſtood as before we haue ſhewed, we are further giuen to vnderſtand thus much.

Doct. 5. Gods choſen ſhall one day be made like the Lord Ieſus in heauenly glorie.

That Gods choſen ſhall one day be conformed and made like to the Lord Ieſus in heauenly glorie: they ſhall one day, namely at the day of iudgement, in their meaſure, be glorious as Chriſt is glorious, in their bodies, and in their ſoules: their bodies ſhall then ſhine in brightneſſe and glorie, like to the glorious body of Chriſt, and their ſoules ſhall then be inueſted with glorie like the bleſſed ſoule of Chriſt. Philip. 3. 21. the Apoſtle ſpeaking of himſelfe, and of other true beleeuers ſaith, *Chriſt ſhall one day change our vile bodie, and faſhion it like to his glorious bodie.* And Reuel. 19. 8. it is ſaid, *the bride*, that is, the Church, *ſhall be arrayed with pure fine linnen, and ſhining*, ſhe ſhall haue a moſt pure and glorious veſture put on her. Math. 13. 43. Chriſt himſelfe ſaith, that at the end, *The iuſt ſhall ſhine as the Sunne in the kingdome of their Father.* Coloſ. 3. 4. the Apoſtle ſaith, *When Chriſt which is our life ſhall appeare, then ſhall ye alſo appeare with him in glorie.* And 1. Iohn 3. 2. *We know* (ſaith Saint *Iohn*) *that when he ſhall appeare, we ſhall be like him.* All theſe teſtimonies do euidence and confirme this truth, that Gods choſen ſhall one day, namely at the day of iudgement, be made like to the Lord Ieſus in heauenly glorie, and ſhall then be glorious as Chriſt is glorious, in their bodies and in their ſoules.

Reaſon.

And indeed it cannot be otherwiſe, it is the vnchangeable purpoſe of God it ſhould be ſo, and the Lord Ieſus hath made it knowne in that excellent prayer of his, recorded Iohn 17. 24. that it is his will it ſhould be ſo, *Father I will that they which thou haſt giuen me be with me, euen where I am, that they may behold my glorie which thou haſt giuen me.* It is his will that all his members ſhould be

with him where he is, and be partakers of his glorie. If any aske what that glorie shall be, I must answer: If I had the tongue of men and Angels I am not able to expresse it: the Apostle expresseth it in very waightie but yet in generall termes, 2. Cor. 4. 17. *A most excellent and an eternall waight of glorie.* And for the vse briefly.

Vse 1. Comfort to as many as find themselues in the number of Gods chosen.

What an excellent comfort is this to as many as find themselues in the number of Gods chosen? no sooner shall Christ appeare from heauen in his glorie, but they shall also be made most glorious, euen like to Christ in glorie both in their bodies and in their soules. What though it be so then that thou who art a child of God, art now contemned and despised in the world, and thou art held base in the world, and the proud rufflers of the world looke bigge on thee, and hold thee not worthie to beare their shoes? Care not for it, remember this to thy comfort, a day will come when thou shalt be honoured before men and Angels, and shalt be made like to the Lord Iesus in heauenly glorie, and in heauen be glorious as he is glorious, in thy bodie and in thy soule. Yea know it for a certaine truth, it is as possible that Christ himselfe should not be glorious, as that thou shouldst not be like him in glorie at his appearance: and what an excellent comfort may that be to thee?

Vse 2. They who find themselues in the number of Gods childrē ought earnestly to desire the coming of Christ to iudgement

And for a second vse: How ought this to affect the hearts of all that find themselues in the number of Gods children, and to possesse their soules with a longing desire after the coming of the Lord Iesus to iudgement? Surely the consideration ought to stir them vp to desire that the Lord Iesus would now breake the heauens, and that they might now see him comming in the clouds. No sooner shall he appeare in his glorie, but they shall be like him in glorie, in their bodies and in their soules. Indeed if the glorie we looke for (we being the children of God) were either vncertaine, or certaine glorie, but small, it might be but a small inducement to long after it, but seeing it is as sure that we shall be glorious in our bodies and in our soules, as Christ the God of glory is glorious, how shall not this quicken and stirre vp our hearts, and

fill

fill our hearts with an earneſt longing for the appearance of the Lord Ieſus.

Come we now to the ſecond generall thing layed before vs in this verſe, namely, the limitation of the conformitie to the image of Chriſt the Sonne of God, in the laſt words of the verſe: *That he might be the firſt borne among many brethren.* The meaning of which words I ſhewed before to be this; that thoſe which God knew before, he alſo predeſtinate, to be made like to the image of his Sonne, in holineſſe, in ſuffering, and in full and perfect heauenly glorie: yet ſo, as that Chriſt his Sonne might be as the firſt borne, and might haue preferment and preheminence in holineſſe and in ſuffering, and alſo in glorie among thoſe that are the ſonnes of God by adoption, who in that regard are his brethren, and are many being conſidered by themſelues. Now in that the Apoſtle giues to Chriſt the Sonne of God prioritie, preferment, and preheminence, in holineſſe, in ſuffering, and in the glorie of heauen: and ſaith, he is as the firſt borne among many brethren, we may eaſily ſee.

Doct. 6. Chriſt Ieſus is to be preferred before all his members in honour & dignitie.

That Chriſt Ieſus the Sonne of God is to be preferred in honour and dignitie before all his members, both in heauen and in earth, and he is to haue preheminence aboue them in all things, as the Apoſtle ſaith in expreſſe termes, Coloſſ. 1. 18. *He is the head of the bodie of the Church, he is the beginning and the firſt borne of the dead, that in all things he might haue the preheminence:* for indeed, *in him dwels all fulneſſe*, as the Apoſtle there ſubioynes, verſe 19. both *the fulneſſe of the Godhead bodily*, as we haue it, Col. 2. 9. and *the fulneſſe of grace and truth*, as it is, Ioh. 1. 14. And as the Apoſtle ſaith, Epheſ. 1. 20. 21. *He is exalted to the right hand of God in heauen, and ſet farre aboue all principalitie, and power, and might, and domination, and euerie name that is named, not in this world onely, but alſo in that that is to come.* The Lord Ieſus as man is exalted aboue euerie creature in heauen and earth: his manhood being perſonally vnited to his Godhead, it is fit that he ſhould haue the prerogatiue and preheminence aboue all things; and therefore he is to be preferred in honour and dignitie before all his mem-

bers both in heauen and earth, and to haue preheminence aboue them in all things, which I note in a word: and for the vse.

Vse.
Who they be that teach true and sound doctrine touching the Lord Iesus.
1.Cor. 1.24.
1.Cor.2.2.

It may discouer who they be that teach true and sound doctrine touching the Lord Iesus, namely, those who in their doctrine giue Christ his due honour, and giue him preheminence in all things. The whole doctrine of the Apostle *Paul* runs on Christ, and is as a goodly building set on *Christ the foundation*, as himselfe speakes, 1.Corinth.3.11. And no man more aduanced the glorie of Christ then he did. 1.Corinth.1. 24.*We preach Christ the power of God, and the wisedome of God.* And Chap 2.2.*I esteemed to know nothing among you saue Iesus Christ, and him crucified.* And almost in euerie line of his Epistles he runs on the name of Christ, and on the aduaucement of his glorie. And doubtlesse they teach Christ truly and soundly, who thus in their doctrine giue him his due honour. And it is a speciall note by which we may discerne who they be that expound the writings of the Apostles aright, & deriue doctrines from thence agreeable to the meaning of the holy Ghost, namely, they who with the Apostle preach Christ with all due respect of his glorie in the worke of redemption and saluation, and without any impeachmennt or derogation from him, in regard of his Kingly, Priestly, and Propheticall office, and they that teach Christ in all things to haue preheminence. And if by this note we examine the doctrine of Poperie, it will easily be found to be rotten and vnsound. How do they impeach the honour of Christ, and rob him of his glorie, and derogate from him in regard of his *Kingly, Priestly, and Prothetical office?* I might shew it in diuers particulars: to instance but in one; what a monstrous derogation is it to the honour of Christ, in that they equalize the Saints departed with him, and make them their mediatours betweene God & themselues, yea they blasphemously call the virgin Marie Mediatrix, the mother of grace and fountaine of mercie, and say, that she is placed in the throne with God the Father, and that she may command Christ her Sonne. Thus monstrous and blasphemous are they in their doctrine: and thus do they grosly

grosly derogate from the glorie of Christ, now aduanced to the highest heauens, and preferred in glorie aboue all his members. And therefore their doctrine is vnsound, erronious, and damnable., and we are so to hold it, and to renounce it.

Now further, in that the Apostle here saith, that Christ the Sonne of God is as the first borne among many brethren, that is, among those that are the sonnes of God by adoption, who are many being considered by themselues, we are giuen to vnderstand thus much.

That all true beleeuers, all such as truly beleeue in Christ, they are brethren to Christ: and there is that relation betweene Christ and all true beleeuers, that there is betweene the elder brother or first borne brother, and the yonger brethren. Christ is the first borne or elder brother, and all true beleeuers are as yonger brethren to him. And this Christ himselfe affirmes, Ioh. 20.17. saith he to *Marie, Go to my brethren, and say to them I ascend to my Father and to your Father, and to my God and to your God.* And Matth. 12.49.50. when one told Christ that his mother & his brethren stood without desiring to speak with him, the text saith, *He stretched forth his hand toward his disciples and said, Behold my mother & my brethren, for whosoeuer shall do my Fathers will which is in heauen, the same is my brother, my sister, and mother.* As if he had said, Whosoeuer they be that truly beleeue in me, and shew forth the power of their faith in holy obedience to the will of my Father, they are my brethren, and sisters, and mother. And we find, Mat. 25.40. it is said, that Christ shall say at the day of iudgement to them on his right hand, *In as much as they did good to the least of his brethren, they did it to him:* accounting true beleeuers to whom any good is done, as his brethren. And Hebr. 2.11. it is said, *He is not ashamed to call them brethren.* And Psal. 22.22. it is thus prophecied and foretold of Christ, *I will declare thy name to my brethren.* It is a cleare point often made knowne to vs in the Scripture, that all true beleeuers are brethren to Christ, and that there is that neare relation betweene Christ and all true beleeuers, that there is betweene the elder brother and the yonger brethren. But yet know, that we mi-

Doct. 7. All true beleeuers are brethren to Christ.

Ioh. 20.17.

ſtake not the matter, that the brotherhood that is betweene Chriſt and true beleeuers is not carnall, it is not in regard of the fleſh: though the Sonne of God tooke fleſh on him, and aſſumed our nature into vnitie of perſon with his Godhead, and in that reſpect became like to vs in all things, ſinne onely excepted, yet is it not in reſpect of fleſh and bloud that true beleeuers are brethren to Chriſt, for then were euerie man in the world brother to Chriſt, but the brotherhood that is betweene Chriſt and true beleeuers is a ſpirituall brotherhood: and the ground of it is the ſpirituall vnion with Chriſt, & new birth, in that true beleeuers are vnited to Chriſt by the bond of the ſame Spirit, and in that they are borne of God, as 1. Ioh. 4. 1. in that they are begotten againe by the immortall ſeed of the word, and by the worke of the holy Spirit of God, as we haue it, Ioh. 1. 12. 13. *As many as receiued him to them he gaue power to be the ſonnes of God, euen to them that beleeue in his name, which are borne, not of bloud, nor of the will of the fleſh, nor of the will of man, but of God:* and in that reſpect are true beleeuers brethren to Chriſt, and there is that neare relation betweene Chriſt and al true beleeuers, that there is betweene the elder brother and the yonger brethren.

What the brotherhood betweene Chriſt & true beleeuers is, & the ground of it.

Vſe 1. True beleeuers are to take notice of their honour and dignitie.

And for vſe, firſt on this ground of truth, let euerie true beleeuer take notice of his honour & dignitie, his honour is exceeding great: in that he is a true beleeuer he is brother to the Sonne of God the great Lord of heauen and earth, which is a greater honour to him then if he were brother to the greateſt Monarch in the world. And take thou notice of it, thou that art a true beleeuer, learne thou to ſtand on thine honour, and ſhrinke not from it for any diſgrace that can be caſt on thee in the world: for indeed it is the fault of ſome that would be held to be true beleeuers and of the brotherhood of Chriſt, to pull backe and to ſhrinke when it is ſaid to them in deriſion, you are one of the brotherhood. Oh conſider with thy ſelfe, if thou be an holy brother indeed, the Lord Ieſus, the great Lord of heauen and earth is thine elder brother, and thou art brother to him, and thou haſt no cauſe to be aſhamed of thy brotherhood: no, no, thou haſt cauſe to boaſt of

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it with an holy boasting, and to professe it openly to the face of the proudest, that thou art one of them that they in scorne and derision call holy brethren, and that in that respect thou hast the Lord Iesus for thine elder brother; and withall remember the words of Christ himselfe, Mark.8.38. *If thou be ashamed of him and of his words, euen to be accounted a professor of the name and Gospell of Christ, and that in the middest of the rout of the wicked and prophane, he will be ashamed of thee when he comes in the glorie of his Father with the holy Angels.*

Vse 2. Terrour to such as offer the least wrong, indignitie, or disgrace to any true beleeuer.

Againe, for a second vse: is it so that all true beleeuers are brethren to Christ, and there is that relation betweene him and them, that there is betweene the elder brother and the yonger brethren? How then darest thou, whosoeuer thou art, offer the least wrong, or least indignitie or disgrace to any true beleeuer? How darest thou mocke and scoffe, or any way abuse the poorest member of Christ? Consider with thy selfe, he hath a brother that will take his part, and he is one able to right his wrong. We know that naturall brethren though they sometimes iarre among themselues, yet they will take one anothers part against a common enemie, so that wrong one and wrong all: and dost thou thinke that the Lord Iesus will not take the part of his brethren whom he loues dearely, and that with an euerlasting loue? Yes assuredly he will, and therefore dost thou wrong any true beleeuer, yea dost to *turne his glorie into shame?* as *Dauid* speakes, Psal.4.2. Dost thou cast that on him as a disgrace, which indeed is his greatest honour, that he is an holy brother, and one of the holy brotherhood? Assure thy selfe, the Lord Iesus his elder brother takes notice of it, and he will not suffer it, he will one day (if thou persist in thy wicked course) bring shame on thee, and couer thy face with shame before men and Angels, and will bring vtter confusion on thy soule. And therefore be warned to take heed how thou dost offer the least wrong or the least disgrace to any true beleeuer.

Vse 3. Comfort for poor despised

Last of all: is it so that all true beleeuers are brethren to Christ, and there is that relation betweene him and them, that

and distressed members of Christ.

that there is betweene the elder brother and the yonger brethren? Then here is matter of great comfort for thee that art a poore despised and distressed child of God, cheare vp thy selfe in this, thou art brother to the Sonne of God the Lord Iesus, and assure thy selfe he will acknowledge thee so to be, euen his deare beloued brother in thy greatest distresse. It is not thy affliction that can diuide betweene him and thee, and make him hide his face from thee, he will not be ashamed to call thee brother when thou art plonged into the deepest distresse. He is not like the proud people of the world, who will know one in a gay coate and high place, but in baseneſſe andpouertie will not vouchsafe to looke on him, though he be neare to them in bloud and kindred, yea their owne brother. It is not so with the Lord Iesus, when thou art in the poorest plight, when thy backe is bare for want of clothing, thy face leane and quite altered with brinish teares that haue made furrowes in it, when thou hangest downe thy head, yea when all thy bones are disiointed by the racking tortures of the cruell tormentors; then will the Lord Iesus know thee, and graciously acknowledge thee for his deare beloued brother, and deale with thee as a kind and louing brother, euen euerie way do thee good, yea do thee good to thine euerlasting comfort: and that may be a matter of great comfort to thee.

There be yet some things further offered from these words, *That he might be the first borne among many brethren.* And in the next place, in that such as are the sonnes of God by adoption, are here styled by the name of brethren, we may easily see, that this is a title that belongs to all true beleeuers, that they are brethren: and the point hence further offered is this.

Doct. 8. All true beleeuers are brethren.

That all true beleeuers are brethren. All that truly beleeue in Christ are in as neare relation one to another as naturall brethren: they are not onely brethren to Christ, but they are also brethren one to another. So saith Christ himselfe, Matth. 23.8. speaking to his disciples, saith he, *All ye are brethren.* And it is an vsuall thing with the Apostles in their writings to style true beleeuers by the name and title of brethren. Rom.

1.13.

1.13. *Now my brethren, I would that ye should not be ignorant.* And Chap. 7.1. *Know ye not brethren.* Chap.10.1. *Brethren, my hearts desire,* &c. And so in many places of his Epistles. Coloss.4.15. saith the Apostle, *Salute the brethren which are of Laodicea.* It were easie to adde many other places where true beleeuers are styled by the name and title of brethren, plainly shewing that they are as brethren one to another, and are in as neare relation one to another as naturall brethren, yea true beleeuers stand in a more neare relation one to another then naturall brethren do: for why, the reason and ground of it is this.

Reason.

They are knit together into one bodie *by the bond of the Spirit,* as the Apostle saith, 1.Corinth.12.13. *By one Spirit we are all baptized into one bodie.* By the Spirit men are more nearly conioyned then they are or can be by nature; by the Spirit they are made members of one mysticall bodie, yea members one of another, as the Apostle saith in expresse words, Rom.12.5. *We being many are one bodie in Christ, and euerie one one anothers members.* And therefore doubtlesse all true beleeuers are as brethren one to another, and in as neare relation one to another as brethren, or rather indeed in a nearer relation one to another then naturall brethren.

Vse 1. All true beleeuers must be affected one to another as brethren.

And for the vse, first on this ground of truth, all true beleeuers must learne to be affected one to another, and to loue one another as brethren, euen to lone one another heartily and mutually, for so do naturall brethren, vnlesse they degenerate and grow out of kind. And so it was euer held odious amongst the very heathen, and a growing out of kind for men in nature nearely conioyned, to be farre disioyned one from another in affection: and much more odious is it for such as are conioyned by the bond of the same Spirit to be disioyned one from another in inward affection of the heart. It is an vsuall thing in the Scripture to vrge and presse loue vnder the name & title of brethren. *Abraham* vsed it as an argument to quiet matters, and to end all strife betweene him & *Lot*, Gen. 13.8. *I pray thee let there be no strife betweene me and thee, neither betweene mine heardmen and thine heardmen, for we are brethren.*

thren. Moses vsed no other argument to accord two Hebrews that were at discord, as we haue it, Act.7.26. *Sirs, ye are brethren, why do ye wrong one another?* And it is the exhortation of the Apostle, Rom. 12.10. *Be affectioned to loue one another with brotherly loue.* And 1.Pet.3.8. *Loue as brethren.* And it is worthie our marking that we find, Gen.37. when *Iosephs* brethren forgot him to be their brother, or at least did not so consider him, they said, *Behold this dreamer cometh, come therefore let vs slay him, and cast him into some pit*, verse 19. 20. but when they consider him as their brother, then they thinke of a more mild and gentle course, and they say, *Come and let vs sell him to the Ishmeelites, and let not our hands be vpon him, for he is our brother and our flesh*, verse 27. Let then this lesson so often vrged and pressed in the Scripture, be learned by all of vs that professe our selues true beleeuers, in that respect we are brethren; and let vs learne to be affected one to another, & to loue one another as brethren: yea let all of vs that professe fellowship & communion of the Spirit, consider ẏ we haue one God to our Father, one Church to our mother, Christ our elder brother, and ẏ we are begotten of the same immortal seed, nourished with the same milke of the word, drink of the same cup, eate of the same bread in the Sacrament, and that we all looke for the same blessed inheritance, and therefore ought to be knit together in the bond of loue. Yea remember we that brotherly loue is the badge and cognisance of Christ his disciples, Ioh. 13.35. *By this shall all men know that ye are my disciples, if ye haue loue one to another.* Yea consider we that brotherly loue is a thing not onely taught by precept, but also inwardly taught and implanted in the hearts of all that are partakers of the Spirit of God. Marke what the Apostle saith, 1.Thes.4.9. *Touching brotherly loue ye need not that I write vnto you*, why so? *for ye are taught of God to loue one another.* As if he had said, as naturall brethren (not degenerate and becomming vnnaturall) are taught by nature to loue one another, so you to whom God hath giuen his holy Spirit, are taught by the Spirit of God to loue one another. Whence we may reason thus with our selues: If brotherly loue be a lesson taught by

Gen.37.19 20

Verse 27. A needfull lesson to be learned of all true beleeuers.

by the Spirit of God, who then is the teacher of deadly hatred? who puts into any man or woman ſwelling and heart-burning againſt their brethren? are theſe leſſons taught of Gods Spirit? No, no, he is the God of peace and loue, and theſe are the teachings of another ſpirit, euen of that ſpirit who is the author of confuſion, and ſower of diſſention among brethren: theſe are the teachings of the diuell himſelfe, and take we heed of them, yea take thou heed whoſoeuer thou art, that thy heart be not eſtranged and drawne away in the affections of it from others in whom thou maiſt diſcerne the image of God, and the true feare of God, becauſe they differ from thee in iudgement and opinion touching matters of circumſtance and Church-gouernment; and let not thine heart vent out the malice of it in bitter words againſt ſuch perſons. How dareſt thou profeſſing the true feare of God, preferre a Preacher that in his teaching derogates from the infinite merit of Chriſt his death, his ſuffering being of infinite merit, becauſe the perſon that ſuffered was both God and man, when it is ſaid that *the Church was purchaſed with the bloud of God*, Acts 20. 28? how dareſt thou preferre ſuch a Preacher before one who is ſound and faithfull in his teaching, becauſe haply he tels thee, and offers to make it good, that in the foure Euangeliſts there is not a word of Church-gouernment? Surely thy hard cenſuring of ſuch a man is either out of thy weakeneſſe of iudgement, or out of the malice of thine heart, or from both; and it is thy ſinne, and take thou notice of it, and learne to be reformed, and labour thou to be knit to all that truly feare God, and beare the image of God in a meaſure of true holineſſe, in the true loue and affection of thine heart, though they differ from thee in iudgement in matters circumſtantiall. And if thou haue not learned this leſſon, ſurely thou art not taught of the Spirit of God.

Vſe 2. True beleeuers muſt be affected with the miſeries one of another as brethren.

Againe, is it ſo that all true beleeuers are as brethren, and are in as neare relation, and rather nearer then naturall brethren? Surely then they muſt be affected with the miſeries one of another as brethren: and when we that profeſſe our ſelues true beleeuers, either ſee or heare of the troubles and afflictions

ctions of the Church and people of God, though they be far from vs, we must be touched with a feeling of them, as the afflictions of our brethren. Heb. 13. 1. saith the author of that Epistle, *Let brotherly loue continue*: and then he subioynes verse 3. *Remember them that are in bonds, as though ye were bound with them: and them that are in affliction, as if ye were also afflicted in the body.* Thus are we to do, euen when our state is prosperous, then are we to be touched with a feeling of the afflictions and miseries of the people of God. Excellent and memorable is the example of *Nehemiah*, Nehem. 1. 4. though he for his part was in health, and high place, and in great fauour with the King, yet when he heard of the afflictions and distresse of Ierusalem, the text saith, *He sate downe and wept, mourned certaine dayes, and he fasted and prayed before the God of heauen.* And if we be not thus affected with the troubles and afflictions of the Church and people of God, it is a signe we are not of the same brotherhood with them: let it be thought on.

One thing remaines yet to be noted: the Apostle here saith, Christ the Sonne of God is the first borne among many brethren: whence note we.

Doct. 9. The number is great of such as shall be saued. 1. King. 19. 18

That the brethren of Christ, namely, true beleeuers, and the adopted sonnes and daughters of God, are many, and the number of such as shall be saued is great, and they are many thousands, yea many millions that shall go to heauen. The answer of God to *Eliah* when he complained that he was left alone, recorded by the Apostle, Rom. 11. 4. was, that *he had reserued vnto himselfe seuen thousand which had not bowed the knee to Baall.* Reuel. 7. 4. we reade that the number of them that were sealed of the tribes of the children of Israell *was an hundred and foure and fortie thousand.* And verse 9. *Iohn* saith, *He beheld, and lo a great multitude which no man could number of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lambe clothed with long white robes, and palmes in their hands.*

Reason. Now the reason of it, that the number of the brethren of Christ and of the adopted sonnes of God is great, and that they

they are many that shall be saued, is, because it makes much for the glorie of God, and for the magnifying and setting out of the greatnesse of Gods mercie.

Obiect. Obiection. Christ saith, Matth. 7. 14. *The gate is straite, and the way narrow that leadeth vnto life, and few there be that finde it*: how then is that true, that the brethren of Christ, namely, true beleeuers, and the adopted sonnes & daughters of God, are many, and the number of such as shall be saued is great, and they are many thousands, yea many millions of thousands that shall go to heauen?

Answ. The answer is. Christ here speakes comparatiuely, that in comparison of the wicked they are but few, (and therefore vniuersalitie or multitude is no good note of the Church,) but simply considered by themselues, they are many.

Obiect. But some may say, It seemes then that the mercie of God is lesse then his iustice.

Answ. No, it is his wonderfull mercie that any one is saued, all hauing sinned and made themselues lyable to the wrath of God: and therefore many being saued, the mercie of God is exceeding abundant and vnspeakeable.

Vse. Comfort to vs when we see times of distresse & hauocke of the Church, and when idolatry & open propnaneneſſe, & bloudie persecutions do ouerspread all.

Vse. And for the vse, let this be a ground of comfort to vs, to support vs, and to hold vs vp when we see times of distresse and hauocke; and learne we on this ground not to measure Gods Church after our owne sense: and when idolatrie, superstition, open wickednesse and prophaneneſſe, bloudie persecutions and slaughters do ouerspread all, let vs not then thinke that Gods Church is quite ouer-turned and come to vtter ruine. No, no, let vs know to our comfort, that in that confusion the Lord hath many thousands that belong to him, and do truly beleeue in Christ, and truly feare the Lord: and the Church of God shall neuer be brought to such a scantling in the most difficult times, but that there shall be many thousands which shall worship God in spirit and truth. The Church of God can neuer vtterly faile: Christ hath promised, Matth. 16. 18. that *the gates of hell shall neuer be able to ouercome it*. And this may be a ground of comfort to vs, to stay vs, and to hold vs from fainting, and from shrinking from our holy

holy profeſſion in the hardeſt times that can come. Come we now to the 30. verſe.

VERSE 30.

Moreouer, whom he predeſtinate, them alſo he called, and whom he called, them alſo he iuſtified, and whom he iuſtified, them alſo he glorified.

I Shewed you when I entred on verſe 29. that in that and this 30. verſe our Apoſtle proues, that all things, euen afflictions worke for the beſt to thoſe that are called according to Gods eternall purpoſe, and that by two arguments. The firſt layd downe verſe 29. which we haue alreadie handled. Now his ſecond argument prouing that concluſion, is in this 30. verſe: and it is taken from the infallible certaintie of that order which the Lord holdeth in bringing his choſen to life and glorie in heauen: euen from the firſt ground and beginning, and the firſt cauſe of it, to the thing it ſelfe, their full and perfect glorification in heauen. And the argument ſtands thus.

That the Lord hauing of his free loue from euerlaſting, and before the world was, fore-appointed, and fore-ordained his choſen to life and glorie in heauen, he certainly proceeds, and he goeth on in his manifeſtation of that his loue, and in the accompliſhment of his owne eternall purpoſe, in that order that he hath appointed, by adding one degree of the manifeſtation of his loue and of the accompliſhment of his owne purpoſe to another: and to his preordination and fore-appointing his choſen to life and glorie, he adds in time their vocation, and to their vocation their iuſtification, and to their iuſtification the full accompliſhment of his loue to them, namely, their full and perfect glorification in heauen. And therfore it muſt needs be that all things worke together

for

for the best vnto them that are called according to Gods eternall purpose.

Now in this verse, for the generall matter of it, the Apostle layes downe foure effects by which God doth witnesse his eternall loue to his chosen, which are set downe as foure steps or degrees by which Gods chosen ascend and climbe vp to their blessednesse in heauen, and those foure degrees are inseparably linked and tyed one to another, as so many linkes of a golden chaine, and they cannot be broke off or seuered one from another. As that God doth predestinate some to life and glorie; and whom he hath predestinate, them he certainly cals; and whom he cals, them he iustifies; and whom he iustifies, them he also glorifies. *Moreouer* (saith the Apostle) *whom he predestinate, them also he called: and whom he called, them also he iustified: and whom he iustified, them also he glorified.* And of these foure degrees, the first is done from all eternitie and before all times, namely, predestination: and the other three they are effected in time.

Interpretation.

Come we now to search out the meaning of the words. *Moreouer whom he predestinate.* I shewed you in the verse foregoing what is the meaning of the word *predestinate*, namely, to appoint a thing to a certaine end aforehand, and it is here to be vnderstood of Gods act of predestination touching his elect, and that is plaine from the context. In the verse foregoing the Apostle saith, *Whom he knew before, he predestinate them to be made like to the image of his Sonne:* that is, in heauenly glorie: and here he saith, *Whom he predestinate, them he called, and iustified, and glorified.* And therefore it must be vnderstood of predestination to life and glorie in heauen, and so the meaning of the Apostle is, whom the Lord before all times fore-appointed and fore-ordained to life and glorie in heauen, *Them also he called.* The word *called* was before expounded verse 28. and I there shewed that some are called, and that by the voice of God in the ministerie of his word, but they answer not the call of God: and of such speakes Christ, Matt. 20. 16. *Many are called but few are chosen.* Others being called by the voice of God in the ministerie of his

Verse 28.

word, they answer the call of God, and they are effectually called *out of darknesse into a maruellous light*, as 1. Pet. 2. 9. And in this sence is the word here taken: and the Apostles meaning is, Them also doth the Lord in time effectually work on by his holy Spirit, and bring them by the worke of his good Spirit, through the preaching of his word, from ignorance and vnbeliefe to true knowledge and faith in Christ, and set them out of the state of nature into the state of grace. *And whom he hath thus called, them also he iustified.* The word *iustifie* hath many acceptions, I will not trouble you with them, it is here to be taken as a terme fetcht from courts of iustice, and it is opposed to condemning: so the Apostle himselfe makes opposition, verse 33. 34. *It is God that iustifieth, who shall condemne?* and so it signifieth to acquit and to absolue in iudgement. When therefore the Apostle saith, *them also he iustifieth*, it is as if he had said, them also he acquitteth and absolueth both from the guilt and punishment of all their sinnes, and accounteth them iust and righteous in his sight by Christ his righteousnesse imputed to them, and apprehended by faith, as the Apostle saith, Rom. 4. 5. 6. *To him that beleeueth in him that iustifieth the vngodly, his faith is counted for righteousnesse:* as *Dauid declareth the blessednesse of the man to whom God imputeth righteousnesse.* And 2. Corinth. 5. 21. the Apostle affirmes, that *Christ was made sinne for vs, who knew no sinne, that we might be made the righteousnesse of God in him. And whom he iustifieth, them also he glorifieth.* To glorifie is to make glorious, by putting away baseneſse and dishonour, and by putting on of honour and glorie. Now the Lord doth make his choſen glorious, and put away their baseneſse, and put honour and glorie on them, partly in this life, by making them holy; for their holineſſe and sanctification in this life is their glorification begun. And hence the Church is said to be *all glorious within*, Psal. 45. 13. And holineſſe of life here in this world is termed glorie by the Apostle, 2. Cor. 3. 18. *We are changed into the same image from glorie to glorie.* But the Lord doth make his choſen fully glorious in the life to come in heauen, by making them there perfectly holy, their glorification

cation in heauen being their ſanctification conſummate and made perfect, and by putting on their bodies and on their ſoules immortalitie, and full happineſſe and glorie: both theſe are here to be vnderſtood vnder the word *glorified. Them alſo he glorifieth:* that is, them alſo doth the Lord make glorious, partly in this life, by making them holy, and by ſanctifying them in part, in their ſoules and bodies; and in the life to come in heauen fully glorious, by making them perfectly holy, and by putting on their bodies and ſoules immortalitie, eternall life, and full and perfect happineſſe and glorie. Now then thus conceiue we the meaning of the Apoſtle in this verſe, as if he had ſaid.

Moreouer, whom the Lord before all times fore-appointed and fore-ordained to life and glorie in heauen, they alſo are by him in time effectually called, they are effectually wrought on by his holy Spirit, and brought by the worke of his holy Spirit, through the preaching of the word, from ignorance and vnbeliefe, to true knowledge and faith in Chriſt, and ſet out of the ſtate of ignorance and vnbeliefe into the ſtate of true knowledge and faith in Chriſt Ieſus: and they that are thus effectually called, they are alſo by him acquitted and abſolued from the guilt and puniſhment of all their ſins, and they are accounted iuſt and righteous in his ſight by Chriſt his righteouſneſſe imputed to them, and apprehended by faith: and they that are thus iuſtified, they are alſo by him made glorious, partly in this life, he here making them holy, and ſanctifying them in part, and in the life to come in heauen fully glorious, he there making them perfectly holy, and there putting on them, on their bodies and ſoules immortalitie, eternall life, and full and perfect happineſſe and glorie.

Now in that the Apoſtle here and in the verſe foregoing ſpeakes of Gods predeſtination, of his fore-appointing ſome to life and glorie in heauen, I might ſtand to ſhew that the doctrine of Gods predeſtination is a doctrine that ought to be publiſhed and made knowne to Gods people. Some are of opinion that it ought to be concealed and kept from the people of God, but they are deceiued, it is a thing reuealed in the written word of God, and ſo it *belongs to vs*, Deut. 29. 29. Oh

Obiect. but some say, it is a doctrine that either workes despaire in men, or it makes them careleſſe of the meanes of ſaluation, and of good workes.

Answ. It is not ſo, it is a ſpeciall ground of true comfort and ſound patience vnder the croſſe, and it doth neceſſarily inferre the vſe of the meanes of ſaluation, becauſe whom God hath predeſtinate, them he doth in time conuert, and will by the vſe of the meanes: yea it makes men ſet themſelues ſeriouſly and chearfully to do good duties, and they neuer do good workes with ſuch alacritie as when they know and beleeue that God in his eternall loue towards them hath freely predeſtinated them to life and glorie. They then loue God, becauſe he hath from euerlaſting appointed them to life and ſaluation, 1. Ioh. 4. 19. but I will not ſtand on that. One point I will touch in a word, we ſee the Apoſtle here makes not the act of Gods predeſtination to life and glorie in heauen vniuerſall, and reaching to all men and women in the world; but he bounds and limits it to ſome, namely, to ſuch as in time are effectually called and iuſtified, and ſhall in time be alſo glorified, he links theſe together inſeparably. Whence the point is this.

Doct. 1. Gods predeſtination to life and glorie in heauen is not vniuerſall.

That Gods predeſtination to life and glorie is not vniuerſall: it is not common to all men and women in the world, the Lord hath not from euerlaſting fore-appointed all and euerie man and woman in the world to eternall life and ſaluation, Gods election to life and glorie is not vniuerſall. Act. 13. 48. it is ſaid, *As many as were ordained to eternall life beleeued:* thereby implying, that ſome were ordained to eternall life, and ſome were not. Rom. 9. 22. 23. the Apoſtle makes knowne that ſome were *veſſels of Gods mercie prepared to glorie, and others were veſſels of Gods wrath prepared to deſtruction.* Epheſ. 1. 4. 5. the Apoſtle doth appropriate Gods eternall election and predeſtination to life and glorie onely to himſelfe, and to other true beleeuers, and ſaith, *God hath choſen vs in Chriſt before the foundation of the world, that we ſhould be holy and without blame before him in loue: And hath predeſtinate vs, to be adopted through Ieſus Chriſt vnto himſelfe according to the good pleaſure of his will.* And the reaſon of this, that Gods predeſtination

destination to life and glorie is not vniuersall and reaching to all, is this.

Reason.

The Lord is both infinitely mercifull and also infinitely iust, and he will be knowne so to be: he will haue both his infinite mercie and also his infinite iustice manifested and declared to his glorie, and by both, and that in respect of man, which could not haue bene if all and euerie man in the world had bene fore-appointed to life and glory in heauen; for then all must needs haue bene saued, and then the Lord had made himselfe knowne to be a God of infinite mercie onely, and not of infinite iustice in respect of men. And therefore doubtlesse it is a certaine truth, that Gods predestination to life and glorie in heauen is not vniuersall, it reacheth not to all and euery man and woman in the world. And for vse.

Vse 1. Vniuersall redemption by Christ held by some, confuted.

First, this truth serues to discouer the errour of that opinion held by some, that the worke of redemption wrought by Christ is vniuersall, that Christ died for all generally without exception of any, and that *quoad efficatiam realem*, and not onely *quoad sufficientiam pretij*: and that some notwithstanding are not saued, they say it is through their owne default, because they will not. Besides the errour of this position, it making the sinne of man, death and hell, stronger then Christ, at least Gods purpose variable and subiect to mans will, which are foule errours. Besides this, it cannot stand with the truth now deliuered; for if predestination to life and glorie be not vniuersall, if it reach not to euery man and woman in the world, then certainly Christ died not for all and euerie one, his death was not really effectuall for all and euerie one. For the Scripture is plaine that Christ died onely for Gods elect, and that he is *the Sauiour of his Church and of his bodie*, Ephe. 5. 23. and that he onely *redeemed his Church by his bloud*, Act. 20. 28. I know the exceptiō of ȳ Arminians, His Church say they, that is, his visible Church, wherein are elect & reprobate, beleeuers & vnbeleeuers. Now this exceptiō the Apostle refutes and meets withall. Ephes. 5. he saith, verse 25. *Christ gaue himselfe for his Church*: and then he subioynes by way of explication what he meanes by the word *Church*, verse 26. 27. name-

Obiect.

Answ.

ly, that Church that *he ſanctifieth and cleanſeth by the waſhing of water through the word, and that he makes to himſelfe a glorious Church, not hauing ſpot or wrinckle, or any ſuch thing, but that it ſhould be holy and without blame*: which muſt needs be vnderſtood of the inuiſible Church, and of the elect of God onely. And therefore vniuerſall redemption wrought by Chriſt, touching the reall efficacie of it, is but a deuice of mans braine, and we ſhall find it to be but a deceiuing ground of comfort, if we reſt on this, that Chriſt died for all: and if thou haſt no better ground of comfort in the time of need, (as indeed manie haue not) thou ſhalt finde it will deceiue thee, and when thy conſcience ſhall be awakened and diſtreſſed, it will then be readie to exempt thee from the benefit of redemption, and will then tell thee, Chriſt indeed died for all, if all would receiue him, but thou by thy ſinnes haſt cut thy ſelfe off from him, and therefore the benefit of his death belongs not to thee, and it will do thee no good. Learne therefore to renounce it as erronious and falſe, and a deceiuing ground of comfort, that Chriſt died for all, and that the reall efficacie of his death belongs to all.

Vſe 2. The Anabaptiſts confuted in that they hold vniuerſall election on condition of faith, and of obedience to the Goſpel.

For a ſecond vſe: is it ſo that the act of Gods predeſtination to life and glorie is not vniuerſall? Did not God from euerlaſting fore-appoint euerie man and woman in the world to life and ſaluation? Surely then the Anabaptiſts are deceiued, and it muſt needs be erronious and falſe which they hold and teach; that God did chuſe all men both good and bad to the kingdome of heauen, on condition of faith and of obedience to the Goſpell, for that is their poſition, as appeares by their owne words in a Pamphlet lately put forth by them. And to this purpoſe (forſooth) they make Gods election twofold, eternall and before the creation of the world, and actuall and in time: and they ſay, Gods eternall election is Gods eternall purpoſe and decree to elect ſuch perſons to life and ſaluation in whom he findeth faith and obedience; and thoſe perſons he electeth to ſaluation for the qualitie he finds in them. And ſo they ſay, Gods eternall election is not of the particular perſon, but of the qualitie; and Gods actuall election

election they say is his electing of those in time who are instructed and taught by the Gospell preached, and do beleeue it and yeeld obedience to it, and so are actually chosen for their faith and for their obedience. And thus they make Gods eternall election to be a purpose in God before the creation of the world, to saue all generally without exception of any, and a fore-ordaining of all to life and saluation, as well vnbeleeuers as beleeuers, on the condition of faith and obedience, if they would beleeue and obey the Gospell; and his actuall election to be an electing and chooſing of some to life and glorie now beleeuing the Gospell, and now yeelding obedience to it. A meere idle and fooliſh diſtinction, yea ſuch as hath no ground or footing in the word of God. Where do they finde in all the booke of God ſuch a diſtinction, let them ſhew it if they can? In what Gospell is it written, Beleeue and obey the Gospell and thou ſhalt be actually elected? Indeed we find it written in the Gospell, Beleeue and obey the Gospell and thou ſhalt be ſaued. Beleeuing and obeying the Gospell is a neceſſarie antecedent to life and ſaluation, and is neceſſarily required before ſaluation, but neuer do we find it to be an antecedent, going before Gods election to life and glorie in heauen, and as a thing required to Gods election to life and ſaluation. God indeed decreed with himſelfe to ſaue through Chriſt all them that do beleeue, but their beleeuing is not before Gods actuall chuſing of them to life and ſaluation, that we find not in any place of Scripture, but it neceſſarily goes before their ſaluation. Ioh. 10. 27. Chriſt ſaith, *My ſheepe heare my voice, or beleeue in me, becauſe I know them.* But they ſay, We are ſheepe, or elect ordained to life and glorie becauſe we beleeue. Ioh. 10 27.

Againe, when as they ſay, Gods eternall election is not of the particular perſon but of the qualitie, they ſpeake abſurdly. Did God chuſe faith and obedience to ſaluation? Did he chuſe theſe qualities to go to heauen, and not the perſon in whom theſe qualities of faith and obedience are found? But to take them in the beſt ſence, and their meaning to be this; In regard they expound it, that God did purpoſe and decree

before the creation to elect to ſaluation ſuch perſons in whom he ſhould find faith and obedience, this being their meaning their poſition doth exceedingly derogate from the all-ſufficiencie of God, as if the Lord muſt be beholding to ſomething in vs before his will could be determined; and as if his will muſt depend on ſomething out of himſelfe in man, on which it may be determined to elect; yea it makes God to be in ſuſpence touching that wherein afterwards on ſome ſight he comes to be fully determined: as if the Lord who is infinite in wiſedome, in will, and power, ſhould thus demurre with himſelfe, I purpoſe if hereafter I ſhall finde in men faith and obedience to the Goſpell, to chuſe them to life and ſaluation, otherwiſe not. Oh what a monſtrous derogation is this from the Lords all-ſufficiencie! and how doth this derogate from the abſolute will of God, and from the good pleaſure of God, which is the ſupreame cauſe of Gods predeſtination to life and ſaluation, as Epheſ. 1.5. Now for the places of Scripture they bring to proue that God did purpoſe and decree before the creation of the world to ſaue all perſons in whom he ſhould find faith and obedience, they are not worthy the anſwering, they do fearefully abuſe and peruert the Scripture, they bring that, Act. 17.28. where it is ſaid, *We are Gods generation*, and they reaſon thus, All perſons are Gods generation, therefore Gods eternall election is not of the particular perſon but of the qualitie. What an abſurd kinde of reaſoning is this? doth it follow becauſe all perſons are Gods generation, and haue their being in him, therefore Gods eternall election is not of particular perſon, but of qualitie, or of perſons thus and thus qualified? theſe things follow not one another. And for the places they bring to proue that God doth actually elect ſome to life and ſaluation now beleeuing the Goſpell, and now yeelding obedience to it, they are moſt impertinent, they proue no ſuch matter: they bring Rom. 9. 25. Epheſ. 1.13.14. 1. Pet. 2.10. in all which places, if ye looke into them, you ſhall finde there is not a word touching Gods election, they imply no ſuch thing, but they rather import effectuall vocation and calling, or dwelling of

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the Spirit of God in the hearts of true beleeuers to their sanctification, and to the assurance of their full redemption. Thus grosse and thus absurd are the Anabaptists, both in their affections and proofes; and their opinion touching Gods eternall election to life and saluation, cannot stand with the doctrine now deliuered, that the act of Gods predestination to life and glorie is not vniuersall and common to all men and women in the world. I haue stood somewhat longer in confuting their error, because of that booke which may haply bleare the eyes of the simple, and deceiue them; and I heare that some do begin to call the truth of God in question on that booke.

Vse 3. They who find themselues in the number of Gods chosen are exceedingly bound to admire & magnifie Gods free loue towards them.

I leaue them, and for a third vse, is it so that the act of Gods predestination to life and glorie is not vniuersall? Doth it not reach, and is it not common to all and euery man and woman in the world? How then are they who find themselues in the number of Gods chosen, and haue good euidence of it, that they are such as the Lord hath from euerlasting fore-appointed and fore-ordained to life and glorie, how I say are they bound to admire and to magnifie the free loue of God towards them? Surely that free loue of God can neuer be sufficiently aduanced and extolled: and consider it thou that hast good euidence of it, that thou belongest to Gods election. Did the Lord from euerlasting set his free loue on thee, purposing thy eternall happinesse & saluation, and did he passe by others intending to glorifie himself in their iust punishment? How then canst thou sufficiently admire and magnifie the free loue of God towards thee? If the Lord had fore-appointed and fore-ordained all men and women to life and glorie, it had bene an infinite mercie of God, and an infinite cause to praise him, but that the Lord hath of his free loue set thee apart from all eternitie to life and saluation, and passed by others, euen many thousands, that makes the mercie of God to thee much more admirable, and thou art to consider it: and in that respect thou art to be stirred vp much more to admire, and to magnifie, and to praise the goodnesse and mercie of God towards thee, and to labour to be thankfull to God for his great mercie.

Now

Now in the next place obserue we, that our Apostle here goes on by degrees from predestination to glorification; he doth not presently subioyne glorification to predestination: he saith not, Whom he hath predestinate, them he hath also glorified, but whom he hath predestinate, them also he called, and whom he called, them also he iustified. He makes knowne to vs, that betweene predestination and glorification, there comes vocation and iustification, and so giues vs to vnderstand thus much.

Doct. 2. Those whom God did predestinate to life & glorie in heauen, them also he appointed in time to be called, iustified, and sanctified.

That as God hath predestinate some, and fore-appointed them to life and saluation, so he hath predestinate them to be called and iustified before they come to that life and glorie. Though glorification necessarily follow on predestinatiō, yet doth it not follow immediatly, but by those meanes which God hath appointed. Those that are predestinate to life and glorie, they are also by that act of God appointed in time to be called, and iustified, and sanctified. And whomsoeuer the Lord hath in his eternall election decreed to saue, them hath he also decreed to sanctifie, and to make holy before they come to enioy that saluation. That is a cleare text to this purpose, Ephes. 1. 4. *God hath chosen vs* (saith the Apostle) *in Christ before the foundation of the world, that we should be holy and without blame before him in loue.* 1. Pet. 1. 2. the Apostle affirmes of them to whom he writ, that they were *elect according to the foreknowledge of God the Father vnto sanctification of the Spirit, through obedience and sprinkling of the bloud of Iesus Christ.* And 2. Thes. 2. 13. the Apostle speakes thus of the beleeuing Thessalonians, that *God had from the beginning chosen them to saluation through sanctification of the Spirit, and the faith of truth.* It is then a cleare point, that whomsoeuer the Lord hath fore-appointed and fore-ordained to life and glorie, he hath also appointed them in time to be called, and iustified, and sanctified, and to be made holy before they come to enioy that life and saluation: and the reason and ground of it is.

Reason. Because as the Lord hath ordained his chosen to an end, namely their glorification, so hath he also ordained them to be made meete and fit for that end, and hath ordained such meanes

meanes as shall effectually worke for the fitting of them thereunto: and those meanes are, effectuall vocation, iustification, and sanctification: and Gods chosen are made meete and fit for life and saluation by their effectuall vocation, iustification, and sanctification. And therefore doubtlesse whomsoeuer the Lord hath from euerlasting decreed to saue, them hath he also decreed to sanctifie, and to make holy before they come to enioy that saluation.

Vse. A foolish and blasphemous manner of reasoning commonly vsed by some met withall.

And this truth, for the vse, it meets with that foolish and blasphemous manner of reasoning that is vsed by many in the world. Oh say they, if we be predestinate to be saued, then we may liue as we list, for howsoeuer we liue, and though we liue neuer so wickedly, yet we must needs be saued. A diuellish kind of reasoning; men or women haue not this conclusion from God, nor from his word, but indeed from the diuell, and from their owne ignorance. *And herein appeares the subtiltie of Satan, he teacheth men in outward things wholly to distrust God, and to relie altogether on the meanes: but in matters of saluation he makes them lay all on Gods mercie, and on Gods purpose, without any regard had to the meanes.* They might as well say, the Lord hath appointed that we shall liue to such a time, and before that time come we shall not die, and therefore we need not vse either meate or drinke in the time of health, or physick in the time of sickneſſe. This is most absurd euen in reason: and it is blasphemous thus to reason in the matter of saluation. It is all one, as if wicked wretches should thinke they haue God at some aduantage, that the Lord hauing appointed them to life and saluation, now they may do what they list, and they may now liue according to the lusts of their owne hearts, and yet the Lord cannot chuse but saue them. This is monstrous, thus to thinke, and thus to reason, and we are to take heed of this kind of reasoning: and know that thou thus reasoning, whosoeuer thou art, that very reasoning of thine is a fearefull signe that thou art none of Gods chosen, but that (indeed) thou art in the state of reprobation, and in the way to damnation. Let vs then euer remember, that Gods decree doth not remoue the vse of the meanes, but it doth

Note.

doth ſtabliſh and confirme: and whomſoeuer the Lord hath from euerlaſting decreed to ſaue, them hath he alſo decreed to call, to iuſtifie, and to ſanctifie, and to make holy, before they come to enioy that ſaluation: and thou muſt find thy ſelfe thus wrought on, or elſe neuer looke thou to come to heauen.

Now in that the Apoſtle here ſubioynes to Gods act of predeſtination to life and ſaluation, his effectuall calling of ſuch as are predeſtinate, and ſaith, *Whom the Lord hath predeſtinate, them alſo he called*, we may gather ſome ſpeciall points of inſtruction, I will ſpeake of them in order.

Doct. 3. Gods choſen ſhall vndoubtedly be in time effectually called.

First this. That Gods choſen ſhall vndoubtedly be in time effectually called, Gods effectuall calling followes neceſſarily on predeſtination to life and ſaluation. All thoſe that belong to election of grace, and are in Gods eternall purpoſe fore-appointed to life and ſaluation, ſhall aſſuredly in time be effectually wrought on by the word and Spirit of God, and ſhall be brought out of the ſtate of ignorance and vnbeliefe, into the ſtate of true knowledge and true faith in Chriſt, and out of the ſtate of nature into the ſtate of grace. Ioh. 6. 37. ſaith the Lord Ieſus, *All that the Father giueth me*, that is, all that are appointed to life and ſaluation, and ſo giuen to me of my Father, *they ſhall come to me*, they ſhall certainly come to beleeue in me, for ſo he expounds coming to him, verſe 35. *He that cometh to me ſhall not hunger, and he that beleeueth in me ſhall neuer thirſt*. And Ioh. 10. 16. *Other ſheepe I haue which are not of this fold, them alſo muſt I bring, and they ſhall heare my voyce*: they muſt be brought, or they ſhall certainly be brought to heare my voyce, and to yeeld obedience to it. And verſe 26. 27. ſaith he to the Iewes, *Ye beleeue not, for ye are not of my ſheepe; my ſheepe heare my voyce, and I know them, and they follow me*: as if he had ſaid, thoſe that are my ſheepe, becauſe they are my ſheepe they heare my voyce, and they ſhall certainly beleeue in me, and yeeld obedience to my voyce and call. 2. Theſ. 2. the Apoſtle hauing ſpoken thus of the beleeuing Theſſalonians, verſe 13. that *God had from the beginning choſen them to ſaluation through ſanctification of the Spirit,*

and

and faith of truth, he ſubioynes verſe 14. *Whereunto he called you by our Goſpell, to obtaine the glorie of our Lord Ieſus Chriſt.* And we find it euidenced and made good in many other places of Scripture, that Gods effectuall calling followes neceſſarily, and certainly on his predeſtination. That all thoſe that belong to Gods election, and are in his eternall purpoſe foreappointed to life and ſaluation, ſhall certainly in time be effectually wrought on by the word and Spirit of God, and ſhall be brought out of the ſtate of ignorance and vnbeliefe, into the ſtate of true knowledge and true faith in Chriſt.

Reaſon. And it muſt needs be ſo, becauſe as the Lord hath put a difference betweene his choſen and others, before all times, before the world was, and will make a finall difference betweene them after all times, after the end of the world: ſo he will haue them differenced and diſtinguiſhed here in this world, in their minds, wils, and affections, in their diſpoſitions, in their liues and conuerſations: and there is no difference betweene them, either in inward diſpoſition or outward carriage, till the Lord make it by the worke of his Spirit and grace, and therefore effectuall calling muſt needs follow on his predeſtination, and all that belong to Gods election ſhall aſſuredly be effectually wrought on by the word and Spirit of God, and ſhall be brought out of the ſtate of ignorance and vnbeliefe, into the ſtate of true knowledge and true faith in Chriſt.

Obiect. But ſome will ſay, how can infants that belong to Gods election, and dying in their infancie, in their child-hood, be effectually called, they cannot heare the voyce of God in the miniſtrie of his word, they cannot vnderſtand it: how then are they wrought on?

Anſw. I anſwer, the Lord is neither tyed to meanes, nor alwayes to one and the ſame manner of working, the predeſtinate infants dying in their infancie, are vndoubtedly wrought on by the holy Spirit of God, and are effectually called: for all that are predeſtinate, muſt be called, and are in time effectually called one way or other. But thoſe infants are not called after the ſame manner that perſons of diſcretion and yeares are, their

their inward and effectuall calling is by some vnutterable worke of the holy Spirit of God not knowne to vs. But here a question will be further moued.

Quest. It being so that effectuall calling must needs follow on Gods predestination, some may demand, whether Gods chosen haue power to resist their effectuall calling, and when the Lord is purposed to call them effectually, whether they can then withstand the grace of Gods Spirit, and altogether reiect that grace or no? If either the Papists or the Anabaptists answer this question, they will tell you they may; but they are both deceiued. Indeed the will of a man that belongs to Gods election, is apt to resist grace, and to withstand effectuall calling, but when God will worke on him effectually by the power of his Spirit, and will effectually call him, he cannot resist Gods grace, his effectuall calling is then irresistable, it cannot be withstood.

Answer.

Obiect. It will be said then, You take away the libertie of the will of man, and so make man no man.

Answ. Not so: for as he that belongs to Gods election cannot resist the grace of God when God will worke on him by his grace, so he will not resist it, because he sees no reason so to do: and when the will of man doth any thing with iudgement and reason, it doth it freely. Now when God doth effectually call any, he both enlightens his vnderstanding, and he also changeth his will, both at once, and at the same time, and so giuing him spirituall sight and vnderstanding, he also alters his will, and of vnwilling makes him willing to receiue grace, and he cannot but receiue it, as Christ saith, Ioh. 6. 45. *Euery man that hath heard and learned of the Father, he comes to him*, and he receiues grace, and he beleeues in him, and he cannot but receiue grace, and he receiues it willingly. Come we now to make vse of this doctrine.

Vse 1. Prepostorous & rash iudgement touching wicked and vngodly

And this being a truth, that Gods effectuall calling followeth certainly and necessarily on his predestination to life and saluation, and that all that belong to Gods election shall assuredly in time be effectually called; then this must teach vs in the first place, to take heed of prepostorous and rash iudge-

iudgement touching wicked and vngodly persons, we must take heed we giue not our definitiue sentence of some wicked and vngodly men, and that we take not on vs to pronounce them reprobates and vtterly cast away. Thus to determine of their finall state, is monstrous boldnesse, and high presumption, and indeed to step vp into Gods chaire of iudgement; we must take heed of it, and know that we are not to despaire of the finall estate of any wicked man, be he neuer so vile, vnlesse his sinne be against the holy Ghost, which can hardly be knowne and discerned: for the Lord can (in his appointed time) call him home, and if he belong to his eternall election, he will assuredly in his good time conuert and turne him, and call him effectually. Consider we the example of the blessed Apostle *Paul*, how was he estranged from God, and from all goodnesse? How farre was he carried in furie and rage against the Church and people of God? How did he thirst after the bloud of the Saints, Acts 9. 1? It is said, that *he breathed out threatenings and slaughter against the disciples of the Lord*: and he confesseth of himselfe, Galat. 1. 13. that *he persecuted the Church of God extremely, and wasted it*: yet afterward we know it pleased God to call and to conuert him, and of a violent and bloudie persecutor to make him an excellent and famous Preacher. Let vs then in his example learne to expect with patience the conuersion of rebellious sinners, knowing this, that the Lord can call when he will, and he will assuredly in his appointed time effectually call those that belong to his election.

persons ought to be auoyded.

And for a second vse of the point: Is it so that Gods chosen shall vndoubtedly in time be effectually called? then this doth warrant to vs the offer of the meanes of calling, the ministrie and preaching of the word, to rebellious sinners. The meanes of calling and conuersion may lawfully be offered to them, howsoeuer some are of a contrarie opinion, and would haue a separation made betweene good and bad, and would haue rebellious sinners put away from the meanes of calling. But alas, if all rebellious sinners should be shut out from the meanes, how then should such amongst them as belong to Gods

Vse 2. The meanes of calling and conuersion may lawfully be offered to rebellious sinners.

Gods election be effectually called? We may & we ought to offer to them the meanes of working good on their soules, both in publicke and priuate, following the rule of the Apostle, 2. Tim. 2. 25. *Instructing them with meekenesse, and suffering them with patience, proouing if God at any time will call them to repentance.* Note. *Doubtlesse it is an hopefull thing, where God giues the meanes of grace, that there the Lord hath a gracious worke towards some, and he hath there some that belong to his election, whom he will in time call and conuert, and worke on by his word and Spirit.* When a man in the time of haruest carries his reapers further into a field, it is a signe he hath there some corne to be inned: so when the Lord sends his ministers and meanes of grace to a place, it is a signe he hath some there to be gathered and to be brought home to himselfe; and learne we carefully to attend on the meanes that serue for the calling of Gods chosen. Yea though it be so that as yet thou findest no sweetnes in the meanes of saluation, nor any benefit by them, but they are harsh, vnpleasing and tedious to thee, yet neglect not thou to come to them. It is the subtiltie of Satan to keepe men, if possibly he can, from the vse of the meanes; he will not grosly tell them, they need not repent at all, he knowes the most prophane will then discerne him, but he labours what he can to keepe men from the meanes that might worke repentance in them, & from the meanes of grace. Let him not herein preuaile with thee, though as yet thou come to the meanes for forme and fashion, and as yet findest no delight in them. I do not desire nor aduise thee so to come, but I say though thou do so come, yet continue coming to the meanes, the Lord will haue thee waite on him in the vse of the meanes, & he will deale with thee as with a reasonable creature: if thou belong to him, assuredly he will in his good time strike an holy stroke on thy soule, and thou shalt not withstand the power of his grace, it shall certainly worke on thee, the Lord will enlighten thy mind, alter thy will, change thy affections, and bring thee out of the state of ignorance & vnbeliefe, into the state of true knowledge, & true faith in Christ: and therefore be thou carefull to attend on the meanes of grace.

For

For a third vſe: is it ſo that Gods effectuall calling followes neceſſarily on his predeſtination to life and ſaluation, and whom the Lord hath fore-appointed to life and ſaluati[on] will he certainly in his good time worke on them by his word and Spirit? ſhall nothing hinder his worke? will he of vnwilling make them willing to receiue his grace? Then doubt not, thou that art a child of God, of the power of his grace, and of the effectuall working of his grace touching ſome ſtrong corruption that ſtill abides in thee, and thou art ſtill wreſtling withall. It is the fault of Gods owne children finding ſome corruption ſtill ſtrong in them, and they cannot yet get the maiſterie of it, though they ſtriue againſt it by all good meanes, to thinke it will neuer be better with them, and they ſhall neuer be able to get the maiſterie of it, they ſhall neuer be able to ouercome their doubting, their feare, or the like. Oh thinke not ſo whoſoeuer thou art that art a child of God, but remember to thy comfort, that the Lord can and will call and conuert thoſe that belong to his election, though they go on in a cleane contrarie courſe; he can and he will of auerſe, of repugnant, and of ſuch as are altogether vnwilling, make willing to receiue his grace: and therefore he can and will, thou being one that doſt belong to him, giue thee ſtrength to ouercome it, feare it not. It may be the Lord in his wiſedome ſeeing it meete, for good cauſes knowne to his holy maieſtie, as for the exerciſe of thy faith, the humbling of thee, or the ſtirring thee vp to greater feruencie in prayer, or the like, will exerciſe thee for a time vnder that corruption, in wreſtling with it, and in ſtriuing againſt it: but aſſure thy ſelfe, thou continuing to ſtriue againſt it, in his appointed time he will ſet thee free from it, he is able to do it, and he will do it: and let that be thy comfort.

Vſe 3. A child of God is not to doubt of the power of Gods grace, & of the effectuall working of his grace for the ouercõming of ſome ſtrõg corruption.

Come we now to a ſecond concluſion following from hence, in that the Apoſtle here ſubioynes to the act of Gods predeſtination to life and ſaluation, his effectuall calling of ſuch as are predeſtinate, in that the Apoſtle here ſaith, *Whom God hath predeſtinate, them alſo he called:* (as I told you) hence we may gather a ſecond concluſion following from hence,

namely this.

Doct. 4. Onely they and none but they, who belong to Gods election, are or shall be effectually called.

That none but such as belong to Gods election, are or shall be effectually called. Onely they, and none but they, who in Gods eternall purpose are fore-appointed to life and saluation, are or shall be in time effectually wrought on by the word and Spirit of God, and brought out of ignorance and vnbeliefe into the state of true knowledge, and true faith in Christ, and set out of the state of nature into the state of grace. Indeed others may be and are outwardly called, and may and do heare the sound of Gods voice in the ministerie of his word, as Christ saith, Matth. 20. 16. *Many are called*, but onely such as belong to Gods election are or shall be inwardly called, and effectually wrought on by the worke of Gods Spirit. And to this purpose is that, Act. 13. 48. *As many* (saith the text) *as were ordained to eternall life beleeued*: they onely that were ordained to eternall life beleeued, they onely were called to faith, and others were not. And hence it is that the Apostle cals faith the *faith of Gods elect*, Tit. 1. 1. And hence it is that when the disciples asked Christ why he spake to the people in parables, he answered and said to them, Matth 13. 11. *To you it is giuen to vnderstand the mysteries of the kingdome of heauen, but to them it is not giuen*: making that proper and peculiar to his disciples, to know and to vnderstand the secrets of the kingdome of heauen, and to be acquainted with them, and not a thing common to all that heard him. And Matth. 11. 25. saith the Lord Iesus, *I giue thee thankes O Father, Lord of heauen and earth, because thou hast hid these things from the wise and men of vnderstanding, and hast opened them vnto babes.* Things concerning life and saluation are hid from most of the wise of the world, and are reuealed to others that are but babes in comparison of them. We reade Act. 16. 13. 14. that *Paul* preached to many women that were gathered together, but in that great number onely *Lydia* was wrought on, and *her heart onely did the Lord open, that she attended to the things that Paul spake*: and she onely was effectually called. It is wel obserued by one, that the Gospell entred into the court of *Nero* in Rome, and wrought on some in his Court, but it wrought

Tit. 1. 1.

Matth. 13. 11.

wrought not on *Nero* himselfe: and it entred into the familie of *Narcissus*, but not into the heart of *Narcissus* himselfe, as we may gather, Rom. 16.11. And to these we might adde many other examples, all prouing and confirming the truth of this conclusion, that none but such as belong to Gods election, are or shall be effectually called, and they onely, and none but they who are fore-appointed to life and saluation, are or shall be in time effectually wrought on by the word and Spirit of God, and brought out of the state of ignorance and vnbelieſe into the state of true knowledge and true faith in Christ. For why,

Reason. Howsoeuer the *word of God* is said Psal. 19. 7. 8. *to conuert*, to enlighten, *to giue wisedome and vnderstanding*, yet it doth so onely as an instrument, and that not as a naturall instrument, as hauing vertue in it self, as a medicine is a meanes of health; but as an instrument signifying and testifying that which the Spirit of God doth inwardly worke: and onely where it pleaseth God to worke, there the word doth enlighten: and the Lord is pleased to worke by his Spirit effectually, onely where he hath set his eternall loue, and no where else, as we haue it, Iam. 1.18. *Of his owne will begat he vs with the word of truth, that we should be as the first fruites of his creatures.* He will not worke by his grace where he hath not set his loue freely: and therefore though many be and are outwardly called, and may and do heare the sound of Gods voice in the ministerie of his word, yet onely such as belong to Gods election are or shall be inwardly called, and effectually wrought on by the word and Spirit of God.

Obiect. But haply some may say, Why then is the word preached to the reprobate? if the Lord will not worke on them by his word and Spirit, why then are they made partakers of the preaching of the word? it seemes to be in vaine that the word is preached to them.

Answ. I answer. A man might as well aske, why the Lord suffers the Sunne to shine forth on such as are blind and can haue no benefit of the light of it, and why the Lord suffers the raine to fall on hard stones that cannot be made fruitfull by it. The

Why God wil haue his word preached to all, both elect & reprobare.

Lord in his wise dispensation will haue his word preached to all, both elect and reprobate mingled together for speciall ends, as namely, to let his elect see when they are effectually called, how much they are bound to the free and speciall grace of God: and that their faith and effectuall calling was not from any power and strength in themselues, but meerely from the worke of Gods grace, in that they see others partakers with them of the same outward meanes, and of the same outward calling, still left in their ignorance, and hardnesse, and vnbeliefe: and also to let such as belong not to Gods election see, that God is not wanting to them, he vouchsafing to them the same outward meanes he doth to his chosen, and to manifest to them their guiltinesse of the sinne of our first parents, whereby they haue voluntarily made themselues vnable to receiue grace, and so to leaue them altogether without excuse, God being not now bound to giue them grace, he hauing once giuen it to them, and they hauing willingly forfeited and lost that grace, and so disabled themselues. And thirdly, the Lord will haue his word preached to all, both elect and reprobate, euen so farre to worke on the reprobate as to restraine them from extremitie and outrage in sinne, and to keepe them in outward order, and to make them more fit for humane societie, and more fit to conuerse with his children, and more seruiceable to them in outward offices and duties. And therefore it is not in vaine that the reprobate are made partakers of the preaching of the word.

Obiect. But will some say, The reprobate are commanded and exhorted in the ministerie and preaching of it to beleeue, and they are bound to beleeue the word of God, and to beleeue forgiuenesse of sinnes and life euerlasting: and so they are bound to perswade themselues of that which is not true, they being neuer effectually called.

Answ. I answer. Indeed if the Lord in the ministerie and preaching of his word did command the reprobate to beleeue the forgiuenesse of their sinnes directly with a purpose to deceiue them, then were this something that is said by them.

But the Lord in commanding and exhorting them to beleeue

leeue the forgiueneſſe of their ſinnes and life euerlaſting, he hath no ſuch purpoſe but onely to conuince them. *Abraham* by Gods commandement, Gen. 20. 2. was bound to perſwade himſelfe that *Iſaack* was to dye vnder his owne hand, yet was he not bound to perſwade himſelfe of an vntruth, becauſe the intent of that commandement of God was but to proue him, and ſo God may bid the reprobates beleeue this or that, whileſt he doth it but to conuince their contumacie, and doth ſee well how farre they are from beleeuing any ſuch matter. This then ſtill remaines a truth, that none but ſuch as belong to Gods election, are or ſhall be effectually called and wrought on by the word and Spirit of God. And for the vſe.

Vſe 1. We are not to thinke it ſtrange that where many enioy the like meanes of ſaluation, yet there all are not wrought on by the ſame.

First, the conſideration of this truth may ſerue to ſtay vs from wondering and thinking it ſtrange, that whereas many are partakers of the like meanes, and enioy the ſame miniſterie and preaching of the word, yet all are not wrought on by it, and all are not conuerted. We are not to maruell at this, and to take offence at it, that where the Goſpell and preaching of the word comes to a people, a pariſh, a familie, there it works not on all to their effectuall calling, but ſome ſtill continue in their ignorance, and in their hardneſſe and ſinne, and are vnreformed: we muſt remember that none are or ſhall be wrought on by the word and Spirit of God, but ſuch as belong to Gods election. And though the Preachers of the Goſpell ſhould with *Paul* wiſh themſelues ſeparate from Chriſt for the winning of men, yet ſhall no more be brought to ſauing knowledge and ſauing faith, then thoſe whom the Lord hath in his eternall purpoſe fore-appointed to life and ſaluation, and thoſe whom the Lord ſhall *draw to Chriſt*, Ioh. 6. 44. Conſider we the preaching of Chriſt himſelfe, neuer man did or ſhall preach with like holineſſe and power that he did: were all that heard him wrought on? nay were his owne diſciples wrought on throughly as they ought to haue bene? No ſurely, Chriſt himſelfe often complained of their want of faith. Let vs not then thinke it ſtrange that all are not wrought on that liue vnder the ſame powerfull meanes,

and where the word of God is truly and powerfully preached, neither let vs murmure against Gods mercie and bountie in spirituall graces vouchsafed to some in their effectuall calling, and denied to others. Act. 11.17. it was the fault of the Iewes who were angrie with *Peter* that he had gone to the Gentiles, and that they were wrought on by his preaching and had receiued the Gospell, *Who was I* (saith *Peter*) *that I could let God?*

Vse 2. Comfort to such as haue euidence of it that they are effectually called.

Againe in the second place: is it so that none but such as belong to Gods election are or shall be effectually called and wrought on by the word and Spirit of God? Then here is matter of great comfort to as many as haue good euidence of it that they are effectuall called: their effectuall calling doth discouer to them and seale vp to them this comfort, that they are such as God hath loued from all eternitie, and that the Lord hath before the world was fore-appointed them to life and saluation in heauen; and that is a ground of sweete comfort. The way to find our selues in the number of Gods chosen, and to be such as haue bene predestinate to life and saluation before the world was, is not to step vp into heauen and to search the Court roles of heauen whether our names be there written, but to looke into our owne hearts and soules, and there to finde the worke of grace written and imprinted by the finger of Gods Spirit. And if thou whosoeuer thou art, find that worke of grace in thee, if thou find thy selfe effectually called, surely then thou hast cause to reioyce with *ioy vnspeakeable and glorious*, 1. Pet. 1.8. thou hast then a sure and a sweete testimonie of Gods eternall loue to thee, and thy saluation is built on a stronger foundation then the very heauens, euen on Gods eternall and vnchangeable purpose, and thou maist know that thou art effectually called and wrought on by the word and Spirit of God. I haue heretofore giuen notes by which a man may know that he is effectually called, as if he find himselfe enlightened, and that he now sees his wretched estate by nature, and his cursed condition by sinne, and is able to apply the promises of life and saluation to himselfe particularly, and that he hath now in him

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an hatred and loathing of those sinnes that haue bene formerly most pleasing to him; and that now he is fitted for the high calling of a Christian, with graces needfull for the exercise of pietie and religion towards God, and of loue, and mercie, and equitie, and iustice towards men, and is able to shew forth the power of grace in his life and conuersation, and doth now make choice of holy and religious companie, and doth now delight in the meanes by which he hath bene wrought on, as in hearing the word, euen the Law discouering sinne to him, and laying open his hidden corruptions, and especially in hearing the sweete promises of the Gospell touching life and saluation, and that now he doth those things that flesh and blould would neuer teach him to do; as that he hath a care of religion and of heauenly things in prosperitie, and the more the Lord doth prosper him in outward things, the more holy he is: and that in time of aduersitie he drawes nearer to God, and holds close to the profession of religion, and is constant in a disgraced profession, and that now he makes more precious account of his high calling in Iesus Christ then of all the honours and preferments in the world. If a man find these things in himselfe, he may assure himselfe that he is effectually called. And howsoeuer the Papists say to the contrarie, that a man cannot certainly know whether he haue the Spirit of God working in him or no, yet doubtlesse he may plainly and sensibly perceiue the working of the Spirit of God in his owne soule. *The Spirit is compared to fire, and to the wind, and as sensible as a man may perceiue the burning of the fire, and the blowing of the wind, so sensibly may a child of God perceiue in himselfe the worke of the Spirit of God.* If thou finde that worke in thine owne soule, thou maiest thereby assure thy selfe that thou art in the number of Gods chosen, and so haue strong consolation. Note.

Come we now to the third effect by which God doth witnesse his eternall loue to his chosen, and the third degree by which Gods chosen ascend vp to their blessednesse in heauen, here put downe by the Apostle, namely, their iustification. *Whom he predestinate* (saith the Apostle) *them also he called: and*

whom he called, them also he iustified: that is, as I shewed, they that are effectually called of God, they are also by him acquitted and absolued from the guilt and punishment of all their sins, and they are accounted iust & righteous in his sight by Christ his righteousnesse imputed to them, and apprehended by faith. Now here we see that effectuall calling and iustification are distinct benefits, and they are here made seuerall and distinct effects of Gods loue to his chosen, and they are not to be confounded and made one, as they are by the doctrine of the Papists: for according to the doctrine of the Papists, they teaching a double iustification in the sight of God, their first iustification is nothing else but the calling of a sinner; in effect they make their first iustification and calling of a sinner all one, they teaching that their first iustification is, when a sinner of an euill man is made a good man by infusion of inward righteousnesse, whereby the heart is purged and sanctified, and so indeed all one with the calling of a sinner out of the state of nature into the state of grace; and so they confound things that are to be distinguished one from another. I leaue that.

Now though effectuall calling and iustification be distinct benefits, yet they follow one another immediatly, and we see they are here linked one to the other inseparably; whom the Lord cals, them also he iustifies: whence we are giuen to vnderstand thus much.

Doct. 5. Such as are effectually called, are at the same time also iustified.

That the called of God are also iustified in the sight of God: such as are effectually called, they are also at the same time iustified. Though in respect of the order of nature, effectuall calling goes before iustification, yet in time they go together, and whosoeuer they be that are effectually called, they are at the same time iustified, acquitted, and absolued from the guilt and punishment of all their sinnes, and they are accounted iust and righteous in the sight of God, by Christ his righteousnesse imputed to them, and apprehended by faith. We reade Isai. 53. 11. that the Prophet there speaking of Christ Iesus, he saith, *By his knowledge shall my righteous seruant iustifie manie:* as if he had said, such as shall be brought out

out of their ignorance and vnbeleefe, to know my righteous ſeruant, my Sonne Ieſus Chriſt, and to acknowledge him, and to beleeue in him, they ſhall thereupon be iuſtified: they being called to the true knowledge of Chriſt, they ſhall by him, on that knowledge of theirs, be iuſtified. Acts 26.18. the Apoſtle ſaith, he was ſent to the Gentiles, *To open their eyes that they might turne from darkeneſſe to light, and from the power of Satan vnto God*, that by his preaching the Goſpell to them, they might be effectually called, and wrought on, and conuerted, and then he preſently ſubioynes, *That they might receiue forgiueneſſe of ſins*, that they might be iuſtified, remiſſion of ſinnes being one part of iuſtification; plainly teaching, that effectuall calling and iuſtification in the ſight of God, they go together. And to this purpoſe ſpeakes the Apoſtle *Peter*, Acts 13.39. *By him* ſaith the Apoſtle, *that is by Chriſt, euery one that beleeueth is iuſtified.* Euery one that is brought out of the ſtate of vnbeleefe into the ſtate of true faith in Chriſt, he is at that very inſtant iuſtified. And hence it is that Chriſt ſends his Miniſters, *as his Embaſſadors*, as the Apoſtle ſpeakes, 2. Cor. 5.20. *With the word of reconciliation*, to inuite and to call men to beleeue in him, euen to call and to conuert men, and to bring them to faith, that ſo they may receiue forgiueneſſe of their ſinnes, and be reconciled to God, that they may be iuſtified in the ſight of God, and ſo haue *peace with God*, as we haue it, Rom. 5.1. *Being iuſtified by faith, we haue peace toward God through our Lord Ieſus Chriſt.* We ſee then the point cleare by euidence and teſtimonie of the Scripture, that the called of God are alſo iuſtified in the ſight of God, and ſuch as are effectually called, they are alſo at the ſame time iuſtified, they are at the ſame time acquitted and abſolued from the guilt and puniſhment of all their ſinnes, and they are accounted iuſt and righteous in the ſight of God by Chriſt his righteouſneſſe imputed to them, and apprehended by faith. And it muſt needs be ſo, the ground of this truth is this.

Reaſon.

Such as are effectually called and wrought on by the holy Spirit, they are brought to beleeue in Chriſt, and beleeuing in Chriſt, they are ſet into Chriſt, and made actually members of

of Christ, and so are actually iustified. For howsoeuer Gods choſen were iuſtified virtually in Christ when he ſuffered for their ſinnes, and when he was quit from all their ſinnes, hauing borne the puniſhment of them, yet then onely are they actually iuſtified in Christ, when they beleeue in Christ, and that is when they are called to faith, when they are effectually called: and therefore doubtleſſe the called of God are alſo at the ſame time iuſtified in the ſight of God.

Queſt. Now here a queſtion may be moued: ſome may demand how farre one that is effectually called, is at the time of his calling iuſtified, and how farre he is then acquitted from the guilt and puniſhment of his ſinnes?

Anſw. To which I anſwer, that he is then acquitted from the guilt and puniſhment, not onely of his ſinnes going before his calling, but from the guilt and puniſhment of all his ſinnes, both of his ſinnes paſt and before his calling, alſo of his ſinnes following and after his calling: he hath then a full acquittance and diſcharge from the guilt and puniſhment of all his ſins, from the firſt to the laſt of them: *For the bloud of Chriſt cleanſeth him from all ſinne*, 1. Ioh. 1. 7. And a man that is once purged by the bloud of Chriſt, *hath no more conſcience of ſinne*, as the Author to the Hebrews ſpeakes, Heb. 10. 2. he hath no more his conſcience charging him with the guilt of ſinne, and the peace of his conſcience is not once diſturbed by his after ſinne, he hauing a full remiſſion of all his ſinnes paſt, preſent, and to come.

1. Ioh. 1. 7.

Queſt. But will ſome ſay, Rom. 3. 25. the Apoſtle ſaith, *God is iuſt in foregiuing ſinnes paſſed before time through his patience:* therefore it ſeemes that ſuch as are effectually called, and at the ſame time iuſtified, are freed onely from the guilt and puniſhment of their ſinnes paſt and going before.

Anſw. I anſwer. The Apoſtle ſpeakes not of ſinnes done before calling and conuerſion, but of ſinnes done vnder the old Teſtament: and his meaning is, that as well the ſinnes done before Chriſt his coming in the fleſh, as thoſe done ſince his coming, are forgiuen to Gods children which beleeue.

Queſt. But will ſome further ſay: If the called of God be at the ſame

ſame time iuſtified and acquitted from the guilt and puniſhment of all their ſinnes paſt, preſent, and to come, why then doth any that is effectually called, pray daily for the forgiueneſſe of his ſinnes?

Anſw. I anſwer. He doth ſo pray, not becauſe he is not in the ſtate of being iuſtified and forgiuen, but becauſe it is needfull that the Lord ſhould as well preſerue and continue his gracious pardon as at the firſt giue it to him, and that the Lords mercie ſhould be more manifeſted to him, and that he might be further ſtrengthened and confirmed in the aſſurance of the pardon of his ſinnes, his aſſurance of it being but weake: and for theſe reaſons he may and ought to make petition for the forgiueneſſe of his ſinnes, though being iuſtified, he be quitted from the guilt of all his ſinnes.

Vſe 1. Our iuſtification in Gods ſight is moſt free.

Come we now to make vſe of the point; and firſt, is it ſo that the called of God are alſo at the ſame time iuſtified in the ſight of God? Doth effectuall vocation and iuſtification go together in time? Surely then it muſt needs follow, that our iuſtification in the ſight of God is free, and that it is without reſpect had to any good in vs, or done by vs. So ſoone as euer any of Gods choſen is effectually called, he is at the very ſame inſtant of his calling iuſtified, before he hath done any good worke at all. And therefore the Papiſts erre groſly, in that they aſcribe iuſtification in the ſight of God to good workes; good workes are fruites following iuſtification, and therefore cannot be cauſes of it: and whereas they ſay, we being iuſtified by faith, are iuſtified by a good worke, faith being a good worke, they are eaſily anſwered: Faith doth not iuſtifie as it is a worke, as it is a grace wrought in the heart, or for the dignitie or worthineſſe of it ſelfe, of any act of it, but onely by relation to Chriſt, and inſtrumentally, becauſe it takes hold of Chriſt, and as an inſtrument doth truly apprehend and apply the perfect righteouſneſſe and merit of Chriſt, the matter of our iuſtification in the ſight of God; and hence it is called *the faith of Ieſus*, Rom. 3. 26.

Good workes are fruits following iuſtification, and not cauſes of it.

Obiect.

Anſw.

Vſe 2. Comfort to al ſuch as find

For a ſecond vſe: Is it ſo that the called of God are alſo at the ſame time iuſtified? Are ſuch as are effectually called, at the

themselues effectually called.

the same instant iustified? Are they at the same instant of time acquitted from the guilt and punishment of all their sinnes past, present, and to come? What a sweet comfort may this be to all such as find themselues effectually called? Consider it thou that findest thy selfe set out of the state of ignorance and vnbeliefe, into the state of true knowledge and true faith in Christ, thou being in that state, thou art in a most happie and blessed state, nothing can hurt thee, no not thine owne sinnes past, present, or to come, sinne is the cause of all euils that come to men. Now thou art in such an happie state and condition, as thou needest not feare any euill in regard of thy sinnes, either past, present, or to come, thy God hath put them all out of his sight, and all blame, and all that is properly a plague or punishment for sinne is remoued from thee, and though it be so that sinne still abides in thee in part, and thou art combred with many sinfull infirmities, and thou art sometimes ouercarried to the doing of euill, yet feare not, so soone as thou wast effectually called, euen at the very instant of thy effectuall calling, wast thou freely acquitted from the guilt and punishment of all thy sinnes, and the Lord then gaue thee full pardon of all thy sinnes, and that gift of God *is without repentance*, Rom. 11. 29. it is vnchangeable: and the consideration of that may yeeld thee sweet comfort. And withall be thou stirred vp to thankfulnesse to God for so great a mercie: thou canst not be thankfull enough for so great a mercy: thou finding thy selfe combred and clogged with sinfull infirmities, or with dulnesse in prayer, deadnesse in hearing the word of God, with distrust; with naturall feare, and the like, thou wilt freely professe and acknowlede, that if the Lord would take those infirmities from thee, thou wouldest be exceeding thankfull to God for so great a mercie. How much more art thou bound to be thankfull to him, in that he hath freed thee from the guilt and punishment of those, and of all other thy sinnes, and howsoeuer those sinfull infirmities do still cleaue to thy soule, and trouble and molest thee, yet thy conscience cannot iustly condemne thee for them, or for any other of thy sinnes: and that is a mercie of God for which thou

thou canst not be sufficiently thankfull. Let it then be thought on, that thou being effectually called, thou art at the very instant of thy calling iustified, and acquitted from the guilt and punishment of all thy sinnes, past, present, and to come, which is a matter of great comfort: and let it stirre thee vp to be thankfull to God for so great a mercie.

Come we now to the fourth and last effect by which God doth witnesse his eternall loue to his chosen, and the fourth degree by which Gods chosen ascend vp to their blessednesse in heauen, namely, their glorification. *Whom he predestinate, them also he called:* (saith the Apostle) *and whom he called, them also he iustified: and whom he iustified, them also he glorified.* That is, as I made knowne, they that are iustified in the sight of God, and whom the Lord doth acquit from the guilt and punishment of their sinnes by the merit of Christ his death, and account iust and righteous in his sight by Christ his righteousnesse imputed, they are also by him made glorious, partly in this life, he here making them holy, & sanctifying them in part, and in the life to come in heauen fully glorious, he here making them perfectly holy, and there putting on them on their bodies and soules immortality, eternall life, and full and perfect happinesse and glorie. Now the word *glorified* hauing his extent reaching both to sanctification here in this world, and to full and perfect happinesse and glorie in the life to come, diuers things are offered, as first this: in the first place we are giuen to vnderstand thus much.

Doct. 6. Sanctification euer followes on iustification.

That sanctification euer followes on iustification, and iustification and sanctification are euer found together. Such as are iustified in the sight of God in and through Christ, they are also sanctified by the grace of his Spirit, and they are made holy in part in their soules and bodies, and they are made able to liue an holy life here in this world. And to this purpose we find Ezech. 36. the Lord hauing promised verse 25. that *he would powre cleane water on his people, and that he would cleanse them from all their filthinesse*: that he would take from them the guiltinesse of their sinnes, he presently subioynes, verse 26. 27. that *he would also giue them new hearts, and put new*

new spirits within them, and put his owne good Spirit within them, and sanctifie them in their soules, and so cause them to walke in his statutes, and to keepe his iudgements, and to do them. 1. Corinth. 6. 11. the Apostle saith of the beleeuing Corinthians, that whereas they had bene filthy, and guilty of many foule sinnes there reckened vp, *Yet now they were washed* from the guilt of those sinnes in the bloud of Christ, and *now they were sanctified and iustified.* He affirmes that these two, iustification and sanctification met together in them, they were now iustified in the name of the Lord Iesus, and now also sanctified by the Spirit of God. 2. Thess. 2. 13. the Apostle ioynes *faith of truth:* that is, faith of the Gospell, or beleeuing the Gospell, and iustification and *sanctification of the Spirit* together, plainly teaching that iustification and sanctification are euer found together, and they go hand in hand together. And Iude verse 1. we find that these two, *called and sanctified of God*, are there ioyned together, and such as are effectually called (as ye haue heard) they are also iustified in the sight of God. And so it must needs be a truth, that sanctification euer followes on iustification, and such as are iustified in the sight of God in and through Christ, they are also sanctified by the grace of his Spirit. For why, the reasons and grounds of this truth are these.

Reason 1. First, iustification in the sight of God is by faith in Christ, and that faith is not an idle faith, or a dead faith, but a liuely, operatiue, and a working faith, *It purifieth the heart*, Act. 15. 9. and *it workes by loue*, Gal. 5. 6. it puts forth the efficacie and fruite of it by loue both to God and men, which is a speciall part of sanctification.

Reason. 2. And secondly, such as beleeue in Christ, and are by him iustified, they are made partakers of the Spirit of Christ by faith: they receiue the Spirit of promise, Galat. 3. 14. and he that beleeues in Christ, *Riuers of the water of life flow from him*, which is spoken of that Spirit of life, and grace, and holinesse, which they receiue that beleeue in Christ: so saith Christ himselfe, Ioh. 7. 38. 39. And howsoeuer none can beleeue before they haue the Spirit, yet we are said to receiue the Spirit by faith,

faith, becauſe when we beleeue, we then receiue the Spirit, now fully and manifeſtly dwelling in vs to our ſanctification. And therefore on theſe grounds we may reſolue on this as a certaine truth, that ſanctification euer followes on iuſtification, and they are euer found together: and ſuch as are iuſtified in the ſight of God in and through Chriſt, certainly they are alſo ſanctified by the grace of his Spirit. And they are made holy in part in their ſoules and bodies, and they are made able to liue an holy life here in this world.

Now to make vſe of this: firſt the ground of truth now deliuered ſerues to diſcouer, that thouſands in the world deceiue themſelues in a matter of ſpeciall weight and conſequence, as namely, touching forgiueneſſe of their ſinnes, and their being in the fauour of God, wherein indeed ſtands the *bleſſednesse of man*, as Pſal. 32. 1. 2. and without which, though a man haue neuer ſo much wealth or honour, or whatſoeuer excellencie the world can caſt on him, yet he is in a miſerable caſe. Now (as I ſay) in this matter of ſuch moment do thouſands deceiue themſelues: do not thouſands in the world thinke they are in the fauour of God, and their ſinnes are forgiuen, and they are waſhed in the bloud of Chriſt from the guiltineſſe of their ſinnes, and yet they are not purged in any meaſure from the filthineſſe of ſinne by the ſanctifying grace of the Spirit of Chriſt, they haue no dramme of true holineſſe and ſanctification in them? No, they are ſo farre from being partakers of the holy and ſanctifying Spirit of Chriſt, as indeed they are poſſeſſed with a ſpirit of ſenſualitie, of fleſhly prophaneneſſe, of filthineſſe, of pride, of ſelfe loue, of couetouſneſſe, and the like, and they are ſo farre from liuing an holy life, as they wallow and tumble in all filthineſſe, and pleaſe themſelues in fulfilling the luſts of their hearts; they giue themſelues ouer to all manner of riot and exceſſe, eſpecially now at this time, at the feaſt we now celebrate, they now take libertie to themſelues to breake out into all diſorder. Are ſuch perſons ſanctified? Surely no, they are farre from it, and being not ſanctified, aſſuredly they are not iuſtified: ſanctification euer followes iuſtification. Poore ſoules, they deceiue themſelues,

Vſe 1. Many deceiue themſelues touching the forgiueneſſe of their ſins, and their being in the fauour of God.

ſelues, the diuell will ſuffer any one to ſay his ſinnes are forgiuen, and to fancie to himſelfe on a groundleſſe preſumption that Chriſt ſhed his bloud for him, and ſuch like: but wouldſt thou, whoſoeuer thou art, proue that thy ſinnes are forgiuen, and haue ſuch ſound euidence and proofe of it, as may ſilence the diuell himſelfe ſtanding againſt it? then neuer reſt till thou find that thou art truly ſanctified both in thy heart and life. And if thou be able from thy true ſanctification to proue thy iuſtification, then indeed thy reaſoning is ſound & good, and ſuch as will neuer deceiue thee, but will yeeld thee comfort at all times both in life and death.

Vſe 2. Comfort to ſuch as finde themſelues truly ſanctified.

And ſo to fall on a ſecond vſe: is it ſo that ſanctification euer followes on iuſtification, and that iuſtification and ſanctification are euer found together? Surely then here is matter of ſweet comfort to euerie man and woman, who find themſelues truly ſanctified; their ſound and true ſanctification doth neceſſarily and infallibly inferre their iuſtification. Art thou then truly ſanctified in thine heart and ſoule, not onely reformed in thy outward man, and in thy outward carriage, for ſo a wicked man may be, euen one who may *tread vnder foote the bloud of Chriſt wherewith he was ſanctified*, as the holy Ghoſt ſpeakes, Hebr. 10. 29. namely, externally ſanctified, but doſt thou finde in thy ſoule a diuine efficacie and power, a qualitie that hath life and ſpirit in it, turning and mouing about all motions that are in thy ſoule, and working in thee a thorow change in thy mind, will, and effections, mortifying the corruptions and luſts of thy heart, and making thee able to mind, will, and affect good things, and making thee able to liue an holy life? Then comfort thy ſelfe, thou haſt then good euidence to ſhew for thy iuſtification in the ſight of God, and thou maiſt thereupon conclude and that infallibly, that thou art iuſtified in the ſight of God, that thy ſinnes are forgiuen thee, and thou art in the fauour of God which is better then life it ſelfe, yea thou art then in ſuch a bleſſed ſtate and condition, that though Satan ſhould mingle heauen and earth together, yet ſhall he not be able to preuaile againſt thee to thy ruine and confuſion.

In

In the next place, in that the Apoſtle here vnder the word *glorified*, comprehends ſanctification here in this world, and he meanes that ſuch as are iuſtified in the ſight of God they are made glorious partly in this life, the Lord here making them holy, and ſanctifying them, and ſo glorious in reſpect of their ſanctification: note we.

Doct. 7. The holines of Gods children is a moſt glorious thing.

That the holineſſe and ſanctification of Gods children is a moſt glorious thing, it is part of the glorie that God beſtowes on his choſen: and ſuch as are clad with the habit of true holineſſe, they are glorious in the ſight of God, and they are ſeene of him, as it were apparelled with that which is exceeding gracious & pleaſing to his holy Maieſtie; and though it be ſomewhat ſpotted by the fleſh, as the beſt holineſſe of Gods children is in it ſelfe, yet it is accepted of him in and through Chriſt his Sonne. 1. Pet. 4. 14. the Apoſtle ſaith, *The Spirit of glorie reſteth on Gods children*: how then can it be but that they are moſt glorious? And the Prophet *Iſaiah* ſpeaking of them, Iſai. 4. 5. he ſaith, *That on all the glorie there ſhall be a defence.* And the Lord himſelfe ſpeakes thus of his people, Iſai. 43. 4. *Thou waſt glorious in my ſight and honourable.* And hence it is that the Apoſtle *Peter* ſaith, 1. Pet. 3. 4. *The hid man of the heart*, that is, inward holineſſe and ſanctification is a thing much ſet by before God; that is the thing that makes Gods children glorious, and that is part of the glorie of God beſtowed on them, and that makes them exceeding gracious and pleaſing in his ſight: and it muſt needs be ſo, for why.

Reaſon.

True holineſſe and ſanctification is the expreſſe image of God in the ſoules of men, and therein they are like to God himſelfe, euen the God of glorie: and the more holy they are, the more are they like to God, who is infinitly glorious. And therefore doubtleſſe holineſſe and ſanctification in Gods children is a moſt glorious thing, and it is part of the glorie that God beſtowes on his choſen.

Vſe 1. The follie of wicked perſons diſcoue-

What fooles then are wicked and graceleſſe perſons, who mocke at the holineſſe of Gods children, and deride them for it? They ſeeke to turne their glorie into ſhame, and caſt that

red, in that they mocke at the holines of Gods children.

on Gods children as a matter of disgrace, which indeed is their glorie, and so they discouer their owne shame and follie. Well, thou that art a child of God, care not for their mocks, but be thou stirred vp to a speciall care of holinesse and sanctification, euen to haue thy soule inuested with it as with a goodly glorious garment; that is part of thy glorie begun here to be made perfect in heauen, and that indeed will make thee glorious within and without; that is the *clothing of broidered gold*, spoken of Psal. 45. 13. and that will make thee glorious in the sight of God, and of his holy Angels, and of all good men. Many in the world spend much time, and take great paines in trimming vp their bodies, yea some are afraid of nothing more then of true holinesse and sanctification: for indeed if proud persons, and the nice dames of our age had true holinesse in them, they durst not do as they do, if they had sanctifying grace in their hearts, without question it would crosse their pride, and it would not suffer them to make idols of their bodies, and to bestow so much time as commonly they do in tricking and trimming vp their bodies in vaine and new fangled attire, which indeed makes them odious and vgly in the sight of God and of all good men; yea many times by the iust hand of God, in the sight of men and women like to themselues, and men and women like to themselues scorne and contemne them, yea point at them, and say, there goes a proud foole. Oh therefore labour thou whosoeuer thou art that dost professe the feare of God, labour thou for holinesse and sanctification, to adorne thy soule with that, and to decke thy soule with the sanctifying grace of Gods Spirit; thereby through Christ thou shalt appeare glorious and pleasing in the sight of the highest maiestie, whom thou shouldest seeke to please aboue all the world: yea seeke thou to please him both in heart and life, and to be gracious in his sight, though thou crosse thine owne humour neuer so much, and discontent the best friends thou hast in the world.

Now from hence, that the word *glorified* here comprehends vnder it, both sanctification here in this world, and full and perfect happinesse and glorie in heauen; and in that

Gods

Gods choſen being called and iuſtified, are ſaid to be glorified, that is, to be made glorious in reſpect of their ſanctification begun here in this life, which ſhall be made perfect hereafter in heauen, I might note.

That true ſanctification here in this life, is a beginning of eternall glorification in heauen, and when men or women begin to be truly ſanctified, they are then within heauen gate, and they haue then as it were one foote alreadie in heauen: but to that we haue alreadie ſpoken in part, and therefore I paſſe by it, and hence in the third place we may gather.

Doct. 8. In whomſoeuer God hath wrought a meaſure of true holineſſe he will perfect it hereafter in heauen.

That true ſanctification begun in the ſoules of men, ſhall certainly hereafter be made perfect. In whomſoeuer the Lord hath wrought a meaſure of true holineſſe and ſanctification, he will perfect that good woke of his hereafter in heauen, and whom he hath begun to ſanctifie in part here in this life, he will aſſuredly fully ſanctifie them hereafter in heauen. 1. Cor. 13. 9. 10. the Apoſtle ſaith, *We now know but in part, and prophecie in part*, meaning here in this world, but the time ſhall come, *When that which is now in part ſhall be aboliſhed, and ſhall be made perfect*, when we ſhall haue perfect knowledge and perfect loue, and a full perfection of holineſſe and ſanctification, namely in heauen. For why, not to ſtand on this.

Reaſon.

True ſanctification in ſoule being the worke of God, and being wrought by his almightie hand, with a purpoſe in him to finiſh it, and to make it perfect, as Philip. 1. 6. *He that hath begun this good worke in you, will performe it*, and will make that worke of his perfect, and nothing can hinder it from coming to perfection, it muſt needs be ſo, that where true ſanctification is begun, it ſhall certainly be made perfect; and the Lord hauing begun to ſanctifie any in part here in this life, he will aſſuredly fully ſanctifie them hereafter in heauen. And take this as a ground of ſweet comfort, it may ſerue as a notable comfort to thee whoſoeuer thou art, that doſt find that the Lord hath begun in thy ſoule the leaſt meaſure of true holineſſe and ſanctification. It is many times the complaint of a poore weake Chriſtian, Oh I find in my ſelfe but a ſcant and

small measure of grace and holinesse, and I find my selfe oppressed with dulnesse and deadnesse in regard of good motions and of good duties, and I cannot serue God and glorifie God as I desire. Well, comfort thy selfe in this, that little and scant measure of grace and holinesse that is in thy soule, hath bene wrought by that good hand of God which is able to adde to the measure of it, & will adde to it as he in his wisdome shall see fit here in this life, and in the life to come he will assuredly fill thy soule with fulnesse of grace, and with holinesse in full perfection. The Lord hath layd the groundworke of grace and holinesse in thy heart, in that he hath giuen thee an hatred of thine owne sinnes, a resolued purpose of not sinning against him, and a constant desire of pleasing him in all things; and assure thy selfe he will go on with his owne good worke, and he will in his good time perfect it; and though now thou canst not serue God, nor glorifie God with a free spirit as thou desirest, yet the time shall come when thou shalt be able to serue him, and to glorifie him in full perfection: and therefore blesse God for that measure of grace and true holinesse he hath vouchsafed to thee, and go on chearefully vsing the meanes that serue for the daily growth of grace in thy soule, and waite thou for full holinesse in time to be giuen to thee. The Lord hauing begun to sanctifie thee in part here in this life, he will assuredly fully sanctifie thee hereafter in heauen.

Now further in that the Apostle here vnder the word *glorified*, comprehends full and perfect happinesse and glorie, euen full glorification in heauen, this point followes from hence.

Doct. 9. Glorification in heauen followes necessarily on iustification in the sight of God.

That all such as are iustified in the sight of God, shall assuredly be glorified in heauen: glorification in heauen followes necessarily and infallibly on iustification in the sight of God, and whosoeuer they be that are iustified in the sight of God through Christ, they shall certainly haue eternall life, happinesse and glorie in heauen put on them, euen full glorification of their soules and of their bodies. And this truth is not onely cleare from this text, but from other places of Scripture.

Ioh.

Ioh. 5. 24. saith Christ, *Verily, verily, I say vnto you, he that heareth my word, and beleeueth in him that sent me*, and so is iustified in the sight of my Father, *hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life.* He sets it downe in the time present, as a thing so sure and certaine, as that which a man hath in present possession. And Ioh. 10. 27. 28. He saith againe, that *he giues to his sheepe eternall life, euen to them who heare his voice, and know him, and follow him*, that is, who beleeue in him, and yeeld obedience to his voice and call, and are effectually called, and consequently iustified in the sight of God, *He giues to them eternall life, and they shall neuer perish, neither shall any plucke them out of his hands.* Ephes. 5. 25. 26. The Apostle saith, Christ *gaue himselfe for his Church, that he might cleanse it by the washing of water*: that is, that he might wash it, and purge it by his bloud from the guilt of sinne, washing by the water of Baptisme being a signe and seale of that washing: and then he subioynes verse 27. *That he might make it vnto himselfe a glorious Church*, that it being washed here in his bloud, it might hereafter be set before him a glorious Church, and fully glorified in heauen. These testimonies do sufficiently confirme the truth of the point in hand, that glorification in heauen followes necessarily and infallibly on iustification in the sight of God, and that all such as are iustified in the sight of God, shall assuredly be fully glorified in heauen; and the reason and ground of it is plaine, namely this.

Reason.

Such as are iustified in the sight of God, they are in Christ, and they haue Christ himselfe, and hauing him they haue that life that is in him, euen life eternall: so saith Saint Iohn, 1. Ioh. 5. 11. 12. *God hath giuen vs eternall life, and this life is in his Son, and he that hath the Sonne hath life*, and is sure of eternall life: and as he saith, Chap. 3. 2. *We that are now sonnes of God*, we that are now iustified in the sight of God, and the adopted sons of God, shall be like to Christ in glorie, when he shall appeare in glorie. It must needs then be a truth, that glorification in heauen followes necessarily and infallibly on iustification in the sight of God, and that all that are iustified in the sight

of God shall assuredly be fully glorified in heauen, and haue fulnesse of glorie put on them in their soules and in their bodies in heauen.

Vse 1. That iustified persons may fall away frō that state of theirs, discouered to be a grosse error.

Now then for the vse in the first place, on this ground of truth it must needs follow, that that is erronious and false that is held and taught by the Papists and Anabaptists, and other erring spirits: That such as are iustified in the sight of God through Christ, they may fall away from that state of theirs, and may come to be out of the fauour of God, yea may so farre fall, as that they may fall short of glorification in heauen, and may vtterly perish and be damned in hell. A doctrine diuellish, and directly contrary to the truth now deliuered and proued out of the holy word of God: yea it is a position and doctrine directly thwarting and crossing the plaine euidence of the word of God in many places of it. Christ saith in the place cited, Ioh. 10. 28. *I giue to my sheepe eternall life, and they shall neuer perish, neither shall any plucke them out of my hand.* Yea, say the Anabaptists, so long as they continue the sheepe of Christ. An idle glosse. Christ saith, they shall continue to be his sheepe, and shall neuer perish: they say, so long as they continue his sheepe, implying that they may not continue to be the sheepe of Christ; cleane contrarie to the purpose of Christ, he being able to keepe them, and none able to take them out of his hand. To which purpose the Apostle *Peter* saith, 1. Pet. 1. 5. True beleeuers, and such as are iustified in and through Christ, *They be kept by the power of God through faith vnto saluation.* Their eternall happinesse is not in their owne keeping, but it is kept for them, and they for it, by the power of God: and is it then possible that they should fall short of life and happinesse and glorie in heauen? No, no, it cannot possibly be; neither the fraud nor force of the world nor the diuell without, nor of their owne flesh within, can depriue them of it, their eternall happinesse and glorification is layd vp in the grace, mercie, and power of God: and therefore they cannot possibly be disappointed of it.

Vse 2.

Againe, in the second place, the truth now deliuered may

seruе

ſerue as a ground of ſweet and heauenly comfort to as many as find themſelues iuſtified in the ſight of God through Chriſt: and a man may find himſelfe ſo to be by his effectuall calling and ſanctification. Now then doſt thou find thy ſelfe in the ſtate of iuſtification in the ſight of God? Certainly then thou art ſure of glorification in heauen, and thou ſhalt hereafter as certainly be inueſted with glorie in heauen, as Chriſt himſelfe is now poſſeſſed of it. What an excellent comfort may that be to thy ſoule? the meditation of that may cheare thee vp, and cauſe thee to ſing and reioyce in the midſt of thy greateſt troubles and afflictions, and when thou art made heauie with *diuerſe tentations.* 1. Pet. 1. 6. For what though here thou art exceedingly vexed, and haſt much diſgrace caſt vpon thee, yet the meditation of this may hold vp thy fainting heart, with comfort that one day thou ſhalt be freed from all, and ſhalt as ſurely be inueſted with eternall happineſſe and glorie in heauen, as Chriſt himſelfe now liues in heauen: and the meditation of this may indeed ſway with thee to thy comfort in thy greateſt afflictions. Conſider the waight of happineſſe and glorie that ſhall be put on thee in heauen, and though it be vnſpeakable and glorious, yet conſider it in the beginnings of it here in this life. The peace of a good conſcience here in this life, though it be imperfect, and many times intercepted and troubled, yet is it as a continuall feaſt: what then will be the comfort of it in heauen, when it ſhall be in full perfection? The ioy that comes from the aſſurance of Gods loue here in this world, *is vnſpeakable and glorious*, 1. Pet. 1. 8. what then will be the greatneſſe of it, when it ſhall be in fulneſſe in the kingdome of heauen, where the beleeuing ſoule ſhall poſſeſſe God himſelfe in Chriſt, as the husband of it, and the ſufficient portion of it? Oh then thinke on the waight of thy happineſſe and glorie that ſhall be put on thy ſoule and bodie in heauen, by the beginnings of it here in this life, and that will be a notable ground of comfort to thee in thy greateſt afflictions; and remember to thy comfort, thou being iuſtified in the ſight of God through Chriſt, thou ſhalt aſſuredly be glorified in hea-

Comfort to ſuch as find themſelues iuſtified in Gods ſight through Chriſt.

uen, and thou art as ſure of it as if thou wert alreadie in heauen.

All is of God, from predeſtination to glorification, and the praiſe of all belongs to him alone

We ſee here that from predeſtination to glorification, all is of God, and of his free loue, and glorification in heauen is as well a fruit of Gods loue as predeſtination, effectuall calling, and iuſtification: and therefore the praiſe of all belongs to God, and we are bound to magnifie and to praiſe him for all, for our election, vocation, iuſtification, ſanctification, and glorification in heauen: which were not ſo, if we had free will as the Papiſts and Anabaptiſts teach, and of our ſelues could chooſe life and ſaluation; we had then cauſe to thanke our ſelues, and not God, he hauing done no more for vs then for ſuch as go to hell, it being in their power to chooſe life and ſaluation if they would, as in ours, and ſo we ſhould derogate and detract from the glorie of Gods free grace and mercie, and of his free loue in Ieſus Chriſt, which is the cauſe and ground of all, from predeſtination to glorification in heauen. Come we now the 31. verſe.

VERSE 31.

What ſhall we then ſay to theſe things? If God be on our ſide, who can be againſt vs?

IN this verſe our Apoſtle fals on a third part of this Chapter, the concluſion of it, which is continued from this verſe to the end of the Chapter. And in this concluſion the Apoſtle ſets before vs the victory and triumph of a true beleeuer, and of a iuſtified perſon, and he brings him in as it were triumphing ouer all the aſſaults and encounters of all enemies, and ouer all temptations & trials whatſoeuer, ſhewing that no aſſault or temptation ought to be feared of a true beleeuer and of a iuſtified perſon, declaring the confidence of true beleeuers, in regard of

of their immutable ſtate and condition, and of their certainty of ſaluation, grounded on the immutable loue and counſell of God.

Now the Apoſtle in ſetting downe this magnificent and glorious triumph of a true beleeuer and of a iuſtified perſon, oppoſeth to all temptations and aſſaults that might diſquiet him, and trouble him, contrarie cauſes of comfort, remouing euerie aſſault with a contrarie cauſe and ground of comfort; and this he doth firſt generally verſe 31. and then more particularly in the verſes following: we will lay them forth as we ſhall come to them.

Firſt then in this verſe 31. we haue layed downe this cauſe and ground of comfort in generall.

That howſoeuer all things on all ſides are againſt true beleeues, iuſtified perſons, yet indeed none can be againſt them, becauſe God is on their ſide, or for them. *If God be on our ſide, or for vs* (ſaith the Apoſtle) *who can be againſt vs?*

And to this ground of comfort he makes way by a queſtion and interrogation, *What ſhall we ſay to theſe things?*

So that in this verſe, we haue firſt a queſtion which hath reſpect to the things foregoing, *What ſhall we then ſay to theſe things?* Secondly, an anſwer containing a ground of ſweete comfort to all true beleeuers, that God being on their ſide, or for them, what can be againſt them?

Interpretation

Come we to open and to explane the words of this verſe touching the ſence and meaning of them. *What ſhall we then ſay to theſe things?* To what things, may ſome ſay? Surely to the things going before, from the beginning of the Chapter hitherto, to the grounds of comfort before deliuered. As that there is no condemnation to ſuch as are in Chriſt Ieſus: that true beleeuers haue the Spirit of Chriſt: are the children of God: haue all things working together for the beſt vnto them: and that they are predeſtinated, and called, and iuſtified, and glorified. The Apoſtle hauing deliuered theſe grounds of comfort, he here breakes out into an admiration and exclamation, and ſaith, *What ſhall we then ſay to theſe things?* as if he had ſaid, Theſe things being ſo, oh then what ſhall we ſay

to

to them? And his meaning in these words, *What shall we say*, is, what comfort may we gather from these things? let vs not passe them by, or let them slip without meditation and application, the comfort is exceeding great: what admirable sweetnesse, and what heauenly comfort may we sucke out of these things, if they be duly thought on and soundly applyed? *If God be on our side, or for vs.* The word *If*, is not here vsed doubtfully, but affirmatiuely, and the meaning is, God being on our side, or for vs. Now God is said to be on our side, or with vs, either by his generall power vpholding vs, as he *doth vphold and sustaine all things in their being by his mighty word*, Hebr. 1.3. or by his speciall care and prouidence, as a louing and gracious father and protector. In which sence *Dauid* speakes, Psal. 23.4. *Though I should walke through the valley of the shadow of death, I will feare no euill, for thou art with me*: thou Lord art with me as a gracious father and protector. And so Psal. 118. 6. *The Lord is with me, I will not feare what man can do vnto me.* And thus it is here meant, God being on our side, or for vs, or with vs, as a gracious father and protector, as hath bene said before, God predestinating vs to life and saluation, calling and iustifying vs, sanctifying of vs, purposing in time fully to glorifie vs: God being thus with vs, or for vs, *Who can be against vs?* The words are in the originall, τὶς καθ' ἡμῶν, *who against vs?* as if he had said, none against vs, more emphatically put down by way of question, who can be against vs? Yet the meaning of the Apostle in these words is not, that God being with vs or on our side, none are against vs, for many bend themselues against Gods children, the diuell, the world, persecuting tyrants, idolaters, and such like, yea many times their neerest friends and kindred: but his meaning is, though the diuell, the world, and other enemies do set themselues against vs, yet they cannot preuaile against vs in that which they intend, namely, to our hurt; and their setting themselues against vs is but as throwing stones against the wind, in vaine and to no purpose in respect of their end. Now then thus conceiue we the meaning of the Apostle in the words of this verse, as if he had said.

Now

Now then these grounds of comfort being made knowne to vs, that there is no condemnation to such as are in Christ Iesus, that true beleeuers haue the Spirit of Christ, and are the children of God, and haue all things working together for the best vnto them, and are predestinate, called, iustified, and glorified: oh what shall we say to these things? what comfort may we that are true beleeuers gather from these things? let vs not passe them by, or let them slip without meditation and application. Oh what admirable sweetnesse and heauenly comfort may we sucke out of these things duly thought on, and soundly applyed by vs! For why, God being on our side, or with vs, as hath bene said, predestinating vs to life and saluation, calling, iustifying, and sanctifying vs, and purposing in time fully to glorifie vs, God I say, being thus with vs, euen by his speciall care and prouidence as a louing and gracious father and protector, though the diuell, the world, and other enemies do set against vs, yet can they not preuaile against vs to our hurt: and their setting themselues against vs is but in vaine, and to no purpose, in respect of the end they ayme at.

Now first obserue we; the Apostle hauing before deliuered grounds of sweet comfort, he here pawseth on them, and here stayes his thoughts on them by meditation and application, and he breakes out and saith, *What shall we then say to these things?* let vs not passe them by, or let them slip without meditation and application: oh what sweete and heauenly comfort may we gather from these things duly thought on, & soundly applyed by vs! Whence we are taught thus much.

That we are to meditate on the good things, the diuine truths that we heare and learne out of the holy word of God, and to make vse of them to our selues: we must not rest onely in hearing of good things made knowne to vs out of the word of God, whether they be in matters of instruction or reproofe, nor in the vnderstnding and knowledge of them, nor yet in the vse and application that is made of them in the publicke ministerie of the word, but we must recall those good things to mind, and further meditate and thinke on them, and labour to make them more profitable by further and more particular application of them to our selues. When we

Doct. 1. We ought to meditate on the good things we heare and learne out of Gods holy word, and to make vse of them.

we haue heard good things, we must say to our selues and others, what shall we say to these things, and so make a more particular application of them to our selues. And this dutie we find vrged and pressed on vs, Deut. 11.18. saith the Lord, *You shall lay vp these my words in your heart, and in your soule, and bind them for a signe vnto your hand, that they may be as a frontlet betweene your eyes.* The like is charged on *Ioshua*, Iosh. 1.8. *Let not this booke of the Law depart out of thy mouth, but meditate therein day and night, that thou maist obserue and do according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou haue good successe.* Psal. 1.2. the blessed man is described by this as a speciall qualification, that *he meditates in the Law of God day and night.* Iob 5. *Eliphas* hauing told *Iob* what he conceiued was fit for him to do, and shewed him the Lords dealing with good and godly men, he concludes verse 27. *Lo thus haue we enquired of it, and so it is, heare this and know it for thy selfe*, make thy vse of it to thine owne particular good. Heb. 12.5. saith the holy Ghost, *Haue ye forgotten the consolation which speaketh vnto you, as vnto children?* as if he had said, Do not you remember and thinke on that ye haue heard and learned out of the word of God? and then he subioynes a place out of Pro. 3.11. *My sonne, refuse not the chastening of the Lord, neither faint when thou art rebuked of him:* plainly teaching the dutie we now stand on, that we are to meditate on the good things that we heare and learne out of the holy word of God, and not rest in hearing or vnderstanding of them, nor yet in the vse that is made of them in the publicke ministerie of the word of God, that such a vse is to be made of them, but we must further thinke on them, and labour to make them more profitable by further and more particular application of them to our selues.

Reason. For indeed as application is the life of teaching, so is it the life of hearing, and it makes our hearing most profitable; and by meditating and calling to mind things heard, we come to soundest knowledge. And if it please God to open our eyes to see our spirituall state, we are best acquainted with it, and

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we can better apply good things to our owne particular benefit and comfort then our teachers do or can do. And therefore we are not to rest in our hearing or vnderstanding of good things made knowne to vs out of the holy word of God, nor yet in the vse that is made of them, as that such a vse or such a vse is to be made of them; but we must further meditate and thinke on them, and labour to make them more profitable by further and more particular application of them to our selues; a dutie wherein most of vs are exceeding defectiue and much wanting. Yea some are so farre from meditating and thinking on things made knowne to them out of the word of God, and from making further and more particular application of them to themselues, as they purposely put them cleane out of their minds, and would not willingly thinke on them vnlesse it be with dislike, especially if they be iust reproofes of the sinnes whereof they are guiltie. And for matter of instruction and comfort deliuered in the publicke ministerie of the word, alas how few be there that do meditate and thinke of those things after they haue heard them. It may be in the time of hearing of good things, and whilest thou art in the Church, thou art somewhat moued and affected with them, and thou heares comforts deliuered out of the word of God with much delight, and thy mind seemes to be rauished with ioy in the time of the hearing of them: but that ioy and that delight is commonly but as a flash of lightening suddenly gone, and thou letteſt good things slip away from thee, as if thou hadst neuer heard them, and when thou art gone home to thine house thou giuest thy mind to thinke on other things, and thy tongue to speake of other things: thou neuer sayest, what worthy instructions, or what sweete comforts haue this day bene made knowne to vs; oh what shall we say to these things? shall we let these things slip from vs without meditation, and without further application, and thereupon settest thy selfe to meditate and to thinke on them further, and laboures to make them more profitable by further and more particular application of them to thy selfe? No, no, this is farre from the most of vs. Well let vs take notice

Vse. Reproofe of such as rest in their hearing or vnderstanding of good things made knowne to them out of the word of God.

notice of it, that this is our dutie, and this we ought to do. And to helpe vs forward in this dutie, consider we these things.

Motiues to stirre vs vp to meditate on things heard and learned out of Gods word.

First, all the comfort and all the good we do or can gather from the word of God, will be found little enough in the time of triall, and in the houre of temptation, or houre of death.

And againe, if we rest in our conceiuing and vnderstanding of that we heare and learne in the publicke ministerie of the word, and do not further meditate and thinke on it, and labour to make it more profitable by further and more particular application of it to our selues, our knowledge may end in ignorance and prophaneneſſe. And withall consider, that the holy Spirit of God doth communicate to them that set themselues to meditate and thinke on good things heard and learned out of the word of God with care and conscience to profit by the same, more heauenly things then they can possibly reach to, either by hearing or reading. And hence it was no doubt that *Dauid* had more vnderstanding then all his teachers, because *the testimonies of the Lord were his counsellors*, Psal. 119.99.

Come we now to a second generall, layed before vs in this verse, in these words, *If God be on our side, who can be against vs?* that is, as we haue heard, God being on our side, or for vs, or with vs, (as hath bene said) predestinating vs to life and saluation, calling, iustifying, and sanctifying vs, and purposing in time fully to glorifie vs, God I say, being thus with vs, euen by his speciall care and prouidence, and so as a louing and gracious father, and powerfull protector watching ouer vs by his speciall care and prouidence, though the diuell, the world, and many enemies set themselues against vs to our hurt, and their setting themselues against vs is but in vaine, and to no purpose in respect of the end they ayme at, now these words thus vnderstood, three things are hence offered to be stood on, I will speake of them in order.

Doct. 2. God is with them after a

The first is this: That God is with them after a speciall manner who belong to his election, and are of him effectu-

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ally called, and iuſtified in his ſight. Though the Lord be with all men and women in the world, ſuſtaining them in their being, otherwiſe they cannot continue one minute of an houre, and in him they *liue, moue, and haue their being*, Act. 17. 28. yet he is not with all after a ſpeciall manner, but onely with his elect, being now effectually called, and iuſtified in his ſight; with them, and with them onely is the Lord as a gracious and louing father, and as a powerfull protector, watching ouer them by his ſpeciall care and prouidence. Pſal. 91. 1. *They who dwell in the ſecret of the moſt High, they abide in the ſhadow of the Almighty:* and who are they? he ſubioynes verſe 2. *Such as haue God their God, and truſt in him:* they onely are ſafe. And as it is verſe 4. *They onely are vnder the couer of his wings, and they are ſure vnder his feathers:* the Lord doth as it were couer them, and ſhelter them as an hen doth her chickens vnder her wings. To which ſimilitude Chriſt alludes, Matth. 23. 37. *How often would I haue gathered thy children together, as the hen gathereth her chickens vnder her wings?* and he is to them as a ſhield, as a buckler. And to the ſame purpoſe ſpeakes the Pſalmiſt, Pſal. 33. 18. *The eye of the Lord is on them that feare him:* not on all, but on them that feare him, *and on them that truſt in his mercie.* The meaning is, the Lord hath a ſpeciall eye and regard to them, and his prouidence is ouer them in ſpeciall manner. The phraſe there vſed is very weightie, it carries this ſence, that the Lord as it were ſits in his watch-tower ſpying the wants and neceſſities of them that feare him, and carefully looking to them, and continually watching ouer them after a ſpeciall manner, and ouer none but them. For why, the reaſon of this truth is this.

ſpeciall manner who belong to his election, and are of him effectually called, and iuſtified in his ſight.

Reaſon.

Such as belong to Gods election, and are now effectually called and iuſtified in the ſight of God, they onely are *of the houſhold and familie of God*, Epheſ. 2. 19. Yea they truly are children in that familie, and are accepted of God in and through his beloued Sonne, the Sonne of his loue the *Lord Ieſus*, who is the foundation and complement of all the promiſes of God. *In him they are Yea, and are in him Amen*, 2. Corin. 1. 20. and in him iuſtified perſons haue right and title to all Gods promiſes,

promiſes, and ſo to the promiſe of Gods ſpeciall prouidence and protection, and that he will be with them after a ſpeciall manner, and they onely haue title to that promiſe, and none but they. And therefore howſoeuer the Lord be with all men and women in the world, ſuſtaining them in their being, yet he is onely with his elect now effectually called and iuſtified in and after a ſpeciall manner, as a louing father, and as a powerfull protector. Wouldſt thou then, whoſoeuer thou art, be ſure of it, that God is with thee after a ſpeciall manner, as a louing and gracious father, and as a powerfull protector, watching ouer thee by his ſpeciall prouidence? then labour thou and neuer reſt till thou find that thou haſt good euidence of thy election to life and ſaluation, and that thou art effectually called and iuſtified in and through Chriſt, and that thou haſt true grace in thine heart. Alas, thouſands in the world thinke that God is with them, and God keepes them by his ſpeciall prouidence, and yet they haue no other ground for it but a vaine preſumption, and blind hope of their owne. When they lie downe at night on their beds, they hope God will keepe them ſafe till morning, yet they haue no other ground for it but their owne blind conceit. And do not many iudge of Gods preſence with them by their thriuing in outward things? Do they not thinke God is with them after a ſpeciall manner, becauſe they proſper in the world? Is it not a vſuall ſpeech of wicked worldlings who haue gotten abundance of wealth by vnlawfull meanes, by vſurie, extortion, and ſuch like, God hath bene with them, and God hath bleſſed them hitherto, and they hope he will ſtill be with them, & ſtill bleſſe them? Poore ſoules, they meaſure Gods preſence & his being with them after a ſpeciall maner, by a leaden rule. Prophane *Eſau*, and the rich glutton in the Goſpell, who ſuddenly went downe to hel, had as good euidence of Gods ſpeciall preſence & of his being with them after a ſpeciall maner as they haue. And know it whoſoeuer thou art, if thou be not effectually called and iuſtified in the ſight of God, and ſo a child of God, God is no more with thee then he is with the bruite beaſt, the horſe or oxe; and he hath no more care ouer thee

Vſe. How men may haue good aſſurance that God is with them after a ſpeciall manner.

thee, then he hath ouer the reprobate and vileſt wretches that liue in the world, he ſuſtaines them in their being, and ſo he doth thee, & thou art as yet but vnder the long ſufferance of God as the wicked are, and there is but a ſtep betweene them & deſtruction. Oh then neuer reſt till thou find that thou art one that doſt belong to Gods election, that thou art effectually called and iuſtified in and through Chriſt, and that thou haſt true grace in thine heart, and that thou walkeſt not after the ſteps of the wicked. That indeed will giue thee good aſſurance of it, that God is with thee after a ſpeciall manner, as a louing and kind father, and powerfull protector, watching ouer thee continually by his ſpeciall prouidence, & that thou art vnder the ſpeciall prouidence of God.

Now a ſecond thing offered from theſe words, *If God be on our ſide, or for vs, or with vs, who can be againſt vs?* being vnderſtood as they haue bene expounded, is this.

Doct. 3. Gods children and iuſtified perſons want not ſome to oppoſe them.

That ſuch as haue God on their ſide, for them, or with them, they want not ſome to oppoſe them, and to ſet themſelues againſt them: for (as I haue ſhewed you) the Apoſtles meaning is, in ſaying God being on our ſide, or for vs, or with vs, who can be againſt vs? is not, that none are againſt Gods children and true beleeuers; but though the diuell, the world, and other enemies do oppreſſe them, yet they cannot preuaile to their hurt. So then this is implyed, & it ariſeth from hence naturally,

That Gods children, iuſtified perſons, or members of Chriſt, who haue God on their ſide, or for them, or with them, they meete with oppoſition, they haue ſome who oppoſe them, and ſet themſelues againſt them, yea many riſe vp againſt them, as *Dauid* complained, when he fled from *Abſolom*, as Pſal. 31. The diuell, the world, perſecuting tyrants, Idolaters, heretickes, and ſuch like, theſe ſet themſelues againſt God; and this Chriſt hath foretold, Ioh. 16. 33. *In the world* (ſaith he) *ye ſhall haue affliction and trouble, but be of good cheare, I haue ouercome the world:* in the world ye ſhall be ſure to meete with many rubs, and much oppoſition. Yea he hath foretold, Luke 12. 52. 53. that there ſhall be fiue dwelling

together in one house, diuided and set against one another, *The father against the sonne, and the sonne against the father; the mother against the daughter, and the daughter against the mother.* And Math. 10. 36. that *a mans enemies shall be they of his owne household:* as *Dauid* complained out of his owne experience, Psal. 41. 9. *My familiar friend* (saith he) *whom I trusted, which did eate my bread, hath lift vp the heele against me,* hath spurned at me, & set himselfe against me. And this truth might be further exemplified from the beginning since the fall of *Adam* to this very day, and daily experience shewes it so to be: we see it, or we may see it, that the children of God, who haue God on their side, or for them, or with them, they are opposed and set against, not onely by the diuell, and the world, and by enemies abroad, but many times by their owne kindred and neareſt friends: the father sets himselfe against the sonne because he is religious, the sonne against the father, and the mother against the daughter, and the daughter against the mother: and the reasons of it are these.

Reason 1. First, God hath put *enimitie betweene the seed of the woman and the seed of the serpent*, Gen. 3. 15. and those two seeds are mingled together in this world.

Reason 2. And againe, man as he is man is the obiect of Satans malice, and where God hath renewed his image, and by his grace hath made man a new man and a new creature, there Satan doubles his hatred, and he is most mad and raging against such as are most holy, and most like to God.

And therefore it is no wonder that Gods children, iustified persons, and members of Christ, who haue God on their side, for them, or with them, do meete with opposition, and that they haue the diuell, the world, and many enemies opposing them, and setting themselues against them. And for the vse of this.

Vse. We are not to thinke it strange that many do op-

Learne we on this ground, not to thinke it strange, that Gods children haue many opposing them, and setting themselues against them, that is no new or strange thing, as 1. Pet. 4. 12. it hath bene so, and it will be so to the end. The world commonly

commonly thinks Gods children turbulent and troublesome persons, busie-bodies, and that the course of their life is not good. Why so? Forsooth because many speake against them, and many set themselues against them. Oh say men, these Puritanes, who are accounted the children of God, are surely vile and bad persons, so many mouthes are opened against them, and so many set themselues against them: would men set themselues against them, if there were not iust cause? The Apostle saith, 1. Pet. 3. 13. *Who is it that will harme you, if ye follow that which is good?* But marke what the Apostle subioynes verse 14. *Notwithstanding blessed are ye, if ye suffer for righteousnesse sake:* giuing vs to vnderstand, that the wicked of the world do many times harme Gods children because they are holy, and the diuell and the world will oppose and set themselues against them because they are the children of God. It is no new thing that so they do, and we may not so couclude, that Gods children are vile and bad persons, and that the course of their life is not good, because they are opposed and much set against in the world: that is no good conclusion, that is but the conclusion of the blind multitude; and yet sometimes a child of God is readie thus to conclude against himselfe, and to thinke, Surely I am not in the right way, and the course of my life is not good and pleasing to God, and to say as *Gedeon* did, Iudg. 6. 13. *If the Lord were with me, why am I then thus troubled,* and thus opposed and set against? I find terrors within, and fightings without, and I am on euery side hardly dealt withall, and ill intreated, and therefore I doubt of my standing, and that the course of my life is not good and pleasing to God. Now this is no good conclusion, Satan thrusteth it on thee whosoeuer thou art, taking aduantage of thy weakenesse. The heathen man could say, *Laudari à non laudato est illaudari*, to be praised of a wicked man is rather dispraise then commendation. And so to be ill spoken of and set against by wicked men, no occasion being giuen them, is no disparagement, it may rather be an argument of comfort, and may perswade thee that thou art in the right way, and in a good course, because the diuell, and the instruments of the

pose Gods children.

diuell, the wicked of the world, heretickes, and Atheists, and such like, speake euill of thee, and set themselues against thee. The diuell were not like himselfe, nor the world like it selfe, if they did not set themselues against Gods children. Ioh. 15. 19. Christ saith, *If ye were of the world, the world would loue you, but because ye are not of the world, but I haue chosen you out of the world*: because I haue called you out of the corrupt state of the world, and you now differ from the world in the disposition of your hearts, and in the course of your liues, *Therefore the world hates you*, and cannot but oppose against you. Thus it hath bene, thus it is, and thus it will be to the end of the world: and therefore thinke it not strange, thou being a child of God, that thou meetest with opposition, and that the wicked of the world set against thee: the more holy thou art, the more will the diuell rage against thee, and the more will the wicked of the world oppose against thee, and be not thereupon discouraged, but draw nearer to God, and go on chearefully and comfortably.

Come we now to the third thing offered from these words, *If God be on our side, who can be against vs?* These words being vnderstood, as before they haue bene expounded, do further offer vnto vs this point.

Doct. 4. Neither men nor Angels, nor all the diuels in hell, opposing Gods childrē who haue God on their side, can preuaile against them to their hurt.

That though the diuell, the world, and many enemies, do oppose and set themselues against Gods children, iustified persons, who haue God on their side, for them, or with them after a speciall manner, yet can they not hurt them, neither men nor Angels, no not all the diuels in hell opposing and setting themselues against Gods children, who haue God on their side, for them, or with them, as a louing and gracious father, and powerfull protector watching ouer them by his speciall prouidence, can preuaile against them to hurt them. Indeed the diuell and the world, persecuting tyrants, Idolaters, and such like, may molest, and trouble, and vexe, and disquiet Gods children, iustified persons, the Lord suffering them so to do, but they cannot touch one haire of their head further then he giueth them leaue: and though they do touch them, yet they cannot possibly preuaile against them, either

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to hinder their comfort or worke of grace in them here, or their happineſſe and glorie hereafter in heauen, becauſe God is on their ſide, or for them, or with them after a ſpeciall manner. And on this ground doth the Lord comfort his people, and encourage them againſt the rage and fury of all their enemies, and bids them not to feare their enemies at all, Iſai. 41. 10. 11. *Feare not, for I am with thee, be not afraid, for I am thy God, I will ſtrengthen thee & helpe thee, & I will ſuſtaine thee with the right hand of my iuſtice. Behold, all they that prouoke thee ſhall be aſhamed and confounded, they ſhall be as nothing, and they that ſtriue with thee ſhall periſh.* And verſe 14. *Feare not thou worme Iacob, and ye men of Iſrael,* though thou be but as a worme that euery one treads on, *I will helpe thee ſaith the Lord, and thy redeemer, the holy one of Iſrael.* And Chap. 43. 1. 2. *Feare not ſaith the Lord, for I haue redeemed thee, I haue called thee by thy name, thou art mine, when thou paſſeſt through the waters I will be with thee, and through the floods that they do not ouerflow thee. When thou walkeſt through the very fire thou ſhalt not be burnt, neither ſhall the flame kindle vpon thee.* And hence it was that *Dauid* was ſo confident, and held himſelfe ſo ſafe and ſo ſecure vnder the Lords ſpeciall protection, as he ſaith, Pſal. 3. 6. *He would not be afraid for ten thouſands of the people that ſhould beſet him round about.* And Pſal. 23. 4. *Though he ſhould walke through the valley of the ſhadow of death, he would feare no euill, for the Lord was with him.* And Pſal. 27. 1. ſaith he, *The Lord is my light and my ſaluation, whom ſhall I feare? the Lord is the ſtrength of my life, of whom ſhall I be afraid?* And verſe 3. *Though an hoaſt pitched againſt me, mine heart ſhould not be afraid, though warre be raiſed againſt me I will truſt in this.* And ſo in many other Pſalmes *Dauid* makes knowne to vs, that he reſted ſecure vnder the ſpeciall prouidence of God, and that he was perſwaded, though many enemies ſhould oppoſe and ſet themſelues againſt him, yet they ſhould not preuaile againſt him to his hurt, the Lord being on his ſide, for him, or with him, after a ſpeciall manner. Other examples we haue, prouing and confirming the truth of the point deliuered: to inſtance in one or two in ſtead of many. 1. King. 19. 2. *Ieſabell* vowed the death

diuell, the wicked of the world, heretickes, and Atheists, and such like, speake euill of thee, and set themselues against thee. The diuell were not like himselfe, nor the world like it selfe, if they did not set themselues against Gods children. Ioh. 15. 19. Christ saith, *If ye were of the world, the world would loue you, but because ye are not of the world, but I haue chosen you out of the world*: because I haue called you out of the corrupt state of the world, and you now differ from the world in the disposition of your hearts, and in the course of your liues, *Therefore the world hates you*, and cannot but oppose against you. Thus it hath bene, thus it is, and thus it will be to the end of the world: and therefore thinke it not strange, thou being a child of God, that thou meetest with opposition, and that the wicked of the world set against thee: the more holy thou art, the more will the diuell rage against thee, and the more will the wicked of the world oppose against thee, and be not thereupon discouraged, but draw nearer to God, and go on chearefully and comfortably.

Come we now to the third thing offered from these words, *If God be on our side, who can be against vs?* These words being vnderstood, as before they haue bene expounded, do further offer vnto vs this point.

Doct. 4. Neither men nor Angels, nor all the diuels in hell, opposing Gods childrē who haue God on their side, can preuaile against them to their hurt.

That though the diuell, the world, and many enemies, do oppose and set themselues against Gods children, iustified persons, who haue God on their side, for them, or with them after a speciall manner, yet can they not hurt them, neither men nor Angels, no not all the diuels in hell opposing and setting themselues against Gods children, who haue God on their side, for them, or with them, as a louing and gracious father, and powerfull protector watching ouer them by his speciall prouidence, can preuaile against them to hurt them. Indeed the diuell and the world, persecuting tyrants, Idolaters, and such like, may molest, and trouble, and vexe, and disquiet Gods children, iustified persons, the Lord suffering them so to do, but they cannot touch one haire of their head further then he giueth them leaue: and though they do touch them, yet they cannot possibly preuaile against them, either

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to hinder their comfort or worke of grace in them here, or their happineſſe and glorie hereafter in heauen, becauſe God is on their ſide, or for them, or with them after a ſpeciall manner. And on this ground doth the Lord comfort his people, and encourage them againſt the rage and fury of all their enemies, and bids them not to feare their enemies at all, Iſai. 41. 10. 11. *Feare not, for I am with thee, be not afraid, for I am thy God, I will ſtrengthen thee & helpe thee, & I will ſuſtaine thee with the right hand of my iuſtice. Behold, all they that prouoke thee ſhall be aſhamed and confounded, they ſhall be as nothing, and they that ſtriue with thee ſhall periſh.* And verſe 14. *Feare not thou worme Iacob, and ye men of Iſrael,* though thou be but as a worme that euery one treads on, *I will helpe thee ſaith the Lord, and thy redeemer, the holy one of Iſrael.* And Chap. 43. 1. 2. *Feare not ſaith the Lord, for I haue redeemed thee, I haue called thee by thy name, thou art mine, when thou paſſeſt through the waters I will be with thee, and through the floods that they do not ouerflow thee. When thou walkeſt through the very fire thou ſhalt not be burnt, neither ſhall the flame kindle vpon thee.* And hence it was that *Dauid* was ſo confident, and held himſelfe ſo ſafe and ſo ſecure vnder the Lords ſpeciall protection, as he ſaith, Pſal. 3. 6. *He would not be afraid for ten thouſands of the people that ſhould beſet him round about.* And Pſal. 23. 4. *Though he ſhould walke through the valley of the ſhadow of death, he would feare no euill, for the Lord was with him.* And Pſal. 27. 1. ſaith he, *The Lord is my light and my ſaluation, whom ſhall I feare? the Lord is the ſtrength of my life, of whom ſhall I be afraid?* And verſe 3. *Though an hoaſt pitched againſt me, mine heart ſhould not be afraid, though warre be raiſed againſt me I will truſt in this.* And ſo in many other Pſalmes *Dauid* makes knowne to vs, that he reſted ſecure vnder the ſpeciall prouidence of God, and that he was perſwaded, though many enemies ſhould oppoſe and ſet themſelues againſt him, yet they ſhould not preuaile againſt him to his hurt, the Lord being on his ſide, for him, or with him, after a ſpeciall manner. Other examples we haue, prouing and confirming the truth of the point deliuered: to inſtance in one or two in ſtead of many. 1. King. 19. 2. *Ieſabell* vowed the death

of *Eliah* the holy Prophet of the Lord, yet the Lord being with him he was hid from her hands, and she failed of the euill she intended against him. So wicked *Haman* fully purposed to roote out the Iewes, and attempted many wayes their destruction for *Mordecai* his sake whom he hated, but the Lord being with them, they were deliuered, and *Haman* himselfe was hanged on a tree that he had prouided for the death of *Mordecai*, Hest. 7. 10. And we reade Act. 23. 10. 13. *That there were more then fortie men who had bound themselues with an oath, that they would neither eate nor drinke till they had killed Paul*: yet the Lord being with him, we find that their conspiracie was discouered, and *Paul* was deliuered out of their hands. The truth of this point then appeares, that though the diuell, the world, and many enemies, do oppose and set themselues against Gods children, iustified persons, who haue God on their sides, for them or with them after a speciall manner, yet can they not hurt them, they cannot preuaile in that euill they intend against them, nor so much as touch on haire of their heads, further then the Lord is pleased to suffer them: for why.

Reason 1. The reasons of this truth are these: first the Lord is omnipotent, almightie, and his power is infinite, he doth whatsoeuer he will, in heauen, in earth, and in all places, and euery thing which cometh about is Gods effectuall working, and he hath an effectuall worke in euery thing, *Of him, by him, and for him, are all things*, Rom. 11. 36.

Reason. 2. And againe, nothing can withstand the power of God, he suffers no resistance in that which he will. The power of all creatures is finite and limited, and they are but as seruants to the hand and prouidence of God: and as he made them by his great power of nothing, so he can bring them to nothing by the same power he sustaines them in their being, *And in him, they liue, moue, and haue their being*, Act. 17. 28. And as he saith, Isai. 43. 13. *There is none that can deliuer out of mine hand, I will do it, and who shall let it?* The world is but vanitie, the diuell as a scarcrow, and the greatest men in the world but as a bubble, in comparison of the great Lord of heauen and earth.

And

And therefore though the diuell, the world, and many mightie enemies do oppose and set themselues against Gods children, iustified persons, yet they hauing the mighty and powerfull God on their side, for them, or with them, what can they do against them? Assuredly nothing to their hurt, they cannot touch one haire of their heads but as he giues them leaue: and though the Lord do suffer them to touch his children, yet can they not possibly preuaile against them, to the hindering either of their comfort in the worke of grace in them here in this world, or the hindering of their happinesse and glorie in heauen. And for the vse of this.

Vse 1. The diuell & his instrumẽts do but discouer their folly in setting themselues against Gods children.

First on this ground of truth it followes, that the diuell and his instruments, the wicked of the world, Turkes, Iewes, Papists, Atheists, and such like, they do but discouer their owne follie, in setting themselues against the Church and people of God, and against Gods children; in so doing, they do but as it were cast stones against the wind, they labour but in vaine, they shall neuer preuaile against them to their hurt, God is on the side of his Church and children, and he stands for their defence, and therefore their enemies cannot possibly preuaile against them to their hurt. We know that now the enemies of the Church and people of God and of the Gospell, they band themselues together, and they make themselues strong, and they plot & deuise all the mischiefe they can against such as professe the truth of religion, yea they imagine that they shall effect their purpose, & they beare themselues high on it. Well, the Lord is the same strong and powerfull God that he hath bene, and he is able to disappoint them, & euen suddenly to ouerturne their counsels, and to bring to nought their wicked plots and deuices, we haue had experience of it. How suddenly did the Lord ouerturne the wicked purpose of the cursed leaguers, Anno 1588. when that inuincible nauie, as they made account, came against this land, and they made no question but that they should certainly ouercome it? And how did the Lord wonderfully defeate that gunpowder plot, and bring confusion on the heads of the plotters of it? The Lord is still the same strong God, and he is now as able to bring to

nought the counsels of the wicked enemies of his Church as heretofore, and certainly they can go no further in their plots and practises against his people then he will giue them leaue, and they shall but execute the Lords owne purpose, and what he hath appointed. Indeed I grant they may be as rods in the hand of God for the correction and triall of his children, and the Lord may suffer them to go farre for our sinnes: but assuredly his children shall neuer be giuen ouer, to be vsed or rather abused and wronged of them at their pleasure and as they list. No, no, the Lord stands for the defence of his children, and will neuer suffer their enemies to preuaile against them to their hurt. *The counsell of the Lord shall stand for euer*, Psal. 33. 11. and there is no counsell, policie, or strength, that can preuaile against his purpose. The enemies of the Gospell do but what the Lord hath appointed, and what he will suffer them, and no more can they do though they burst themselues, and when they haue done the Lords worke he will ease his children of them, and take them as rods and throw them into the fire. And though, as the Apostle saith, 1. Pet. 4. 17. *Iudgement begin at the house of God*, yet certainly it shall not there rest, but from thence be deriued to the wicked enemies of the Church to continue on them for euer.

Vse 2. The safetie & securitie of Gods children is exceeding great.

For a second vse: is it so that though the diuell, the world, and many enemies, do oppose and set themselues against Gods children, iustified persons, yet they hauing God on their side, for them, or with them after a speciall maner, their enemies cannot preuaile against them to their hurt? Surely then the safetie and securitie of Gods children is exceeding great. What man liuing on the face of the earth, be he the greatest Monarch in the world, hauing the command of many nations, and hauing many thousands standing about him and garding him continually, can say and that truly, (vnlesse he be a child of God) that he is so safe and so secure, that neither men nor diuels can breake in on him and preuaile against him to his hurt? Now such is the safety and securitie of a child of God, he may boldly say that he is safe and secure vnder the shadow of the Lords wings, and vnder his speciall prouidence,

dence, yea so safe and so secure as that none, either men or diuels, can hurt him, vnlesse they can ouercome God who is omnipotent. Oh then thou that art a child of God, take notice of thy safetie and securitie, and learne not to feare any enemie whatsoeuer. The higheſt sinner in the world is vnable to hurt thee that art the loweſt and the meaneſt of the Saints of God: thou haſt on thy side a stronger then all the men in the world, and then all the diuels in hell, and they are not able to touch one haire of thine head further then he giues them leaue: and though they do touch thee yet shall they not be able to hurt thee; and therefore feare thou not what either men or diuels can do againſt thee. But haply thou wilt say, I find my selfe weake, and very timerous and fearefull, and we are like to see great troubles and persecutions, and if the Lord should bring me to the triall, and bring me to the fire, I doubt I should not be able to hold out, and to abide the triall, but I feare I should shrinke and dishonour God. Oh but consider, thou standeſt not by thine owne strength, but by his power who is almightie; and if he bring thee into the triall, he will be with thee in it, as he was with *Daniel* in the Lyons den, and with *Ioseph* in prison, and with the companions of *Daniel* in the hot fierie fornace, and he will make thee able to stand in the time of the greateſt triall, feare it not; keepe thou close to God, and be thou with him in the affiance of thine heart, and he will be with thee, as *Azariah* said, 2. Chron. 15. 2. honour thou the Lord so far as to trust in him, and do thou relie, and rest thy selfe, thy soule, thy bodie, and all that thou haſt on his power and prouidence, and assure thy selfe he will not faile thee; he will be with thee after a speciall manner in thy greateſt trouble, and in the greateſt triall that can befall thee: thinke on that to thy comfort. Come we now to the 32. Verse.

Obiect.

Answ.

VERSE 32.

Who ſpared not his owne Sonne, but gaue him for vs all to death: how ſhall he not with him giue vs all things alſo?

IN this Verſe our Apoſtle oppoſeth to a particular aſſault and temptation that might haply trouble & diſquiet the true beleeuing Romans and other true beleeuers, a contrarie ground of comfort: and he here preuents an obiection that might be made by them, namely this: They might ſay, *Paul* you tell vs that God being on our ſide, for vs, or with vs, after a ſpeciall manner, as a louing, kind, and gracious father, and powerfull protector, none can be against vs, none can preuaile against vs to our hurt: but in the meane while we muſt tell you, that we are preſſed with want, and penurie, and extreame pouertie, and lacke, and want of things needfull. Now this the Apoſtle meets withall, and in the words of this verſe he makes knowne to the beleeuing Romans and to other true beleeuers, that God will certainly and that freely giue them all things needfull, and they need not to be diſtracted and troubled with diffidence and doubting, in reſpect of any good thing needfull for them, but to reſt on it, and to be fully perſwaded of it, that God will ſupply all their wants, and not ſuffer them to want any needfull good thing. And this ground of comfort the Apoſtle here puts downe, not nakedly and barely, but in the proofe of it, and he proues it by an argument from the greater to the leſſe, that God hauing giuen to his children, to true beleeuers, the greater, he will not denie them the leſſe, but will certainly giue it to them; he hauing giuen them Chriſt who is the greateſt good thing, and more worth then a thouſand worlds, he will not ſuffer them to want other good things needfull, that is the Apoſtles argument, and that is amplified.

1. By a deſcription of Chriſt, that he is Gods owne Sonne, *Who ſpared not his owne Sonne.* And

2. By

2. By an opposition of actions, that God spared not, but gaue vp or deliuered that Sonne of his.

Together with the persons for whom, namely, for vs all: *Who spared not his Sonne, but gaue him for vs all.*

And then followes the Apostles inference which he infers on that, that God spared not, but gaue him for vs all. That therefore he will denie vs no good thing needfull, but together with his Sonne he will giue vs all needfull good things: which the Apostle deliuers more emphetically by way of interrogation: *How shall he not with him giue vs all things also?* So then in this verse we haue two things in generall layed before vs.

1. First this proposition, that God hath not spared his own Sonne, but hath giuen him for all true beleeuers.

2. An inference following necessarily on this, that therefore God will not denie true beleeuers any good thing.

Let vs now examine the words of this verse touching the sence and meaning of them. *Who spared not his owne Sonne, or he that spared not*: that is, *God*, spoken of verse before. And those words *spared not*, are very weightie, they signifie more then if it had bene said, he gaue, though freely, and without any desert at all: for one may giue and that freely, out of his owne abundance, but vnder those words *spared not*, is implied the raritie and excellencie of the thing giuen, and the great worth of the gift, as a man is said to spare no cost when he layes it on and bestowes the deareſt thing he hath; as if it had bene said, God who hath not withheld or kept backe that gift of the greatest price and worth, euen that most rich and precious gift, *His owne Sonne*: that is, his eternall Sonne, begotten of him from all eternitie, and of the same eternall essence with God the Father, and so *his onely begotten Sonne*, as he is called, Ioh. 3. 16. his owne deare Sonne, *But gaue him, or deliuered him* vp. The meaning is, God gaue his Sonne to death, (for that being not in the text originall, may well be supplyed) as the principall cause. *Iudas* is said to be *traditor, or to deliuer him vp*, Matth. 26. 15. as the cause instrumentall, but God deliuered him vp as the principall cause, ordering and

Interpretation.

and gouerning the tradition of *Iudas*, and his deliuering him vp, as we haue it, Act. 2. 23. *He was taken by the hands of the wicked, being deliuered by the determinate counsell and foreknowledge of God, and so crucified and slaine for vs all*: that is, for me and you, and all true beleeuers. As if he had said, Not onely for me and for other Apostles, and for you and others that are more eminent in grace, but for all that do or shall beleeue in Christ, according to that of Christ his prayer, Ioh. 17. 20. *I pray not for these alone, but for them also that shall beleeue in me through their word. How shall he not with him*, namely, *with Christ his Sonne, giue vs all things?* and that freely, for so the word χαρίσεται signifies. And by *all things*, we are to vnderstand all good things, euen all the benefits of Christ, and all the good things of this life, so farre as he in wisedome sees needfull and meete for vs. Thus then conceiue we the meaning of the Apostle in the words of this verse, as if he had said.

Who hath not withheld or kept backe that gift of the greatest price and worth, that most rare and precious gift, his owne deare Sonne, the Sonne of his loue, his eternall Sonne, his onely begotten Sonne, but hath (as the principall cause) giuen him or deliuered him vp to death for me, and you, and all true beleeuers, for all that do or shall beleeue in him: it cannot be but that together with that Sonne of his Christ Iesus, he will freely giue vs all good things, euen all the benefits of Christ, and all the good things of this life, so farre as he in his wisedome sees needfull and fit for vs.

Now first obserue we, the Apostle here saith not barely, that God gaue his owne Sonne to death for his chosen, and for true beleeuers, but he saith, he spared not his owne Sonne: though his Sonne was most deare to him, the Sonne of his loue, yet he thought him not too deare to be giuen for his chosen, he spared not the most precious and deare thing that he had, euen his owne deare Sonne, but gaue him to death for his chosen. Hence then we are giuen to vnderstand thus much.

Doct. 1. Gods giuing of his Sonne

That God hath manifested his loue to his chosen exceeding richly and abundantly, in giuing his owne Sonne to die for

for them. His giuing of his Sonne for his choſen, was not onely a fruite of his loue, but alſo a manifeſtation and a declaration of the exceeding greatneſſe of his loue to them, as Chriſt ſaith, Ioh. 3. 16. *God ſo loued the world, that he gaue his onely begotten Sonne, that whoſoeuer beleeued in him ſhould not periſh but haue euerlaſting life.* He loued his choſen, and he loued them ſo richly and ſo abundantly, as that he ſpared not his onely begotten Sonne, but gaue him for them. And as the Apoſtle ſaith, Rom. 5. 8. *God ſetteth out his loue towards vs*, he commended or made his loue appeare exceeding great and abundant, in *that while we were yet ſinners, Chriſt dyed for vs.* That God gaue his Sonne to dye for vs, therein he ſet forth the wonderfull greatneſſe of his loue. Nothing is dearer to a man then his owne ſonne: who knowes not the ſtrong affection of a tender hearted father towards his ſonne? common experience ſhewes it to be exceeding great. *Dauid* ſhewed it in bewailing the death of his vngracious and rebellious ſonne *Abſolom*, 2. Sam. 18. 33. *O my ſonne Abſolom, my ſonne, my ſonne Abſolom: would God I had dyed for thee Abſolom, my ſonne, my ſonne.* And therefore God ſet forth his loue to be wonderfull and vnſpeakeable, in that he ſent not an Angell, or an Archangell, or any of his glorious creatures to dye for his choſen, but his owne deare Sonne, the Son of his loue, & of the ſame eternall eſſence with his owne holy and glorious Maieſtie. Great was the loue that *Abraham* ſhewed towards God in ẏ he was readie to offer his ſonne *Iſaac* at the commandement of the Lord, Gen. 22. but the loue of God to his choſen farre ſurmounteth that loue of *Abraham*, in that he ſpared not his owne Sonne, but gaue him to dye for them. For God loued Chriſt his Sonne better then *Abraham* could loue *Iſaac* his ſonne; Gods loue to Chriſt being infinite as his owne bleſſed Maieſtie is, and God voluntarily and freely gaue his Sonne, which *Abraham* would not haue done without a command. Againe *Iſaac* was to be offered after the manner of holy ſacrifices, but Chriſt the Son of God was giuen vp to a ſhamefull and an accurſed death, and ſuffered after the manner of malefactors. And yet further, *Iſaac* was in the hands of a tender

for his choſen was a manifeſtation of the exceeding greatneſſe of his loue to them.

der hearted father, but Christ was deliuered into the hands of barbarous and cruell enemies. And therefore doubtlesse the loue of God in giuing his Sonne to die for his chosen, was farre beyond the loue of *Abraham* in offering his sonne *Isaac*. One cals the loue of God in this respect an hyperbole, an excesse of loue, a miracle of loue, and the Apostle cals it a *loue passing knowledge*, beyond the reach of mans braine, Ephes. 3.19.

Vse. We are to acknowledge it with all thankfulnesse, that God hath exceedingly manifested his loue towards vs in giuing his owne Son to dye for vs.

Now then what is our vse of this? Surely this, (we professing our selues to be the children of God, as euery one will be held) we are to acknowledge it with all thankfulnesse, that the Lord hath exceedingly manifested his loue towards vs, in not sparing his owne Sonne, but hath giuen him to die for vs, and in lieu of his loue we are to loue him againe, and to labour to be thankfull to him for his great loue. Those who finde louing and bounteous Lords amongst men, how will they tell of their bountie and liberalitie, and of euery circumstance wherein they haue done them any fauour? and how will they protest themselues to be deuoted to their seruice? How impatient are they if they see or know any thing tending to their disparagement? What a shame then is it for vs, to walke neither feeling our hearts affected, nor hauing our mouthes opened, to magnifie him who hath shewed so great loue to vs, as not to spare his owne Sonne for our sakes? Hath God of his meere free loue not spared his owne deare Sonne? how then canst thou finde in thine heart to offend such a good God? Oh spare not thou for his sake to cut off thy dearest sinne, sinne that is as deare to thee as any member of thy bodie; yea spare not thou thy dearest bloud for his sake, if he call thee to shed it: he spared not the bloud of his owne deare Sonne for thy sake. Canst thou thinke thou loues God as thou art bound, when thou wilt not at his bidding, and when he commands thee, forsake so much as a cup of wine or beere not needfull for thee, or not cut off any needlesse vanity or sensuall pleasure? Oh no, deceiue not thy selfe, assuredly there is no argument to this, if it be duly considered, to draw a man to God: and he shewes himselfe sensleſſe that is not moued with

with the due consideration of this, that God spared not his owne Sonne, but gaue him to dye for him, to shew himselfe sensible of it, so as that it worke in him an holy affection and loue towards God againe, and stirre him vp to an holy walking, and to an holy course of life all the dayes of his life.

In the next place, in that the Apostle here saith, *God spared not his owne Sonne, but gaue him to dye for vs all:* that is, his owne deare Sonne, the Sonne of his loue, his onely begotten Sonne, begotten of him from all eternitie, and of the same eternall essence and substance with God the Father: vnderstanding this of Christ, we haue ground for this truth, and we hence are plainly taught thus much.

Doct. 2. Christ who dyed for the sins of Gods chosen, was true God.

That Christ who dyed for the sinnes of Gods chosen, was true God, coeternall and coessentiall with God his Father. Christ Iesus who suffered death for the sins of Gods chosen, was not onely man but God also, euen the Sonne of God, begotten of God his Father from all eternitie, of the same most glorious eternall essence and substance with God his Father. Indeed we must know, that we erre not in this point of weight, that Christ considered without relation to the Father, is God of himselfe equall to his Father, and he receiued not his Godhead from his Father, his Godhead is of it selfe, and Christ in regard of his Godhead is of himselfe as well as the Father, but his person or his Sonship (as I may so speake) is from the Father: and as Christ is the second person in the *Trinitie*, and the eternall Sonne of God, so he is from the Father, and was begotten of God the Father from all eternitie, and is of the same eternall essence and substance with God his Father, euen true God coeternall and coessentiall with God his Father. And for this we haue euidence in many places of Scripture. Ioh. 1. 1. saith the Euangelist, *In the beginning was the Word*, euen before the world was or had a being, the Word was: that is, the second person in the Trinitie, the Son of God, and *that Word was with God, and that Word was God.* And verse 14. he saith, *That Word was made flesh, and dwelt among vs. We saw the glorie thereof as the glorie of the onely begotten Sonne of the Father.* Ioh. 8. 58. Christ saith to the Iewes,

Before

Before Abraham was I am, not I was, but I am; a speech proper and peculiar to God, as we reade, Exod. 3 14. when *Moses* was to go to the children of Israell being in bondage in Egypt, God bids him say, *I am hath sent me vnto you.* And Rō. 9. 5. the Apostle affirmes it boldly, that Christ, who concerning the flesh came of the Iewes, *Is God ouer all blessed for euer, Amen.* And Philip. 2. 6. the Apostle saith that *Christ Iesus who humbled himselfe euen to the death of the crosse, was before his incarnation in the forme of God, and thought it no robberie to be equall with God.* He was of equall maiestie and glorie with God his Father, and begotten of him from all eternitie. It were easie further to proue the truth of the point in hand, as by the propheticall predictions of the Prophets of God, spoken onely of the Lord of hosts, of Iehouah in the old Testament, and applyed by the Apostles to Christ in the new Testament; by the workes proper to God truly ascribed to Christ, as to make the world, to forgiue sinne, to know the hearts of men, and such like: yea the miracles that Christ wrought in the sight of his disciples and of his enemies, were so farre aboue the power of man, as that they may assure vs that he was the Sonne of God, as it is said, Ioh. 20. 30. 31. *Many other signes did Iesus in the presence of his disciples, which are not written, but these things are written that ye might beleeue that Iesus is the Christ the Sonne of God.* This then we may resolue on for a certaine truth, that Christ Iesus who suffered death for the sinnes of Gods chosen, was not onely man but God also, euen the Sonne of God, begotten of God his Father from all eternitie, and of the same eternall essence and substance with God his Father. Come we now to make our vse of it.

Vse 1. The infinite worth of Christ his death & suffering, discouered.

And first this ground serues to discouer the infinite worth and sufficiencie of Christ his death and suffering, and that his bloud is of infinite price and value, able to satisfie for the sins of all Gods chosen, as Saint *Iohn* saith, 1. Ioh. 1. 7. *The bloud of Iesus Christ his Sonne cleanseth vs from all sinne.* The bloud of Iesus Christ, he being the Sonne of God, is able to purge and cleanse from the guilt and punishment of all sinne. The ground and worth of the sufficiencie of Christ his bloud is from

from the inualuable worth of the person, because the person, namely Christ, who suffered, was not onely man but God also; and howsoeuer Christ his suffering was but for a time, and Gods chosen by their sinnes deserued eternall death and punishment in hell for euer, and so there may seeme to be no proportion betweene his suffering and the desert of their sins, for betweene finite and infinite there is no proportion, yet we must esteeme the merit of Christ his death, not by the time of his suffering, but by the person who suffered, that Christ who suffered was not onely man, but God also, and by vertue of his Godhead he gaue power to his death to be meritorious, and of infinite price and value. And hence the Church is said, *To be purchased with the bloud of God*, Acts 20. 28. And 1. Cor. 2. 8. the Apostle saith, *The Lord of glorie was crucified*: the meaning is, not that God suffered or shed his bloud, for that is impossible, he hath no bloud to shed, but those places do note to vs the infinite merit and sufficiencie of Christ his suffering, that Christ suffering was not as meere man but God also, his death was in respect of the worth of the person infinitely sufficient and effectuall, and a sufficient satisfaction for the sinnes of the whole world.

Vse 2. Comfort to as many as truly beleeue in Christ.

Againe, for a second vse: is it so that Christ Iesus who suffered death for the sinnes of Gods chosen, was not onely man but God also, euen the Sonne of God, of the same eternall essence and substance with his Father? Surely the consideration of this may affoord matter of comfort and strength to as many as truly beleeue in Christ, euen to assure them that their sins are fully satisfied for by the death of Christ, and they need not seeke for satisfaction for their sinnes elsewhere. And this truth being duly considered, it may strengthen Gods children against a bitter and a dangerous assault of Satan; Satan sometimes sets on a child of God, a true beleeuer, specially in the time of affliction and weakenesse, and he sets before him the grieuousnesse of his sinnes, and the furiousnesse of Gods displeasure for his sinnes, and he labours to perswade him, that his sinnes are so great as they cannot be forgiuen; he tels them that God is a most iust God, and

that the wrath of God is infinite against him for his sinnes. Now this assault of Satan a child of God may refell, and beate backe on this ground, and may tell Satan, though his sinnes be great and grieuous, and do deserue infinite punishment, being committed against an infinite Maiestie, yet the sacrifice and death of Iesus Christ (he being not a meere man but God also) is inualuable, and of infinite worth, and is able to counteruaile the greatnesse of his sinnes, and fully to satisfie for them. *And though God be a most iust God, and his iustice will not be corrupted by feare, pitie, or briberie, yet it will be satisfied: and though the wrath of God be infinite against his sinnes, yet an infinite sacrifice may appease it and pacifie it: though the Lord will not accept the best thing that he can offer to him, his first borne for his transgression, euen the fruite of his body for the sinne of his soule,* Micah 6. 7. *yet he will not refuse the sacrifice of his first begotten, yea of his onely begotten Sonne, the Sonne of his loue, and of the same eternall essence and substance with his owne Maiestie: that sacrifice being of infinite price and value, the Lord will not refuse it. I dare boldly affirme it, that he that knowes aright and duly considers it, that the price of his redemption is the bloud of Iesus Christ, infinite in value, the greatnesse of his sinnes cannot make him despaire. No, no, the more that Satan doth extoll and set out the iustice of God, the more doth he strengthen and confirme a child of God in this, that the sacrifice and death of Christ is accepted of God as a full satisfaction for all his sinnes, for why:* The satisfaction made by Christ being of infinite worth and sufficiency, and God being a iust God, he will not, no he cannot denie the sufficiencie of it for the sinnes of all that truly beleeue in Christ. Indeed if we had to deale with an vniust tyrant, one that regarded not right nor wrong, iustice nor equitie, whatsoeuer the satisfaction of our sinnes were, we could hardly be out of danger, we should haue cause still to feare it would not be accepted, but our God is a most iust God, who values all things aright, and he finding the sacrifice of Christ sufficient, it being the sacrifice of his owne Sonne, euen his Sonne begotten of him from all eternitie, and of the same eternall essence and substance with himselfe, and so of infinite worth

Note.

and

and value, he cannot but accept it as a ſufficient ſatisfaction, & he clearely acquits all them for whom it was offered from the guilt and puniſhment of all their ſinnes: yea he holds himſelfe ſo fully ſatisfied with that ſacrifice of his owne Sonne, being of infinite worth and value, as he will neuer remember the ſinnes of his choſen now beleeuing in Chriſt any more againſt them. And the conſideration of that may be matter of great comfort to as many as truly beleeue in Chriſt.

Now further, one thing I will further note, in that the Apoſtle ſaith, *God ſpared not his owne Sonne, but gaue him, or deliuered him vp to death for vs all*, that is, as I ſhewed in opening the words, God gaue or deliuered vp his Sonne to death, as a principall cauſe of that tradition and deliuering of him vp: we ſee we may hold this as a truth of God, grounded on the word of God, that God had a principall working hand in the betraying of Chriſt by *Iudas*, and in crucifying and putting of Chriſt to death by the Iewes, as I ſhewed you out of Acts 2. 23. *He was taken by the hands of the wicked, he was deliuered vp and crucified, and ſlaine by the determinate counſell and prouidence of God:* God did appoint, decree, and will his betraying and crucifying. Now this the Anabaptiſts deny, and they ſay that God did not determine, appoint, or decree, that by the wicked he ſhould be betrayed or murdered, otherwiſe then by ſuffering them: ſay they, God knew what they would do to his Sonne, & he decreed to ſuffer them to do that which they did, but he did not decree that they ſhould do it as they did, by betraying him, and by murdering of him. An idle conceit, as if they ſhould ſay, God decreed not that his Sonne ſhould be betrayed and murdered by the wicked, but giuen into their hands, that he ſhould be betrayed and murdered by them, and to ſuffer them to betray and murder him. A conceit of brainſicke perſons, and cleane contrary to the plaine euidence of the word of God in the place cited, Acts 2. 23. and likewiſe contrary to that, Act 4. 27. 28. where it is ſaid, *That both Herod and Pontius Pilate, with the Gentiles and people of Iſrael, were gathered together to do whatſoeuer thine hand and thy counſell had determined before to be done.* It is not ſaid, that

Doct. 3. God had a principall hand in the betraying of Chriſt, and in the crucifying of him, yet none in the ſinne.

Vſe. Confutation of the Anabaptiſts who hold the contrary.

the hand and counsell of God determined to suffer them to do what they did, but it was determined in the counsell and purpose of God, that they should do what they did: & whatsoeuer they did to Christ the Sonne of God, the hand and counsell of God had determined to be done. But say the Anabaptists in their Pamphlet, pag. 29. God could not appoint *Iudas* to betray Christ, nor the Scribes and Pharises to murder him, this was wickednesse, which God cannot appoint, as (say they) God cannot lie, he cannot destroy the righteous with the wicked, and so he cannot appoint *Iudas* and the rest to commit such horrible wickednesse as they did.

Obiect.

I answer them, Therein they reason absurdly, for thus stands their argument (if you marke it,) God cannot lie, he cannot destroy the righteous with the wicked, and the like, God cannot do euill, or euill cannot come from God, and therefore he cannot appoint euill and sinne to be in the world, or that euill should be done by others. Is this a good consequent? no, no, it followes not, though God cannot do euill, neither can euill come from him, yet he may appoint the being of euill. But they will say, the appointing of euill to be, is euill.

Answ.

Obiect.

I answer, No, it is not in God, though sinne be not good, yet the being of sinne is good to God who can vse it to his owne glorie: and though sinne as it is sinne hath an outward disagreement to the nature of God, and be euill in the nature of it, yet it is not absolutely euill to God as it is sinne, but to the instrument sinning, because God can make sinne as it is sinne to serue for diuerse good vses. To instance in this particular, the betraying and murdering of Christ was absolutely euill in the instruments of doing it, but to God it was not so, because he could and did make it serue for the saluation of his chosen.

Answ.

Obiect. Why then are the instruments blame-worthy?

Answ. I answer, because they had no such purpose, they did betray Christ and crucifie him, and murder him, being stirred vp so to do by the instigation of Satan, and by the strength of their owne corruption, therein aiming at their owne wicked ends, and they had no respect at all to the glorie of God, or the saluation

uation of his choſen, and therefore their act was execrable and abhominable.

Obiect. But ſay the Anabaptiſts, though God determined certainly that his Sonne ſhould be ſlaine, yet he might haue bene ſlaine without ſinne: therefore the betraying and murdering of him was not from God.

Anſw. Still they reaſon fooliſhly: the euill of the act of betraying Chriſt and murdering of him was not from God, but from the inſtruments of the doing of it, but the act it ſelfe was decreed and fore-appointed by God, and God willed it, for it was the death, and that the death of the croſſe, and that vnder the hands of ſinners, that God had decreed, and that he willed that Chriſt his Sonne ſhould ſuffer; and God would haue Chriſt his Sonne not onely die, but he would haue him ſuffer being innocent, an vniuſt condemnation, as he ſaith, Iſai. 53. 9. *He made his graue with the wicked, though he had done no wickedneſſe, neither was any deceit in his mouth.* And Chriſt ſaith, Luke 22. 37. *The ſame which is written muſt be performed in me, euen with the wicked was he numbred: for doubtleſſe thoſe things which are written of me haue an end.* And therefore doubtleſſe notwithſtanding theſe cauils of the Anabaptiſts, we may hold this for a certaine truth, euen an holy truth of God, grounded on the word of God, that God had a principall working hand in the betraying of Chriſt by *Iudas*, and in crucifying of Chriſt by the Iewes, and they are not able with all their ſhifts to ouerturne this holy truth of God.

There is yet one thing to be obſerued of vs in this propoſition of the Apoſtle, *God ſpared not his owne Sonne, but gaue him, or deliuered him vp to death for vs all*: namely, the perſons for whom God gaue or deliuered vp his owne deare Sonne to death, to be crucified and ſlaine, here expreſſed by the Apoſtle, *for vs all*, that is, as I ſhewed you, for all true beleeuers, for all that do or ſhall beleeue in Chriſt to the end of the world.

The conceit of vniuerſall redemption wrought by Chriſt, that Chriſt died for all and euerie man and woman in the

world without exception of any, we haue alreadie met with-all verſe 30. I will not now meddle with it; but theſe words, *for vs all*, being thus vnderſtood, for all true beleeuers, for all that do or ſhall beleeue in Chriſt to the end of the world, affoord to vs this ground of truth.

Doct. 4. The infinite merit of Chriſt his death belongeth to euery true beleeuer

That the infinite merit of Chriſt his death belongs to euery true beleeuer: euery one whoſoeuer he be that truly beleeues in Chriſt, hath part and ſhare in the infinite merit of Chriſt his death; and though his faith be but weake, yet if it be a true faith, it doth certainly entitle him to the infinite merit of the death of Chriſt. Indeed the greater meaſure of faith a man hath, the greater will be his comfort, but the leaſt meaſure of true faith, giues a man or woman right and title to the infinite merit of the death of Chriſt Ieſus the Sonne of God; God gaue his Sonne to death for all and euery one that truly beleeues in him. And to this purpoſe ſpeakes Chriſt, and he amplifies his ſpeech by a ſimilitude. Ioh. 3. 14. 15. ſaith he, *As Moſes lift vp the ſerpent in the wilerneſſe, ſo muſt the Sonne of man be lift vp: that whoſoeuer beleeueth in him ſhould not periſh, but haue eternall life.* The ſtorie of *Moſes* lifting vp the ſerpent, we haue Numb. 21. 9. The people of Iſraell being ſtung with fierie ſerpents in the wilderneſſe, the Lord commanded *Moſes* to make a braſen ſerpent, and to ſet it vp on a pole, that ſuch of the people as were ſtung might looke to it and liue: ſo ſaith Chriſt muſt the Sonne of man be lift vp, euen lift vp on the croſſe, that whoſoeuer beleeueth in him, whoſoeuer lookes on him by the eye of faith hanging on the croſſe, ſhould not periſh, but haue eternall life. The ſimilitude is very apt and fit: as thoſe amongſt the people of Iſrael that were able, when they were bitten and ſtung with fierie ſerpents, to eye the brazen ſerpent, though it were but with a ſquint eye, with a dimme or bleare eye, or with halfe an eye, were healed; ſo whoſoeuer they be that are able to looke on Chriſt lift vp on the croſſe by the eye of faith, and to eye Chriſt Ieſus the Sonne of God crucified, though it be with a weake faith, and with the leaſt meaſure of true faith, they are ſure to be healed of the bitings of Satan the old ſerpent,

and

and of the ſting of ſinne, and they are certainly partakers of the infinite merit of the death of Chriſt Ieſus the Sonne of God, and they are freed from the guilt and puniſhment of all their ſinnes. For why, it is a ruled caſe in Diuinitie, that faith not erring in the proper obiect of it, but truly apprehending, though neuer ſo weakely, the ſauing promiſe of the mercie of God and merit of Chriſt, it is effectuall for the good, and for the comfort of the beleeuer, as I ſhewed not long ſince, that faith doth not iuſtifie, as it is an excellent grace or gift, for the dignity, or for the worthineſſe of it, or for the ſtrength or greatneſſe of it, becauſe it is a ſtrong faith, or ſuch a meaſure of faith, but obiectiue, and in relation to the obiect of it, and ſo faith truly apprehending, though weakely, a right obiect, it is of force and effect for the good and for the comfort of the beleeuer. And we are to hold this as an holy truth of God, that the infinite merit of Chriſt his death belongs to euery true beleeuer, and whoſoeuer beleeues in Chriſt truly, though neuer ſo weakely, yet he hath part and ſhare in the infinite merit of the death of Chriſt Ieſus the Sonne of God, and he is freed from the guilt and puniſhment of all his ſinnes.

Reaſon.

A ground, for the vſe, of it of ſweet comfort to as many as truly beleeue in Chriſt, though it be in great weakeneſſe. Doſt thou whoſoeuer thou art beleeue in Chriſt truly, though weakely, euen with much wraſtling and tugging, and thou canſt hardly keepe thy faith on foote, it is readie to be borne downe with euery blaſt of temptation or triall: yet is thy weake faith carried to a right obiect? Is it truly ſet on the Lord Ieſus? Aſſuredly then it doth entitle thee to the infinite merit of the death of Chriſt Ieſus the Sonne of God, and thou art thereby as truly freed from the guilt and puniſhment of all thy ſinnes, as they be that haue the ſtrongeſt faith, and the greateſt meaſure of true faith. Labour thou to get greater ſtrength of faith, and vſe all good meanes that ſerue to adde one meaſure of faith to another, the greater the meaſure of thy faith is that thou haſt, the greater will be thy comfort; but be thy faith neuer ſo weake, yet if it be ſet on the

Vſe. Comfort to ſuch as truly beleeue in Chriſt though their faith be very weake.

Lord Ieſus the Sonne of God in truth, certainly the infinite merit of Chriſt his death belongs to thee, and thou haſt part and ſhare in it, as truly as any other who hath the greateſt meaſure of faith: yea thy faith is like precious to the faith of the beſt of Gods children: I haue warrant ſo to ſpeake. 2. Pet. 1. 1. the Apoſtle writing to ordinarie beleeuing Chriſtians, he ſaith, *They had obtained like precious faith with him, and with other Apoſtles*. Thy faith being ſet on the Lord Ieſus the Sonne of God in truth, it is as precious to thee as the faith of the bleſſed Apoſtles was, and as the faith of the beſt of Gods children, and doth as truly and as certainly entitle thee to the infinite merit of Chriſt his death, as theirs did or doth. A ground of ſweet comfort to the weakeſt true beleeuing ſoule ẏ liues, euen to ſuch as are euer cõplaining of the weakneſſe of their faith, this may refreſh and cheare vp their hearts with cõfort, if it be duly conſidered. But thou wilt ſay, I doubt of the truth of my faith. I anſwer thee, trie it by that one note, Tit. 2. 14. *Chriſt Ieſus*, ſaith the Apoſtle, *gaue himſelfe for vs, that he might redeeme vs from all iniquitie, & purge vs to be a peculiur people vnto himſelfe, zealous of good workes*. If thy faith being ſet on Chriſt the right obiect of it, be a purging faith, *purifying thy heart*, as Acts 15. 9. If thou find thy heart turned from ſinne to God, and purged from corruption, ſurely then thy faith is a true faith, and though it be but weake, and thou art combred with much doubting, it doth as truly entitle thee to the infinite merit of the death of Chriſt the Sonne of God, as the ſtrongeſt faith of the ſoundeſt Chriſtian in the world. Thinke on that to thy comfort.

Obiect. *Anſw.*

Come we to the Apoſtles inference, which he brings on this propoſition, *God ſpared not his owne Sonne, but gaue him for vs all to death*. Hereupon the Apoſtle infers, that together with that Sonne of his, God will freely giue to all true beleeuers all good things, which he deliuers in this manner: *How ſhall he not with him giue vs all things alſo?* As if he had ſaid, it cannot be but that vndoubtedly together with Chriſt his Sonne, he will giue vs all other good things. Now this manner of deliuering this inference is to be obſerued: How ſhall

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he not with him giue vs all things also: and hence we may conclude in the first place thus much.

That it cannot be, it is not possible that God should withhold any good thing from true beleeuers. The Lord will not keepe from such as truly beleeue in Christ any thing which he in his wisedome sees meet and good for them. Psal. 84. 11. the Psalmist saith, *The Lord will withhold no good thing from them that walke vprightly.* And hence it is that the Apostle 1. Corinth. 3.21.22. saith to the beleeuing Corinthians, *All things are yours, whether it be Paul, or Apollos, or Cephas, or the world, or life, or death, whether they be things present or things to come, all are yours.* And he makes this the ground of it, *Ye are Christs*, ye beleeue in Christ, ye belong to Christ, & Christ is yours; and therefore all things are yours, and it cannot be that God should suffer you to want any thing that he sees meete and good for you. And not to enlarge the proofe of this truth, the grounds of it are these.

Doct. 5. It is not possible that God should withhold any good thing from true beleeuers.

First, God who is infinite in power, goodnesse and mercie, hath giuen Christ his Sonne to all true beleeuers, the greatest good that can be giuen, and therefore he will not denie them things of lesse worth. It is Christ his owne argument, Matth. 6.25. *Your heauenly Father hath giuen you your bodies and your liues, and he will much more feed you and cloth you.*

Reason 1.

Againe, Christ is the fountaine of all good things, in and through him God doth blesse his children *with all spirituall blessings*, Ephes. 1.3. yea with all temporall blessings, and with all good things: and therefore they hauing Christ, they can want no good thing. And on these grounds it followes necessarily, that the Lord will not keepe from such as truly beleeue in Christ any thing which he in his wisedome sees meete and good for them.

Vse. Comfort to euery true beleeuer in time of any want, or losse, or distresse whatsoeuer.

And the due meditation of this truth may affoord matter of strong comfort to euery true beleeuer, and to euery child of God in the time of any want, or penurie, or losse, or distresse whatsoeuer; yea the due consideration of this may arme and strengthen a child of God, a true beleeuer, against the feare of want, or penurie, or any other euill. For why shouldst

Lord Ieſus the Sonne of God in truth, certainly the infinite merit of Chriſt his death belongs to thee, and thou haſt part and ſhare in it, as truly as any other who hath the greateſt meaſure of faith: yea thy faith is like precious to the faith of the beſt of Gods children: I haue warrant ſo to ſpeake. 2. Pet. 1. 1. the Apoſtle writing to ordinarie beleeuing Chriſtians, he ſaith, *They had obtained like precious faith with him, and with other Apoſtles*. Thy faith being ſet on the Lord Ieſus the Sonne of God in truth, it is as precious to thee as the faith of the bleſſed Apoſtles was, and as the faith of the beſt of Gods children, and doth as truly and as certainly entitle thee to the infinite merit of Chriſt his death, as theirs did or doth. A ground of ſweet comfort to the weakeſt true beleeuing ſoule ẏ liues, euen to ſuch as are euer cõplaining of the weakneſſe of their faith, this may refreſh and cheare vp their hearts with cõfort, if it be duly conſidered. But thou wilt ſay, I doubt of the truth of my faith. *Obiect.* I anſwer thee, trie it by that one note, Tit. 2. 14. *Chriſt Ieſus*, ſaith the Apoſtle, *gaue himſelfe for vs, that he might redeeme vs from all iniquitie, & purge vs to be a peculiur people vnto himſelfe, zealous of good workes*. If thy faith being ſet on Chriſt the right obiect of it, be a purging faith, *purifying thy heart*, as Acts 15. 9. If thou find thy heart turned from ſinne to God, and purged from corruption, ſurely then thy faith is a true faith, and though it be but weake, and thou art combred with much doubting, it doth as truly entitle thee to the infinite merit of the death of Chriſt the Sonne of God, as the ſtrongeſt faith of the ſoundeſt Chriſtian in the world. Thinke on that to thy comfort. *Anſw.*

Come we to the Apoſtles inference, which he brings on this propoſition, *God ſpared not his owne Sonne, but gaue him for vs all to death*. Hereupon the Apoſtle infers, that together with that Sonne of his, God will freely giue to all true beleeuers all good things, which he deliuers in this manner: *How ſhall he not with him giue vs all things alſo?* As if he had ſaid, it cannot be but that vndoubtedly together with Chriſt his Sonne, he will giue vs all other good things. Now this manner of deliuering this inference is to be obſerued: How ſhall he

he not with him giue vs all things alſo: and hence we may conclude in the firſt place thus much.

That it cannot be, it is not poſſible that God ſhould withhold any good thing from true beleeuers. The Lord will not keepe from ſuch as truly beleeue in Chriſt any thing which he in his wiſedome ſees meet and good for them. Pſal. 84. 11. the Pſalmiſt ſaith, *The Lord will withhold no good thing from them that walke vprightly.* And hence it is that the Apoſtle 1. Corinth. 3.21.22. ſaith to the beleeuing Corinthians, *All things are yours, whether it be Paul, or Apollos, or Cephas, or the world, or life, or death, whether they be things preſent or things to come, all are yours.* And he makes this the ground of it, *Ye are Chriſts*, ye beleeue in Chriſt, ye belong to Chriſt, & Chriſt is yours; and therefore all things are yours, and it cannot be that God ſhould ſuffer you to want any thing that he ſees meete and good for you. And not to enlarge the proofe of this truth, the grounds of it are theſe.

Doct. 5. It is not poſſible that God ſhould withhold any good thing from true beleeuers.

Firſt, God who is infinite in power, goodneſſe and mercie, hath giuen Chriſt his Sonne to all true beleeuers, the greateſt good that can be giuen, and therefore he will not denie them things of leſſe worth. It is Chriſt his owne argument, Matth. 6.25. *Your heauenly Father hath giuen you your bodies and your liues, and he will much more feed you and cloth you.*

Reaſon 1.

Againe, Chriſt is the fountaine of all good things, in and through him God doth bleſſe his children *with all ſpirituall bleſſings*, Epheſ. 1.3. yea with all temporall bleſſings, and with all good things: and therefore they hauing Chriſt, they can want no good thing. And on theſe grounds it followes neceſſarily, that the Lord will not keepe from ſuch as truly beleeue in Chriſt any thing which he in his wiſedome ſees meete and good for them.

And the due meditation of this truth may affoord matter of ſtrong comfort to euery true beleeuer, and to euery child of God in the time of any want, or penurie, or loſſe, or diſtreſſe whatſoeuer; yea the due conſideration of this may arme and ſtrengthen a child of God, a true beleeuer, againſt the feare of want, or penurie, or any other euill. For why ſhouldſt

Vſe. Comfort to euery true beleeuer in time of any want, or loſſe, or diſtreſſe whatſoeuer.

ſhouldſt thou that art a child of God, a true beleeuer, feare want, or pouertie, or any other euill? Remember this, God hath giuen thee Chriſt his owne deare Sonne, the beſt gift he could giue to thee, yea he gaue that deare Sonne of his to thee when thou waſt a ſtranger and an enemie to him, and will he now denie thee any good thing that he ſees good for thee, thou being iuſtified and reconciled to him by the death of his Sonne? No, no, feare it not, it cannot poſſibly be. Doſt thou perſwade thy ſelfe that thou art Chriſts and Chriſt is thine? and doſt thou looke for ſaluation by Chriſt, and perſwade thy ſelfe that God will bring thee to heauen by Chriſt, and wilt thou not truſt God for other good things? Oh learne thou on this ground to checke thy ſelfe when thou art troubled with feare of want, or pouertie, or ſuch like, Chriſt is thine, and therefore all things are thine, life, death, things preſent, things to come, yea all are thy ſeruants, and what then canſt thou want that God ſees good for thee? If we could carrie this in mind, and duly conſider it, without queſtion it would free vs from a great deale of carking care, and disburden our ſoules of much anxiety, and diſquietneſſe, and vexation of mind and ſpirit, and it would be a ſtronger prop to vphold vs, and to keepe vs from feare of want, or penurie, or any other euill, then that promiſe of God, Heb. 13.5. *That God will not faile nor forſake vs.* For hath God giuen vs Chriſt, he hath then giuen vs a pawne of his loue, yea a rich pawne, and of great price, and that of the greateſt loue that could be; and will he then withdraw his loue from vs, and ſuffer vs to want other good things that he ſees meete and good for vs? it cannot be, it is not poſſible. It may be thou art poore, God ſees it good thou ſhouldeſt be ſo, he will giue thee contentment which is better then riches: or thou art ſicke, God ſees it good for thee thou ſhouldſt be ſo, he will giue thee patience and comfort in Chriſt which is better then health, & ſo in other particulars. Oh then leaue carking care and diſtruſtfull thoughts touching the things of this world to the world, and to the men of the world, who haue their portion in this life, and want faith, and haue not Chriſt. Thou haſt Chriſt,

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thou being a true beleeuer, and hauing Christ, thou canst want no manner of good thing that the Lord sees meete for thee: and therefore cast out feare of want, of penury, and such like, and learne thou to trust God, as for saluation, so for other good things.

There is yet further matter of instruction offered to vs from this inference of the Apostle, *How shall he not with him giue vs all things also?* And in the next place obserue we, the Apostle here saith, How shall not God with Christ giue vs all things? as if he had said, It cannot be but that God will together with Christ freely giue vs both all the benefits of Christ, and all other good things of this life which he in his wisedome sees meete and good for vs. Now hence note we thus much.

Doct. 6. Christ and the benefits of Christ cannot be seuered.

That Christ and the benefits of Christ cannot be seuered: they are neuer found asunder, they euer go together. To whom God giues Christ, to them also he giues all the benefits of Christ: and whosoeuer he be that hath Christ, he hath also the benefits of Christ, and he is partaker of all the benefits of Christ, and that truly and really, and they are truly and really his; euen whatsoeuer Christ did or suffered as Mediator God and man, it is by the couenant of grace truly and really his who is one with Christ, and who hath Christ himselfe. Ioh. 6. 40. *It is the will of him that sent me, that euerie man which seeth the Sonne* (saith Christ) *and beleeueth in him, should haue euerlasting life, and I will raise him at the last day.* It is the will of my Father, that he should be partaker of all my benefits, that concerne his iustification, and his eternall happinesse and saluation. 1. Ioh. 5. 12. it is said, *He that hath the Sonne hath life:* he that hath Christ the Sonne of God, he hath all the benefits of Christ that concerne life and saluation, and they are truly and really his, euen *wisedome, righteousnesse, sanctification and redemption:* as they are reckoned vp, 1. Cor. 1. 30. This I note in a word: it meets with some erronious conceits of the Papists.

Vse. Confutation of some erronious conceits of the Papists.

First, that they affirme that the wicked eate the flesh of Christ, and drinke his bloud in the Sacrament: and if they so do,

do, they must needs haue Christ himselfe, and be partakers of the benefits of Christ, Ioh. 6. 54. and yet they shut them out from all the benefits of Christ, and from eternall life.

Againe, they affirme that the imputation of Christ his righteousnesse to true beleeuers is but a fancie. We hold that Christ his righteousnesse is truly and really imputed to euerie true beleeuer: they say it is but a putatiue iustice, so they scornfully terme it, and a meere supposed imputation, and a meere imagination. They are deceiued, the truth now deliuered beares downe this erronious conceit of theirs. Such as haue Christ, as all true beleeuers haue, they being one with Christ by a most neare and reall vnion, *Euen flesh of his flesh, and bone of his bone*, as Ephes. 5. 30. certainly they haue all the benefits of Christ; and it must needs be that all the graces and benefits of Christ do truly and really belong to them, and they are truly really partakers of the infinite merits of Christ his death, and of his obedience.

Now in a second place, in that the Apostle here saith, *With him:* that is, with Christ, euen together with Christ God giues to true beleeuers not onely all the benefits of Christ, but all other good things of this life that he sees meete and necessarie for them. God giues Christ to his chosen, to true beleeuers, and together with him all other good things: we are giuen to vnderstand thus much.

Doct. 7. Onely they, and none but they who haue Christ, haue true spirituall right & title to the good things of this life.

That onely they, and none but they who haue Christ, haue true spirituall right and title to the good things of this life. Men may haue temporall good things, and they may haue them in great abundance without Christ, but they haue no iust spirituall right and title to them, neither can they haue any true comfort in them or from them: onely they, and none but they who truly beleeue in Christ, and that haue Christ, they onely haue true spiritual right & title to the good things of this life, and onely they haue a comfortable vse of them, & true comfort in them and from them. And to this purpose serues that, 1. Cor. 3. 21. 22. where the Apostle hauing put it downe in the generall, *All things are yours*: you beleeuing in Christ, and Christ being yours, or you hauing Christ, all things

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are yours: and then reckoning vp particulars, he names the world, *The world is yours*, euen the whole frame of the world and all the good creatures in it are yours, you are the right owners of the world; and though you be not possessed of the world, yet in Christ you haue iust right & title to the world, and to all the good things that be in the world. Galat. 3.29. saith the Apostle, *If ye be Christs*; if ye belong to Christ, and Christ be yours, *then are ye Abrahams seed, and heires by promise*: then are ye heires of God, and haue right and title to all the good things promised in the couenant, then are ye heires with *Abraham* both of heauen and of earth. And hence it is that the Apostle saith, *Godlinesse hath the promise of the life present, and of that which is to come.* Such as are godly, and none are truly so but such as are in Christ, and haue Christ who is the roote of true godlinesse, they haue the promise of all good things, not onely of the life to come, but also of this life present, they onely, and none but they haue true spirituall right and title to the good things of this life, they onely haue true comfort in them and from them: and the ground of this truth is.

Reason.

Because man who was once Lord of all creatures, hauing forfeited and lost that priuiledge, and that right and title by the fall of *Adam*, it is restored onely to all true beleeuers, to all that truly beleeue in Christ the Sonne of God, whom God hath made *heire of all things*, Hebr. 1.2. And true beleeuers are *ioynt heires, or heires annexed to Christ*, verse 17. of this Chapter: and therefore doubtlesse onely they, and none but they who haue Christ, haue true spirituall right and title to the good things of this life; and onely they, and none but they haue the comfortable vse of them, and haue true comfort in them and from them.

Rom. 8.17.

Vse 1. They deceiue themselues who thinke God hath blessed them with the good things of this life they enioy, and yet they haue not Christ.

Now then for the vse, first this ground of truth serues to discouer that they deceiue themselues who thinke that God hath blessed them with the good things of this life that they enioy, and yet they haue not Christ; it is an vsuall speech, it often breakes out of the mouthes of worldlings, of earth-wormes, of vsurers and such like, who haue scraped together abundance

abundance of wealth, that God hath bleſſed them with that abundance. They are deceiued, the gold and ſiluer, and the good things of this life they do enioy without Chriſt (and it cannot be that they haue Chriſt, liuing in knowne groſſe ſinnes as they do) are not bleſſings to them, but rather curſes and ſnares to them, and they are but giuen them to leaue them without excuſe at the day of iudgement, and do adde weight to their iudgement, to make their condemnation heauier and deeper in hell. And take thou notice of it whoſoeuer thou art, thou maiſt haue temporall good things without Chriſt, but alas thou haſt no true ſpirituall right to them, thou haſt them but as a thiefe hath a true mans purſe, and what ſhall it profit the thiefe to haue it, when he ſhall come to hold vp his hand for it at the barre? If thou haue not Chriſt, thou art but an vſurper of the good things of this life thou doſt poſſeſſe by a lawfull ciuill right, and thou ſhalt one day be accountable for them, yea for euery bit of bread thou haſt to put into thy mouth, for euery ragge thou haſt to put on thy backe. Yea conſider with thy ſelfe, if thou haue not Chriſt, and yet haſt gold, ſiluer, houſe, land, and ſuch like, thou art but an intruder into the right, not of a mortall man but of the Sonne of God, euen into the right of the Lord Ieſus, Gods heire of all things: he is Lord of the whole world, and of all things in it; and aſſure thy ſelfe, thou ſhalt one day pay deare for thy intruding, the recompence of the wrong done to him will one day fall heauie on thee. And what an heauie account haue they to make, who haue abundance of outward good things and yet haue not Chriſt? they ſhall one day caſt away their gold and ſiluer, and wiſh they had neuer gone beyond the ſpade or ſhouell: and what an heauie account haue they to make who haue abundance of wealth and riches, and do abuſe them?

Vſe 2. Comfort for ſuch as haue Chriſt, in regard of the good things of this life they do enioy

Againe for a ſecond vſe: is it ſo that onely they, and none but they who haue Chriſt, haue true ſpirituall right and title to the good things of this life, and onely they, and none but they haue a comfortable vſe of them, and true comfort in them? Here is then matter of comfort for ſuch as haue Chriſt,

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in regard of the good things of this life they do enioy: haue they little or haue they much of the good things of this life, it is their owne, and they haue true ſpirituall right and title to it. Art thou a member of Chriſt? Haſt thou Chriſt? and haſt thou abundance of good things of this life well gotten, and caſt on thee by the good hand and prouidence of God? That abundance is thine owne, and it is truly comfortable to thee. Or haſt thou litle, but from hand to mouth? that litle is better to thee then the great abundance that worldlings haue who haue not Chriſt, they ſhall be accountable for their abundance, and they haue an heauie account to make for it: but thy little is truly thine, thou haſt true right to it, euen before God; and not onely in the courts of men, but alſo in the high Court of heauen, and thou maiſt comfortably vſe it. If thou haſt but browne bread, or *a dinner of greene hearbes*, as *Salomon* ſpeakes, Prou. 15. 17. with Chriſt, it is better then a ſtalled oxe, and the greateſt dainties in the world without Chriſt. If thou know thy ſelfe by faith to be a member of Chriſt, his right giues thee right and title to the good creatures of God thou doſt enioy, and thou maiſt lawfully vſe them for thy neceſſitie, yea ſometimes for thy honeſt delight; the beautie, ſweetneſſe, and comfort of them belongs to thee, and thou maiſt eate with peace and drinke with peace, ſo as it be with moderation and thankſgiuing to God, and thou maiſt with peace and comfort poſſeſſe and vſe gold and ſiluer, and other good things of this life the Lord is pleaſed to caſt on thee by his good hand and prouidence: thinke on that to thy comfort.

One thing yet remaines to be noted from theſe words, *How ſhall he not with him giue vs all things alſo?* the word ſignifying (as we haue ſhewed) freely giue vs all things: hence it is cleare.

Doct. 8. The good things of this life that true beleeuers enioy, are the free gift of God.

That the good things of this life, that true beleeuers and they who haue Chriſt do enioy, are the free gift of God, they are giuen to them of God freely, and without any merit or deſert of their owne. Chriſt teacheth this plainly, Matth. 6. 11. where he bids ſuch as are able truly to call God Father, thus to

to pray, *Giue vs this day our daily bread.* Gods children must pray to God their Father to giue them euery morsell of bread they stand in need of, and euery bit of bread they haue to vse is the meere and free gift of God without any desert of theirs. It is then a good argument, a child of God cannot merit the least bit of bread to put into his mouth, therefore he cannot merit and deserue heauen. This argument being vsed by a reuerend Diuine now with the Lord, the Papists scoffe at it, and they seeke to shift it off, but they are not able to auoid the force and dint of it, all is Gods free gift to his children to the least bit of bread they haue to put into their mouthes, and therefore without question they cannot merit heauen. And though we be the children of God, and haue true spirituall right and title in Christ to the good things of this life, yet we are to acknowledge euery bit of bread we haue to put into our mouthes, and euery ragge we haue to put on our backes to be the free gift of God, and we are to praise him for it, and to be thankfull to his holy Maiestie for the same, and we are to vse the good things of this life we do enioy, to the honour and glorie of God the giuer of them, and to honour God with our riches, Prou. 3. 9. that is our dutie. Come we now to thee 33. and 34. verses.

Vse. The argument is good, we cannot merit the least bit of bread we haue to put into our mouthes, therefore we cannot merit and deserue heauen.

VERSE

VERSE 33. 34.

Who shall lay any thing to the charge of Gods chosen? It is God that iustifieth.

Who shall condemne? It is Christ which is dead, yea or rather which is risen againe, who is also at the right hand of God, and maketh request also for vs.

OVr Apostle hauing in the verse foregoing armed the beleeuing Romans and other true beleeuers, against the assault and tentation that might arise from the want of good things, and made knowne to them they need not feare the want of any good thing needfull for them, God hauing giuen them Christ his Sonne, he now begins to arme and strengthen them against the assaults and tentations that might come from the presence of euill things, and he opposeth to the particular assaults that might trouble and disquiet them touching the presence of euill things, contrary grounds of comfort: and this he doth from this 33. verse to the end of the Chapter. I will God willing lay forth the grounds of comfort opposed to the particular assaults, as we shall come to them. In these two verses 33. and 34. the Apostle pus downe a ground of comfort that might come from the euill of sinne, and he shewes that the euill of sinne cannot hurt Gods chosen, either in regard of accusation, or in respect of condemnation. First in regard of accusation, he affirmes verse 33. that Gods chosen are not to feare any accuser, any that can accuse them for their sinnes, which he puts downe by way of interrogation, *Who shall lay any thing to the charge of Gods chosen?* And then against the feare of accusation for their sinnes, he opposeth a strong reason, as a ground of comfort, because God iustifieth them, and therefore no accusation for sinne need to be feared: *Who shall lay any thing to the charge of Gods chosen? It is God that iustifieth*, saith the Apostle. In regard of condemnation he likewise

affirmes verſe 34. that Gods choſen are not to feare that any ſhall condemne them for their ſinnes. *Who ſhall condemne*, ſaith the Apoſtle: as if he had ſaid, None ſhall, or none can condemne. And then he alſo oppoſeth to the feare of condemnation this reaſon and particular ground of comfort, becauſe Chriſt is dead: *It is Chriſt which is dead.* Which he further enlargeth by Chriſt his reſurrection, and his ſitting at the right hand of God, and his interceſſion: *It is Chriſt which is dead, yea or rather which is riſen againe, who is alſo at the right hand of God, and maketh requeſt alſo for vs.* But to keepe within the compaſſe of verſe 33. two things in generall are layd before vs in that verſe. Firſt this propoſition: None can lay any thing to the charge of Gods choſen, deliuered by way of interrogation, *Who ſhall lay any thing to the charge of Gods choſen?* Secondly the reaſon of it, becauſe God iuſtifieth them, *Who can lay any thing to their charge? It is God that iuſtifieth.*

Interpretation.

Let vs now a little ſtand to examine the words of this verſe touching the ſence and meaning of them. *Who ſhall lay any thing to the charge of Gods choſen?* as if he had ſaid, none ſhall, or none can, neither man nor diuell, none either in heauen, in earth, or in hell, is able to do it. *Lay any thing to the charge of Gods choſen.* Theſe words are metaphoricall, borrowed and taken from ciuill courts, and the verbe ἐγκαλέσει, vſed in the originall, properly ſignifieth to call one into law, to enter action or ſuite againſt him in ſome open Court, to endite him, to accuſe him with ſome euill, and to charge him with ſome crime before a Iudge: and ſo the meaning of the Apoſtle is this, None is able to indite Gods choſen, or to accuſe them, or to charge them with any crime before the tribunall and iudgement ſeate of God, ſo as they are not able there to preuaile againſt them by their inditement or accuſation, and to conuince them as guiltie of any crime. Indeed Gods choſen haue many accuſers, and many there be that are readie to charge ſinne on them; but the words of the Apoſtle carrie this ſence, None are able in truth to faſten any crime or any guiltineſſe on them. *Who ſhall lay any thing to the charge of Gods choſen?* that is, of ſuch as God hath in his eternall loue, elected

cted and choſen, and ſet apart *before the foundation of the world*, as Epheſ. 1. 4. to eternall life, they now truly beleeuing in Chriſt; for thoſe the Apoſtle here cals Gods choſen, whom before he ſaid were fore-knowne of God, predeſtinate, and called according to his purpoſe. *It is God that iuſtifieth:* the words are in the originall θεὸς ὁ δικαιῶν, *God iuſtifying, or God who iuſtifieth*, and ſome reade theſe words by way of interrogation thus: Who ſhall lay any thing to the charge of Gods choſen, ſhall God who iuſtifieth? but that reading obſcures the ſence, and the words are better thus read, *It is God that iuſtifieth.* The word *iuſtifie* is diuerſly taken in the Scripture, there be two ſpeciall ſignifications of the word, as firſt it ſignifies to acknowledge or to declare one to be iuſt; and in this ſence it is taken, Matth. 12. 37. *By thy words thou art iuſtified*, that is, by thy words thou ſhalt be declared to be iuſt, for words do not make but declare a man to be iuſt or vniuſt. So Luke 7. 29. it is ſaid, *The people that heard Chriſt, and the publicans iuſtified God*, which muſt be vnderſtood thus, they acknowledged God to be iuſt, or they approued the iuſtice of God.

Secondly, the word *iuſtifie*, is a iudiciall tearme, borrowed from the Courts of iuſtice, & it ſignifies a iudiciall act, namely, to abſolue, and to acquit in iudgement, or to pronounce innocent in iudgement: in which ſence the word is vſed, Acts 13. 39. *And from all things from which ye could not be iuſtified by the Law of Moſes, by him is iuſtified:* that is, abſolued or cleared. The words can ſignifie no other thing thē abſolution from ſinne, and in this ſence is the word here vſed by the Apoſtle: and that is cleare, in that he here ſets it againſt accuſing and condemning, which are two acts of iudgement, *Who ſhall lay any thing to the charge of Gods choſen, and who ſhall condemne? It is God that iuſtifieth:* and ſo his meaning is, It is God who doth abſolue and acquit his choſen now beleeuing in Chriſt, from the guilt of all their ſinnes, and doth account or pronounce them innocent and iuſt in his ſight through Chriſt his Sonne. Thus then conceiue we the Apoſtles meaning in the words of this verſe, as if he had ſaid.

Who is able to accuse them whom God hath chosen, and set apart before the foundation of the world to life eternall, now truly beleening in Christ, or to charge them with any crime before the iudgement seate of God, so as they are able there to make their accusation good, and there to preuaile against them, by their accusation to conuince them as guiltie of any crime? Surely none, either in heauen, in earth, or in hell, is able to do it, for it is God who doth absolue and acquit them from the guilt of all their sinnes, and doth account or pronounce them innocent and iust in his sight through Christ his Sonne.

Now first in that the Apostle saith, *Who shall lay any thing to the charge of Gods chosen? they being iustified of God*: hereby he implies, that Gods chosen now beleeuing in Christ, and iustified in the sight of God, are lyable to be accused, and to haue sinne layd to their charge. The Apostle doth not here exempt Gods chosen, now beleeuing in Christ, and iustified by Christ, altogether from accusation, and from all trouble in respect of sinne, but from being hurt by any accusation for their sinnes: he saith none is able to lay any sinne to them, so as they can preuaile against them by their accusation before Gods tribunall. Hence then we may gather in the first place.

Doct. 1. Gods chosen now beleeuing in Christ are not altogether free from being accused for sinne, & from being troubled in regard of sinne.

That Gods chosen, now beleeuing in Christ, and iustified in the sight of God, are not in such a state and condition as that they are altogether free from being accused for sinne, and from hauing sinne and the guiltinesse of sinne charged on them, and from being troubled in regard of sinne. The best of Gods children, and iustified persons in this world, are lyable to be accused as guiltie of sinne, and to haue sinne and guiltinesse charged on them, and to be troubled with the guiltinesse of sinne. Reuel. 12. 10. Satan is called *the accuser of the brethren, and he is said to accuse them before God day and night.* He is busie in accusing the best of Gods children, and iustified persons, and in charging sinne on their soules, and in troubling their consciences with the guiltinesse of sinne day and night. He accused *Iob* to God, euen contrary to Gods owne testimonie, and he charged him to be but an hypocrite, and

and that he serued God onely in regard of Gods gifts and blessings bestowed on him, Iob 1. 9. 10. *Doth Iob serue God for nought? Hast thou not made an hedge about him, and about his house, and about all that he hath on euery side? Thou hast blessed the workes of his hands, and his substance is increased in the land.* It is an ordinarie thing for the world, and the men of the world to traduce Gods children and iustified persons, and to charge on them foule sinnes, as to accuse them to be hypocrites, proud persons, couetous persons: yea wicked men will sift Gods children, as a man sifts his corne, and as narrowly search into their words and deeds as *Laban* did into *Iacobs* stuffe, Genes. 31. 33. to see if they can spie out any thing whereof to accuse them, and when they can find nothing, they will inuent false things, and on shadowes of euill be bold to accuse them; witnesse *Ioseph*, Genes. 39. 14. *Ieremiah*, Iere. 37. 13. *Amos*, Amos 7. 10. A cloud of witnesses we haue of this kind: Christ himselfe was thus dealt withall, Matth. 26. 61. and so *Stephen*, *Paul* and *Sylas*, and many others; yea the conscience of Gods children and iustified persons are ready to charge sinne on them, and they are sometimes troubled in their consciences, not onely for sinnes lately committed, but for sinnes they haue done many yeares before, and now truly repented of. Psal. 25. 7. *Dauid* desires the *Lord not to remember the sinnes of his youth, nor his rebellions.* Psal. 25. 7.

We see then that Gods children and iustified persons are in no such state and condition in this world, as that they are altogether exempt from accusation for sinne. No, the Lord will haue them (which may be the ground of this truth) in this kind exercised to haue sinne and the guiltinesse of sinne charged on them by Satan, by the world, and sometimes by their owne consciences, for many good ends, as to worke in them more feare, and more warinesse against it, and to make them the more heedfull of Satans sleights, and to gather more strength against him to preuent sinnes they might otherwise fall into, and sometimes to make them more fit to comfort others being troubled for sinne, that they *may comfort others with the comforts wherewith themselues haue bene comforted.* *Reason.*

2. Cor. 1.4. And therefore doubtleſſe the beſt of Gods children, iuſtified perſons, are in this world liable to be accuſed as guiltie of ſinne, and to haue ſinne and guiltineſſe of ſinne charged on them, and to be troubled with the guiltineſſe of ſinne.

Vſe 1. The raſh iudgement of the world taxed, in that they cenſure Gods children for trouble of mind for ſin.

Now then for the vſe, firſt this truth giues a checke to the raſh iudgement of the world touching Gods children in regard of the accuſation and trouble of mind for ſinne. Men of the world preſently iudge the ſtate of Gods children not good, becauſe they are accuſed as guiltie of ſinne, and becauſe the mouthes of many are open againſt them, and do charge them with pride, with hypocriſie, and like ſinnes they are neuer able to proue: and eſpecially if they ſee or know a child of God troubled in mind and conſcience for ſinne, then they flie on them and conclude; certainly he is but an hypocrite, and God hath found him out: the truth now deliuered diſcouers this to be raſh iudgement, and meets with it. A child of God, a iuſtified perſon, is in no ſuch ſtate and condition in this world, as that he is freed from accuſation, and from trouble of mind for ſinne; though he be freed from the venome, poyſon, and bitterneſſe of it, as afterwards we ſhall ſee, yet he is not freed from the thing it ſelfe. And know, it is no good argument: the ſtate of ſuch an one is not good, becauſe men charge him with hypocriſie; or becauſe he is troubled in this world for ſinne, therefore he is an hypocrite: no, no, one may be troubled in this world, yea much terrified and grieuouſly perplexed, and yet be a deare child of God, a iuſtified perſon, and be acquitted from the guilt of ſinne in Gods ſight. Yea know it for a truth, one may be ſo grieuouſly troubled in this world for ſinne, as it may force him to ſhew forth ſtrange behauiour, as *Dauid* ſaith, Pſal. 38. 8. *He roared after the manner of a beaſt*, and yet be a deare child of God, and one iuſtified in the ſight of God. And therefore take we heed we iudge not any one to be in a bad ſtate and condition, when we ſee the courſe of his life to be holy and good, onely becauſe he is now troubled in mind and conſcience for ſinne. A child of God may be troubled,

bled, yea ſo troubled, as he may be ſtirred vp to impatiencie, and may ſhew forth ſtrange behauiour, yea he may die ſhewing forth ſtrange behauiour, and yet we are not hereupon to iudge him an hypocrite, or forſaken of God, and out of Gods fauour: if we ſo do, we iudge raſhly.

Vſe 2. Iudge not thy ſelfe in a bad ſtate & condition, onely becauſe thy mind is troubled for ſin, thou hauing euidence of the worke of grace in thine owne heart with power.

And for a ſecond vſe, on this ground of truth now deliuered, learne thou whoſoeuer thou art, thou hauing good euidence of the worke of grace in thine owne heart with power, learne thou, I ſay, not to iudge thy ſelfe in a bad ſtate and condition onely becauſe thy mind is troubled for thy ſinnes, and thou canſt not come to that quietneſſe of conſcience thou deſireſt: do not thou thus reaſon, If I were a iuſtified perſon, if I were in the fauour of God, ſurely I ſhould haue *peace with God*, Rom. 5. 1. and my conſcience would then be at quiet, I ſhould haue that peace and that quietneſſe of mind that I ſee others of Gods children haue, but alas I cannot find that peace in mine owne ſoule, and therefore I doubt my ſtate is not good. Oh take heed of this kind of reaſoning, and know, though it be ſo that ſuch as are iuſtified by faith in Chriſt haue peace towards God, yet a child of God, a iuſtified perſon, hath not that peace at all times alike and without any interruption. No, no, the beſt of Gods children haue their *turbida internalia*, their troubled fits, as it were anguiſh fits, ſometimes ſweete and gracious feelings, much peace and quietneſſe of mind and conſcience, and ſometimes againe trouble of mind and diſquietneſſe, and a iuſt complaining of the want of feeling of Gods fauour. This is the ſtate of the beſt of Gods children in this world, they are ſubiect to trouble of mind and conſcience for ſinne: and therefore do not thou thinke thy ſtate is not good, onely becauſe thy mind is troubled, and thou canſt not come to that quietneſſe of conſcience thou deſireſt. If thou feele grace truly wrought in thee, and there is a true change in thy ſoule, then comfort thy ſelfe in this, the Lord will excuſe thee vnder that trouble of mind for a time, and in his good time he will fill thine heart with abundance of peace and comfort, and ioy in beleeuing; feare it not but let that be thy comfort.

In the next place, in that the Apoſtle ſaith, *Who ſhall lay any thing to the charge of Gods choſen?* that is, as we ſhewed, none is able to accuſe Gods choſen now beleeuing in Chriſt, and to charge any ſinne on them, ſo as they can preuaile againſt them by any accuſation, ſo as they can conuince them as guiltie of ſinne before the tribunall and iudgement ſeate of God: and then he ſubioynes this reaſon and ground of it, *It is God that iuſtifieth*: becauſe God doth acquit and abſolue them from all their ſinnes, and accounts them iuſt in his ſight through Chriſt his Sonne. The Apoſtles propoſition here layd downe before vs, being thus conſidered, together with the reaſon and ground of it, it affoordeth this point.

Doct. 2. Gods choſen now beleeuing in Chriſt cannot be hurt by any accuſation layd againſt them before the iudgemēt ſeate of God.

That Gods choſen now beleeuing in Chriſt, and iuſtified of God, God iuſtifying them in and through Chriſt his Sonne, they cannot be hurt by any accuſation that can be layd againſt them before the iudgement ſeate of God. No accuſation for ſinne brought againſt true beleeuers, now iuſtified of God through Chriſt his Sonne, either by the diuell, or by the world, or by their owne conſciences, can hurt them, or preuaile againſt them; they need not feare the accuſation of any enemie whatſoeuer for their ſinnes, that the accuſation ſhall hurt them before the iudgement ſeate of God. We reade Iſai. 50. 8. the Prophet brings in Chriſt thus ſpeaking, *He is neare that iuſtifieth, who will contend with me? Let vs ſtand together, who is mine aduerſarie? Let him come neare to me.* Thus doth Chriſt challenge all his enemies, that none of them is able to contend with him, or to lay any thing to his charge, as he ſaid of the Iewes, Ioh. 8. 46. *Which of you can rebuke me of ſinne?* And thus may any member of Chriſt, as Chriſt the head might do it, ſo he being iuſtified of God in and through Chriſt, challenge all his enemies and ſay: God is neare to me, who ſhall contend with me? who can lay any thing to my charge, ſo as his accuſation may hurt me, or preuaile againſt me? Iſai. 38. 17. *Hezechiah* ſaith, *The Lord had caſt all his ſinnes behind his backe.* And Pſal. 103. 2. 3. *Dauid* ſtirs vp his ſoule to *praiſe the Lord, and not to forget his benefits, who forgaue him*

Pſal. 103. 2. 3.

him all his iniquitie, and healed all his infirmities. And thus it is with all true beleeuers and iuſtified perſons, they being iuſtified of God; God iuſtifying them through Chriſt his Sonne, they are freed from the guilt of all their ſinnes, ſo as no accuſation brought againſt them for any ſinne by any enemie whatſoeuer, can poſſibly hurt them or preuaile againſt them before the iudgement ſeate of God: for why,

To God alone are his choſen indebted by their ſinnes, as *Reaſon* 1. *Dauid* ſaith, Pſal. 51. 4. *Againſt thee, againſt thee onely haue I ſinned, and done euill in thy ſight.* And Gods choſen, now beleeuing in Chriſt, are taught by Chriſt himſelfe to pray to God onely for the pardon of their ſinnes, Mat. 6. 12. *Forgiue vs our debts as we alſo forgiue our debters.* God onely hath power to forgiue the debt of ſinne, as he ſaith by his Prophet, Iſai. 43. 25. *I, euen I am he that putteth away thine iniquities for mine owne ſake, and will not remember thy ſinnes.* And therefore God remitting the debt of ſin to his choſen, who can iuſtly charge it on them?

Againe, God is the higheſt Iudge, and his tribunall his *Reaſon* 2. iudgement ſeate is the ſupreme iudgement ſeate from which no appeale can be made. And as amongſt men ſuch perſons as are accuſed in ſome open court may appeale till they come to the higheſt court, and if there they be acquitted and pronounced innocent, they hold themſelues ſafe enough, none can after that call them into queſtion for the ſame thing: ſo God being the higheſt Iudge, and his tribunall being the ſupreme iudgement ſeate, his choſen being there abſolued and acquitted from the guilt of all their ſinnes by God himſelfe, they need not feare what any accuſer can lay to their charge. And therefore doubtleſſe Gods choſen now beleeuing in Chriſt, and iuſtified of God, God iuſtifying them in and through Chriſt his Sonne, they cannot be hurt by any accuſation for ſinne that can be brought againſt them, and they need not feare any accuſer, or any accuſation for their ſinnes that they ſhall be charged withall before the iudgement ſeate of God. But ſome may ſay, True beleeuers, iuſtified perſons, *Obiect.* haue ſinne ſtill abiding in them, and they ſinne daily, and may be

be truly charged with ſinne before the iudgement ſeate of God, and God is a iuſt God, and he cannot account ſinners to be iuſt, *He makes not the wicked innocent*, Exod. 34. 7. how then cannot they be hurt by any accuſation layd againſt them for their ſinnes?

Anſw. I anſwer. Though iuſtified perſons haue ſinne ſtill abiding in them, and they ſinne daily, and ſinne may be iuſtly charged on them before the iudgement ſeate of God, and God ſees ſinne in them; it is but a conceit that God ſees no ſinne in iuſtified perſons, and God is moſt iuſt, and cannot account them innocent as they are in themſelues, and as he lookes on them in themſelues: yet we muſt know, that God lookes on iuſtified perſons in and through Chriſt, who hath fully ſatiſfied for their ſinnes, and ſo in and through Chriſt they are acquitted from all their ſinnes, and they ceaſſe to be ſinners in regard of guiltineſſe. And thus as the Apoſtle ſaith, Rom. 4. 5. *God iuſtifieth the vngodly:* that is, God acquitteth ſuch as are vngodly in themſelues, and haue vngodlineſſe in themſelues, looking on them in Chriſt his Sonne, who hath fully ſatisfied for their ſinnes.

Obiect. Why then (will ſome ſay) what neede iuſtified perſons craue pardon of their ſinnes? if true beleeuers and iuſtified perſons be acquitted of God from the guilt of all their ſinnes, what need they daily to craue pardon of their ſinnes?

Anſw. I anſwer againe. True beleeuers and iuſtified perſons haue need daily to craue pardon of ſinne, though they be acquitted of God from the guilt of all their ſinnes, becauſe they daily commit new ſinnes, and though thoſe new ſinnes be forgiuen of God, and with God they are accounted as if they had not bene done in regard of the guiltineſſe, he ſtill looking on their perſons in Chriſt, yet in reſpect of themſelues, and of the actuall being of thoſe ſinnes, they are day by day actually remitted. And againe, the aſſurance that true beleeuers haue of the pardon of their ſinnes, is but weake, and had need to be further ſtrengthened, and they are to pray for the pardon of their ſinnes more and more to ſtrengthen them in the aſſurance of the pardon of thoſe ſinnes they daily commit, and of all

all their other ſinnes. And therefore this ſtill remaines a truth, that Gods choſen now beleeuing in Chriſt, and iuſtified of God, God iuſtifying them in and through Chriſt his Sonne, they cannot be hurt by any accuſation for ſinne that can be brought againſt them before the iudgement ſeate of God, and they need not feare any accuſer or any accuſation layed againſt them before Gods iudgement ſeate, either by the diuell, or by the world, or by their owne conſciences for their ſinnes. What folly then is it either in the diuell, or in the world, and men of the world, to accuſe Gods children, iuſtified perſons, and to charge foule things on them? they do but therein ſhew themſelues malicious againſt Gods children, they cannot hurt them or preuaile againſt them before the iudgement ſeate of God. And know it whoſoeuer thou art, thou charging foule things on Gods children, and on ſuch as giue good euidence that they are true beleeuers, in ſo doing thou doſt but play the diuels part, who is ſtiled *the accuſer of the brethren.* Thou wilt ſay, I know the partie to be guiltie of that ſinne that I charge on him. Yea but it may be the partie hath truly repented of that ſinne, and God hath forgiuen his ſinne: and as it was ſaid to *Peter*, Act. 10.15. *That which God hath cleanſed do not thou account vncleane:* ſo do not thou charge ſinne on him whom it may be God hath acquitted; ſet not thou a curſe where thou ſeeſt the print of Gods bleſſing, do not thou loade him with an heauie burden, whom God (for any thing thou knoweſt) hath disburdened: if thou ſo do, thou makeſt thy ſelfe odious in the ſight of God. Prou. 17.15. *He that iuſtifieth the wicked, and he that condemneth the iuſt*, eſpecially whom God hath iuſtified, *they are abomination to the Lord*, they are odious to the Lord.

Vſe 1. It is folly in the diuell, and in the world, and in men of the world, to accuſe Gods children & to charge foule things on them.

Obiect.

Anſw.

Now, is it ſo that Gods choſen, now beleeuing in Chriſt, and iuſtified of God, God iuſtifying them in and through Chriſt his Sonne, they cannot be hurt by any accuſation for ſinne that can be brought againſt them before the iudgement ſeate of God, and they need not feare any accuſer or any accuſation layed againſt them before the iudgement ſeate of God for their ſinnes, that they ſhall be hurt by that accuſation?

Vſe 2. Comfort to as many as are iuſtified in the ſight of God.

cuſation? Here is then ground of ſweete and of heauenly comfort to as many as truly beleeue in Chriſt, and are iuſtified in the ſight of God. This truth tels them they are in a moſt bleſſed ſtate and condition; as *Dauid* ſaith, Pſal. 32. 1. 2. *Bleſſed is he whoſe wickednesſe is forgiuen, and whoſe ſinne is couered. Bleſſed is the man vnto whom the Lord imputeth not iniquitie*: that is the bleſſed man indeed whom God acquits from the guilt of all his ſinnes. Yea the conſideration of this truth may cheare vp the hearts of Gods choſen and true beleeuers, and ſtrengthen them againſt the terrour of their conſciences, being frighted with the guilt of ſinne, and againſt the ſentence of the Law and cruelty of Satan. What though theſe enemies trouble and diſquiet them; yet they dare not appeare before God to accuſe them, and to charge ſinne on their ſoules: if they do, it is but loſt labour, they cannot preuaile by any accuſation they bring againſt them. And on this ground a child of God, a true beleeuer, may chalenge the diuell, and all the enemies of his ſaluation, and euen dare them to come with him before Gods tribunall and iudgement ſeate, and he may boldly ſay to Satan, thou art euer troubling me, and ſetting before me my guiltineſſe of ſinne, I dare thee Satan, or any enemie of my ſoule to come with me before the holy Maieſtie of God, and there if thou dareſt to accuſe me, and if thou dareſt ſo do, I feare thee not, I know thou ſhalt not preuaile by any accuſation thou canſt bring againſt me; God himſelfe the higheſt Iudge hath acquitted me from the guilt of all my ſinnes. What an excellent comfort is this to euery child of God, and to euery true beleeuer? And this comfort belongs to thee whoſoeuer thou art, that haſt good euidence of true grace in thine heart, and that thou truly beleeueſt in Chriſt. What though it be ſo that thou art traduced by men, & men charge foule things on thee, that thou art an hypocrite? comfort thy ſelfe in this, they dare not ſtand to their accuſation, and charge thee ſo to be before the iudgement ſeate of God; thou maiſt chalenge them, and dare them, and ſtand at defiance with them. Yea but thou wilt ſay, Alas that which the diuell and the world accuſe me of is too true, and mine owne

Obiect.

conſci-

conſcience alſo accuſeth me of the ſame thing, and tels me that in ſome meaſure I am guiltie of that they charge on me. Be it ſo, yet is that ſinne they truly charge on thee, and thine owne conſcience tels thee that in ſome meaſure thou art guiltie of, a burthen to thee? doſt thou grone vnder it, and labour and ſtriue againſt it, and pray againſt it? Then aſſure thy ſelfe of this, thou art iuſtified of God, God doth acquit thee from the guilt of that and of all thy other ſinnes, and there is no accuſation layed againſt thee for ſinne though it be moſt true, that can poſſibly hurt thee, or preuaile againſt thee before the iudgement ſeate of God: and that is a matter of great comfort.

Anſw.

Laſtly, as the ground of truth now deliuered diſcouers the happie and comfortable ſtate of true beleeuers, and of iuſtified perſons: ſo on the contrarie it makes knowne the miſerable ſtate of all vnbeleeuers, and of all prophane, hard-hearted, and impenitent perſons: no accuſation for ſinne can preuaile againſt true beleeuers before the iudgement ſeate of God, but euery iuſt accuſation for ſinne ſhall there be auaileable and of force againſt vnbeleeuers and impenitent perſons. Art thou then a prophane wretch? haſt thou no good euidence of true grace in thine heart, and that thou art a true beleeuer? ſurely thy ſtate is moſt wretched and miſerable: though now thy conſcience lye aſleepe and be benummed, yet it will one day be awakened and fly in thy face, and fearefully accuſe thee; and though now the diuell lull thee aſleepe, and draw thee on the to practiſe of ſinne vnder the colour of pleaſure, profit, or the like, yet he will one day eagerly accuſe thee before the iudge of all the world; yea the very inſenſible creatures will one day riſe vp againſt thee and accuſe thee, the heauens, the earth, the ayre thou breatheſt in, thy foode, thy apparell, euen the drinke that thou drunkard haſt ſwilled in, thy gold and ſiluer that thou curſed vſurer haſt heaped vp, and ſuch like, and eſpecially the meanes of ſaluation vnder which thou haſt liued, euery Sermon thou haſt heard or mighteſt haue heard, yea the very duſt of the Preachers feete ſhall one day riſe vp in iudgement and witneſſe againſt thee,

Vſe 3. The miſerable ſtate of vnbeleeuers, & hard-hearted, and impenitent perſons, diſcouered.

Luk.

Luk. 9.5. All theſe ſhal one day accuſe thee before the great Iudge of all the world, and he will admit of euery iuſt accuſation againſt thee, euery accuſation for ſinne iuſtly brought ſhall be of force againſt thee, yea *God himſelfe will be a ſwift witneſſe againſt thee*, Malac. 3.5. Oh then in what a miſerable ſtate and condition art thou that art a prophane perſon! if thou hadſt eyes to ſee it, and an heart to conſider it, it would make thine heart ake within thee Now therefore in the feare of God be ſtirred vp to thinke on thy miſerable ſtate and condition, and conſider with thy ſelfe, that one day thine owne conſcience, the Law of God, the diuell, yea all things within thee, without thee, and round about thee, will ſtand vp againſt thee, and accuſe thee before the Iudge of the quicke and dead, and vnleſſe now thou humble thy ſelfe and make thy peace with God, aſſuredly thou ſhalt then haue none to pleade for thee. And therefore now whileſt thou haſt time labour to come out of that miſerable ſtate and condition: and if hell haue not full poſſeſſion of thy ſoule, bethinke thy ſelfe of ſpeedy reformation. Come we now to the 34. verſe.

Mal.3.5.

VERSE 34.

Who ſhall condemne? it is Chriſt which is dead, yea or rather which is riſen againe, who is alſo at the right hand of God, and maketh requeſt for vs.

IN this Verſe (as I haue ſaid) the Apoſtle labours to ſtrengthen Gods choſen againſt the feare of condemnation for their ſinnes, and to that purpoſe he here affirmes that none can condemne Gods choſen: which poſition he puts downe as he did the former, by way of interrogation, who ſhall condemne? as if he had ſaid, None is able to condemne Gods choſen. Then he brings a reaſon as a ground of comfort againſt the feare of condemnation, from the

the death of Christ, that Christ is dead for Gods chosen, and therefore they need not feare condemnation for their sinnes: *Who shall condemne? it is Christ which is dead.* And that reason and ground of comfort the Apostle further amplifies by the resurrection of Christ, and by his sitting at the right hand of his Father in heauen, and by his intercession for them: and in those foure things the Apostle goes on by degrees, preuenting all scruples and doubts that might trouble the minds of Gods chosen touching condemnation: none can condemne them: why? because Christ is dead for them, saith the Apostle. But might some say, what can Christ being dead profit vs? Indeed nothing at all if he had bene swallowed vp of death, but he is risen againe, and hath ouercome death: *yea or rather which is risen againe.* And not onely so, but he also sitteth at the right hand of God, and hath receiued all power for the safetie of Gods chosen now beleeuing in him: and not onely so, but he also is continually exercised in making intercession for them. *It is Christ which is dead, or rather which is risen againe, who is also at the right hand of God, and maketh request for vs.* And so we see the generall drift of the Apostle in this verse.

Interpretation.

Come we to the opening of the words of it, touching the sence and meaning of them. *Who shall.* That is as if he had said, None shall, or none can, none in heauen, in earth, or in hell, is able to do it. *Condemne.* The word *condemne* is here also a iudiciall terme, and it signifies the act of a Iudge in open court, whose act is to adiudge such as are found guilty of any crime, and iustly deserue punishment, to death, or to some other punishment. And the word here is to be vnderstood with respect to sinne, as it is vsed, Rom. 5. 18. *By the offence of one.* And so the meaning is, none can pronounce Gods chosen now beleeuing in Christ, worthy of punishment for sinne, or truly adiudge them to any punishment, either temporall or eternall for their sinnes. *It is Christ which is dead:* the words are χριστὸς ὁ ἀποθανών, *Christ dying.* And some reade them with an interrogation, *Who shall condemne? Shall Christ which is dead?* but they are better thus read, *It is Christ which is dead:* and so they are

a reason why none can condemne Gods chosen, because Christ is dead for them, and by his death hath made a full satisfaction to God for their sinnes, his death being of infinite price and value, and fully answerable to the iustice of God, as the Apostle saith, 1. Pet. 2. 24. *He his owne selfe bare our sinnes in his bodie on the tree.* According to that, Isai. 53. 5. *He was wounded for our transgressions, he was broken for our iniquities, the chastisement of our peace was vpon him, and with his stripes are we healed.* And so the meaning of the Apostle is, that none can condemne Gods chosen, now beleeuing in Christ, because Christ hath dyed for them, and hath by his death fully satisfied for all their sinnes, and hath borne that punishment that they should haue borne for their sinnes. *Yea or rather which is risen againe:* this is a further ground of comfort, and hereby the Apostle meanes that Christ is not onely dead for the sins of Gods chosen, but is also risen againe from the dead, and hath vanquished and ouercome death, and made it manifest by his resurrection that he hath fully absolued and discharged them from all their sinnes: as Rom. 4. 25. *He was deliuered to death for our sinnes, and is risen againe for our iustification. Who is also at the right hand of God.* These words *right hand of God*, are vsed by way of similitude, they are metaphoricall; for indeed in proper speech God hath neither right hand nor left, he is a Spirit infinite and incomprehensible: and these words set out the glorious state of Christ in heauen, that he is there aduanced to an vnspeakeable height of glorie: they are taken from the manner of the kings of the earth, who vse to set those on high whom they purpose most of all to honour. As 1. King. 2. 19. *Salomon* in token of honour *caused a seate to be set for his mother, and she sate at his right hand.* And by this forme of speech here rightly applyed to Christ, 2. things are signified.

First, That *Christ is exalted to vnspeakeable glorie in heauen*, 1. Tim. 3. 16. and is there partaker of the infinite glorie of his Father. And

Secondly, that Christ is exalted to the full administration of his kingdome, to be the head of his Church, and with his Father

Father to be Lord and gouernour of all things in heauen and earth, *Hauing all power giuen to him, both in heauen and in earth*, as himselfe saith, Matth. 28. 18. and as the Apostle saith, 1. Pet. 3. 22. *He is at the right hand of God gone into heauen, to whom the Angels, and powers, and might are subiect.* These two things are here intended by the Apostle, in saying that Christ is at the right hand of God.

And maketh request or intercession also for vs. These words are not to be conceiued as if Christ now in heauen did prostrate himselfe and kneele on his knees, and vtter words of prayer to God his Father, as he did in the dayes of his flesh, but Christ doth now make request by the merit of his death, he now presenting himselfe continually in the sight of God his Father, as Heb. 9. 24. *He is entred into very heauen to appeare now in the sight of God for vs:* and by presenting the sacrifice of himselfe once offered on the crosse, and the infinite merit of that sacrifice before the eyes of his Father, willing as he is God and man, and desiring as he is man, that his Father would accept of his perfect satisfaction, and turne away his eyes from the indignities and sinnes of his chosen, and be well pleased with them, in and through him. *For vs*, saith the Apostle, that is, for me and you, and for all true beleeuers. Now then thus take we vp the sence and meaning of the words of this verse, as if the Apostle had said.

Who can pronounce Gods chosen, now beleeuing in Christ, worthie of punishment for sinne, or truly iudge them to any punishment, either temporall or eternall for their sinnes? Surely none in heauen, in earth, or in hell can do it: for why, Christ hath died for them, and by his death which was of infinite worth, hath fully satisfied for all their sinnes, and hath borne that punishment that they should haue borne for their sinnes: and not onely so, but Christ hath vanquished and ouercome death, and made it manifest by his resurrection, that he hath fully absolued and discharged them from all their sinnes, and he is now also exalted to vnspeakeable glorie in heauen, and to the full administration of his kingdome, to be the head of his Church, and with his Father to be Lord and gouernour of all things in heauen and earth; and he doth now also make

requeſt, by the merit of death preſenting himſelfe and the ſacrifice of himſelfe once offered on the croſſe, and the infinite merit of that ſacrifice continually before the eyes of his Father, willing as he is God and man, and deſiring as he is man, that his Father would accept of his perfect ſatisfaction, and turne away his eyes from the indignities and ſinnes of his choſen, and be well pleaſed with them in and through him: and this he doth for me, and you, and all true beleeuers.

Now firſt in that the Apoſtle puts downe this for a certaine truth, that none can condemne Gods choſen now beleeuing in Chriſt, none can adiudge them to any puniſhment, either temporall or eternall for their ſinnes, and then giues this reaſon of it, it is Chriſt which is dead, becauſe Chriſt hath died for them; hence in the firſt place we are giuen to vnderſtand thus much.

Doct. 1. Gods choſen now beleeuing in Chriſt cannot poſſibly be condemned for their ſinnes.

That Gods choſen, now beleeuing in Chriſt, and now hauing part in the death of Chriſt, they cannot poſſibly be condemned, Ioh. 5. 24. Neither Satan, nor the Law of God, nor yet the iuſtice of God, can truly adiudge them to any puniſhment, either temporall or eternal for their ſinnes. And to ſhew this to be a truth in theſe particulars.

Firſt, Satan hath no power to require iudgement and condemnation againſt true beleeuers for whom Chriſt died, becauſe Chriſt by his death *hath ſpoyled and ſtripped him of that power*, Coloſ. 2. 15: *Hath ſpoyled the principalities, and powers, and hath made a ſhew of them openly, and hath triumphed ouer them in his croſſe.* Heb. 2. 14. 15. the holy Ghoſt ſaith, that *Chriſt through his death deſtroyed him that had the power of death, that is, the diuell. And hath deliuered them which for feare of death were all their life time ſubiect to bondage.* And Reuel. 12. 10. 11. we reade, after the battell betweene Michael and the great Dragon, that is, betweene Chriſt and the diuell, Chriſt ouercoming, *Iohn* ſaith, *I heard a loud voyce ſaying, now is ſaluation in heauen, and ſtrength, and the kingdome of our God, and the power of his Chriſt; for the accuſer of our brethren is caſt downe, which accuſed them before God day and night, but they ouercame him by the bloud of the Lambe.* By the bloud of Chriſt

all

all power is taken from Satan to accuſe, or to require iudgement and condemnation againſt true beleeuers.

Againe, the Law of God hath no power to binde true beleeuers for whom Chriſt died to the curſe of the Law for the tranſgreſſion of it, becauſe Chriſt by his death hath redeemed them from the curſe, in that he was made a curſe for them, as the Apoſtle ſpeakes plainly, Galat. 3. 13. *Chriſt hath redeemed vs, when he was made a curſe for vs.*

And thirdly, though the iuſtice of God be ſuch, that where there is guiltineſſe of ſinne, there damnation is due, yet the iuſtice of God is fully anſwered by the death of Chriſt, his death being of infinite merit, it is euery way anſwerable to the iuſtice of God, it hath fully ſatisfied Gods iuſtice for the ſinnes of all true beleeuers. And hence it is that Chriſt is ſaid to be *the Lambe of God that taketh away the ſinnes of the world*, Ioh. 1. 29. And Heb. 10. 14. it is ſaid, that *Chriſt with his owne offering hath conſecrated for euer them that are ſanctified.* This then we may reſolue on as a certaine holy truth of God, that Gods choſen, now beleeuing in Chriſt, and now hauing part in the death of Chriſt, they cannot poſſibly be condemned; neither Satan, nor the Law of God, nor yet the iuſtice of God can truly adiudge them to any puniſhment either temporall or eternall for their ſins. Come we to make ſome vſe of this: and,

Vſe 1. The raſh iudgement of prophane men of the world, adiudging true beleeuers to the bottome of hel, met withall and reprooued.

Firſt this being a truth, it meets with that raſhneſſe of the world, and giues a iuſt checke to prophane men of the world, who ſometimes are ſo bold and raſh, as they dare adiudge Gods children and true beleeuers to the bottome of hell, and in their haſtie ſentence they ſend them to hell, and ſticke not to ſay, fie on them, they will one day be hanged, or they will one day go to the diuell. Poore ſoules, they ſhew themſelues ignorant and ſottiſh, and raſh headed, they do but vent their poyſon and malice againſt Gods children, their ſentence cannot hurt any child of God, it is but as we vſe to ſay, a fooles bolt ſoone ſhot, neither they nor their father the diuell can truly adiudge any true beleeuer, any child of God, to any puniſhment, either temporall or eternall.

Vse 2. Some erronious conceits of some erring spirits, met withall and ouerthrowne.

Againe, the truth now deliuered further meets with some erronious conceits of some erring spirits; as first that of the Anabaptists, in that they boldly affirme and say, that those that Christ hath bought with his precious bloud may be damned, these be their very words: a damnable opinion, and in flat contradiction to the truth now deliuered, and to the truth of the word of God in many places of it. None can possibly perish and be damned for whom Christ died. Oh but they thinke they haue ground for their assertion, 2. Pet. 2. 1. *Some saith he shall priuily bring in damnable heresies, euen denying the Lord that hath bought them, and bring on themselues swift damnation.* See (say they) those whom Christ hath bought with his bloud may be damned. They are deceiued, and they conclude without ground, they are too shallow braind to looke into the depth of that text, there is not a word in that text of the death of Christ, or of his bloud, or of Christ himselfe expresly, no nor yet by implication. It is said, *denying the Lord*, the word is not τὸν κύριον, but τὸν δεσπότην, which word signifies maister, or ruler, and is commonly attributed to God the Father. And it is said, *denying the Lord*, τὸν δεσπότην, *that bought them*, becausse false teachers who come professing the name of God and the name of Christ, they seeme to be taken out of the world, through the knowledge of the Lord, and of the Sauiour Christ Iesus, as the Apostle describes them verse 20. and in some-sort free from the corruption by externall profession: and they themselues acknowledge, that God is their Lord and maister, and say they are his messengers and ministers, and they professe his name amongst his bought and purchased seruants, and so in their owne opinion and in the iudgement of others, they are in the number of the bought seruants of God, but in deed and truth they are not: and so that place rightly vnderstood makes nothing for the opinion of the Anabaptists.

τὸν ἀγορασαντα αὐτους δεσποτην ἀρνούμενοι.

Againe, secondly the truth now deliuered serues to ouerturne that conceit of the Papists, that for the merit of Christ his death God doth pardon the fault and eternall punishment of sinne, but he retaines a temporarie punishment to be inflicted

cted on them that haue sinned: now what is this but to adiudge them who haue part in the death of Christ to some punishment for their sins, cleane contrary to the truth of doctrine now deliuered? And indeed if God inflict any punishment on him whose fault is remitted, and whose sinnes are taken away by the bloud of Christ, then he is vniust, which is blasphemie once to thinke: it is all one, as to require the payment and satisfaction of a debt forgiuen or alreadie payd, which whosoeuer doth, is vniust.

Obiect. But (say they) some whose sinnes are pardoned, haue sickesses, pouertie, contempt, and the like, yea death inflicted on them, which are punishments of sinne, and therefore though the sinne be forgiuen in regard of the fault and eternall punishment of it, yet the temporarie punishment is not remoued. *Obiect.*

Answ. Sicknesses, pouertie, and the like, layd on them whose sinnes are pardoned, are not punishments of sinne forgiuen, neither do they come from an angrie and displeased God, and from a God reuenging sinne, but they are corrections and fatherly chastisements, and tokens of Gods loue to them. Heb. 12. 6. *Whom he loueth he chasteneth*: and they are layd on such as haue their sinnes pardoned, for the exercise of their faith, triall of their patience, stirring vp of the languishing graces of God that are in them, and to make them draw nearer to God, and to walke more humbly before him: and therefore this makes it not good, that for the merit of Christ God doth pardon the fault and eternall punishment of sinne, but retaines a temporarie punishment to be inflicted on the sinner. No, no, they that haue part in the death of Christ, they cannot be truly adiudged to any punishment, either temporall or eternall for their sinnes. *Answ.*

There is yet an vse of comfort to be added: Is it so that Gods chosen, now beleeuing in Christ, and now hauing part in the death of Christ, they cannot be condemned, neither by Satan, nor by the Law of God, nor yet the iustice of God can truly adiudge them to any punishment, either temporall or eternall for their sinnes? Surely then here is a ground of *Vse 3.* Sweet & heauenly comfort for euery true beleeuer.

ſweet and of admirable and heauenly comfort for euery true beleeuer, for euery one who is ſure that he hath part in the death of Chriſt: this truth tels thee, whoſoeuer thou art that art a true beleeuer, and haſt part in the death of Chriſt, that thou art in a moſt happie and bleſſed ſtate and condition, thou needeſt not feare the yelling and roaring of the diuell thundering out hell and damnation for ſinne, nor the feareſull ſentenee of the Law of God, denouncing iudgement and the curſe for euery tranſgreſſion of it: no, nor yet the ſinne reuenging iuſtice of God, which is moſt ſtrict, and moſt ſharpe and ſeuere againſt all vngodlineſſe and wrong: and what an happie and bleſſed ſtate is that? How may the conſideration of this affect thy ſoule, and fill thine heart with comfort and ioy vnſpeakeable? We know, if a man that is to ſtand before an earthly Iudge to be tried touching ſome matter of crime, perſwade himſelfe that neither any enemy of his, though moſt malicious and thirſting after bloud, hath power to require ſentence againſt him, nor the law it ſelfe hath power to bind him ouer to any penaltie, nor yet the Iudge himſelfe, if he deale truly, can adiudge him to any puniſhment, it is a maruellous comfort to him, and it cheeres him vp exceedingly: though indeed the law of man may be wreſted, and an earthly Iudge may be carried aſide, and may giue vniuſt iudgement, yet this is his comfort, that neither his enemie, nor the Law it ſelfe, nor the Iudge himſelfe can iuſtly proceed againſt him, & adiudge him to any puniſhment. Oh how much more may it cheare vp thy heart, thou that art a child of God, truly beleeuing in Chriſt, and haſt part in the death of Chriſt, and on that ground art ſure of this, that neither the diuell that thirſts after thy bloud and the precious life of thy ſoule, nor the Law of God, which is terrible in the curſe of it againſt vnbeleeuers, nor yet the iuſtice of God, which cannot but giue ſentence of damnation againſt vnrepentant ſinners, that none of theſe can truly adiudge thee to any puniſhment, either temporall or eternall for thy ſinnes? Thinke on this to thy comfort when thou art troubled with the ſight of thy ſinnes, yea euen of thoſe ſinnes thou haſt often fallen into of weakeneſſe,

neſſe, and againſt thy purpoſe and holy reſolution to the contrarie: and when thou art troubled with feare of puniſhment due to thee for thy ſinnes, oh then call to mind this ground of comfort, that Chriſt hath ſuffered that puniſhment that thou ſhouldſt haue vndergone for all thy ſinnes, and that he was condemned in thy roome, and in thy ſtead, and that he hath fully ſatisfied the iuſtice of God for thy ſinne; and therefore in the iuſtice of God thou canſt not be condemned. No, know it to thy comfort, it is as poſſible for thee to be damned for any of thy ſinnes, though often fallen into of weakeneſſe, and committed after thy true beleeuing in Chriſt, as it is for God to be vniuſt, which is impoſſible: and what a ſweet comfort may that be to thy ſoule? Exerciſe thy thoughts in this ground of comfort, yea exerciſe thy faith in it, and labour thou more and more to be ſetled in this ground of comfort. Many poore Chriſtians wrong themſelues exceedingly, in that they meaſure their happie eſtate & condition by their feeling of comfort: when their feelings faile them, then they call all into queſtion. Oh learne then to meaſure thy happie ſtate and condition by this, that thou art a true beleeuer, and haſt part in the death of Chriſt, and ſo art in ſuch a bleſſed ſtate and condition as thou canſt not be condemned for any of thy ſinnes, no not for thoſe ſinnes that haue depriued thee of the feeling of comfort: and how may this cheere vp thine heart? Surely the due conſideration of this may cheere thee vp, and comfort thee againſt the feare of that which followes after death; for howſoeuer as we haue it, Hebr. 9 27. *After death comes iudgement*, and hereupon to the wicked and vnbeleeuers death is moſt terrible, and the * *king of feare*, as *Bildad* cals it, Iob 18. 14. becauſe they go out of the bodie not onely comfortleſſe, but alſo certaine of condemnation, hauing receiued the ſentence within themſelues that they ſhall neuer ſee the face of God to their comfort; yet it is not ſo to thee, thou being a true beleeuer, and hauing part in the death of Chriſt, thou art ſure thou ſhalt not come into the iudgement of condemnation, and thou art ſure of it before thou be remoued out of the world by death, that thy ſentence after

* Iob 18. 14. מלך בלהות

death shall be a comfortable sentence, euen the sentence of absolution, and thou art sure that when thy soule goeth out of thy bodie, it shall come before a Iudge who is most iust indeed, but yet whose iustice is alreadie answered and satisfied by the death of his owne Sonne: yea thou art sure that thy soule and body shall one day stand before his iudgement seate who is thy redeemer, euen before the iudgement seate of the Lord Iesus, who hath shed his owne precious bloud to set thee free from hell, and from damnation, and therefore certainly thou canst not be condemned, and what a comfort may that be to thee?

Now in that Gods chosen, now beleeuing in Christ, none can truly adiudge them to any punishment, either temporall or eternall for their sinnes, and he giues this reason & ground of it, Christ died for them; we may easily see, and hence we may conclude.

Doct. 2. Christ his death is a sufficient expiation of the sinnes of all Gods chosen. ἵνα ἔχωμεν τὴν ἀπολύτρωσιν. Colos. 1. 14. 1. Tim. 2. 6.

That Christ his death is expiatorie, it is an expiation, and that a sufficient expiation of the sinnes of all Gods chosen. It is the death and suffering of Christ that takes away the guilt and punishment due to Gods chosen for their sinnes, and his death and suffering doth sufficiently satisfie for their sinnes, and free them from all punishment for sinne, both temporall and eternall. Ephes. 1. 7. the Apostle saith, *We haue redemption through the bloud of Christ*: and the same word he hath Colos. 1. 14. And 1. Tim. 2. 6. the Apostle saith, *He gaue himselfe ἀντίλυτρον, a ransome, a price for all men*, that he might satisfie for the sinnes of Gods chosen. And Heb. 7. 27. it is said, that *Christ offered himselfe a sacrifice to God* for our sinnes: and to offer himselfe a sacrifice for sinne, is to expiate sinne, and to take away the guilt and punishment of sinne. Heb. 9. 26. *Now in the end* (saith the Author of that Epistle) *hath Christ appeared, to put away sinne by the sacrifice of himselfe*. And Heb. 10. 14. it is said, *With one offering Christ hath made perfect for euer them that are sanctified*. Thus the Scripture runnes on it in many places, and doth plainly euidence to vs, that Christ his death was the expiation of sinnes, and that Christ by his death and suffering hath taken away the guilt and punishment due to Gods

Gods choſen for their ſinnes, and hath ſufficiently ſatisfied for them, and freed them from all puniſhment for ſinne, both temporall and eternall: and the ground of this is.

Becauſe Chriſt in his ſuffering did endure the extremitie of Gods wrath, and did beare in his body and ſoule the curſe that was due to Gods choſen for their ſinnes, ſo farre as he might, neither the vnion of the perſon nor yet the holineſſe of his nature any whit diminiſhed; and ſo by his death hath expiated and fully ſatisfied for the ſinnes of Gods choſen.

Reaſon.

And this truth, to make vſe of it, in the firſt place it ſerues to informe vs in a point of weight; it makes knowne to vs that though Chriſt his actiue obedience was moſt exact, and perfect, and meritorious, yet that was not the expiation of ſinne, that was not the thing that did expiate and take away the puniſhment due to Gods choſen for their ſinnes, but the paſſiue obedience of Chriſt, his death and ſuffering was that which was the expiation of ſinne, and Chriſt onely in his ſuffering *was the propitiation* (ἱλασμὸς) *for our ſinnes*. And therefore it is monſtrous and intollerable pride in the Papiſts, in that they take on them to expiate ſinne, and to ſatisfie for ſinne, by things done by themſelues, yea by ſome things done by them for which they haue no warrant in the word of God, but are things meerely deuiſed by themſelues, as by their Maſſes, Diriges, pilgrimages, wilfull pouertie, vow of ſingle life. Ieſus Chriſt the righteous did not expiate ſinne, and ſatisfie for ſinne by his perfect fulfilling of the Law of God in his life, and yet the proud Papiſts dare chalenge it to themſelues, that they ſatisfie for ſinne by their wil-worſhip, and by their deuiſed obedience, which indeed is monſtrous, and moſt abhominable pride and preſumption.

Vſe 1. Though Chriſt his actiue obedience was moſt perfect and meritorious, yet was it not the expiation of ſinne. 1. Ioh. 2. 2. καὶ αὐτὸς ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν, &c. Popiſh pride touching expiation of ſin diſcouered.

Againe in a ſecond place, was Chriſt his death the expiation of ſinne, and was his death and ſuffering ſufficient to ſatisfie for the ſinnes of Gods choſen, and to free them from all puniſhment for ſinne, both temporall and eternall? what need then is there of any other reall and externall ſacrifice for ſin? The Papiſts hold and teach, that in the Sacrament of the Supper the very bodie and bloud of Chriſt are offered vp to God the

Vſe 2. The Popiſh propitiatorie ſacrifice of the very body and bloud of Chriſt offered vp to God in the Sacrament of the Lords Supper vnder the formes of bread and wine, cõfuted.

the Father vnder the formes of bread and wine, as a propitiatory ſacrifice for the quicke and dead. Now this cannot ſtand with the ground of truth now deliuered, but doth exceedingly derogate from the full ſatisfaction that was made by Chriſt his ſacrifice of himſelfe for the ſinnes of Gods choſen, and from the infinite and eternall vertue and efficacie of that ſacrifice. *Obiect.* Oh but, ſay the Papiſts, Though the ſacrifice of Chriſt on the croſſe be of infinite and eternall vertue to ſatiſfie, yet there muſt be other ſacrifices to repreſent and to apply the vertue and fruite of that ſacrifice to vs. *Anſw.* They are eaſily anſwered, There is no more reaſon why Chriſt ſhould againe be ſacrificed, that his owne perfect ſacrifice once offered on the croſſe might be applyed to vs, then there is that he ſhould be againe incarnate, that the fruite of his incarnation might be applyed to vs. And as for their diſtinction of the bloudie ſacrifice of Chriſt and vnbloudie, that Chriſt offered himſelfe on the croſſe after a bloudie manner, and is offered in the Sacrament after an vnbloudie manner, it is idle, and very abſurd and fooliſh; for the ſacrifice and offering of Chriſt, and his death and ſuffering (which cannot be without effuſion and ſhedding of bloud) are made all one by the holy Ghoſt: Chriſt cannot be offered without dying and ſuffering, Hebr. 9.25.27.28. and therefore this diſtinction of the bloudie ſacrifice of Chriſt and vnbloudie, was neuer knowne to the holy Ghoſt: the ſacrifice of Chriſt once offered on the croſſe was a full ſatisfaction for the ſinnes of all Gods choſen, and it is of infinite and eternall vertue and efficacie, and able to free them from all puniſhment for ſinne, both temporall and eternall: and therefore all other reall externall ſacrifices, whether bloudie or vnbloudie, are needleſſe and ſuperfluous, and indeed abhominable.

An idle Popiſh diſtinctiō met withall, & confuted.

Heb.9.25.27.28.

Come we now to the Apoſtles amplification of his reaſon, and ground of comfort and ſtrength againſt the feare of condemnation, from the death of Chriſt. Chriſt is dead for Gods choſen, and therefore they need not feare condemnation, none can condemne them. This reaſon and ground of comfort our Apoſtle further enlargeth by the reſurrection of Chriſt,

Christ, and by his sitting at the right hand of God in heauen, and by his making intercession there for God chosen; that Christ is not onely dead for Gods chosen, but is also risen againe from the dead, ascended vp into heauen, and now sits at the right hand of God in heauen, and there makes continuall intercession for Gods chosen. And here from this amplification in generall, before I come to stand on the particular branches of it, note we, that the Apostle here conioynes and couples together inseparably these foure things, *The death of Christ*, his *resurrection*, his *ascension*, and *sitting at the right hand of God*, and *his intercession*: and the Apostle limits and restraines these foure things onely to Gods chosen, now beleeuing in Christ. First then it is cleare from hence, that it is very grosse, and is to be exploded and vtterly to be reiected which the Arminians and others of their minde and iudgement hold, that the death of Christ belongs to many to whom his resurrection and intercession belongs not, for so they affirme, that Christ died for all men both good and bad, but he rose againe and makes intercession not for all, but onely for beleeuers. Now if Christ dyed for all, and rose not againe for all, then he suffered death for some for whom he neuer ouercame death, which is very absurd and grosse once to thinke, and cleane contrarie to this text of the Apostle, he here conioyning the death of Christ, his resurrection, and intercession together. Againe, in that the Apostle here limits and restraines the death of Christ, & his resurrection, his sitting at the right hand of God, and his intercession, onely to Gods chosen, it makes directly against vniuersall redemption wrought by the death of Christ, and held likewise by the Arminians and others: for if Christ redeemed all vniuersally by his death, then he also rose againe for all, and sits at the right hand of God for all, and makes continuall intercession for all, which is directly contrary to the plaine euidence of this text, and so erronious and false. Let it suffice to haue touched these things in a word.

A grosse opinion of the Arminians met withall, & confuted.

The Arminiã conceit of vniuersall redemption by the death of Christ confuted.

Come we now to the first degree of the Apostles amplification, *Yea or rather which is risen againe*: that is, as I shewed, it

it is Christ which is dead for the sinnes of Gods chosen, and not onely so, but he is risen againe, and hath vanquished death, and made it manifest by his rising againe that he hath fully absolued and discharged them from all their sinnes: that is the purpose of the Apostle in these words, *Yea or rather which is risen againe.* Hence then we haue ground for this point of diuine truth, it is hence plainly offered to vs.

Doct. 3. Christ his rising from the dead is a manifestation of the full redemption wrought by his death.

That Christ his rising from the dead is a manifestation of the full redemption wrought by the death of Christ. Indeed the resurrection of Christ did adde nothing to the price of redemption which was paid in the death of Christ, yet it is a plaine euidence and demonstration of the full redemption wrought by the death of Christ. By his rising from the dead he hath made himselfe knowne to be a most Almightie, strong, and powerfull Sauiour and redeemer, and hath made it manifest that by his death and bloud shedding he hath fully redeemed Gods chosen beleeuing in him from all their sinnes, and set them free from sinne, from hell, from death, and from damnation, and from all punishment due to them for sinne, both temporall and eternall. And for this we haue euidence in other places of Scripture. Rom. 1. 4. the Apostle saith, *Christ was declared mightily to be the Sonne of God, touching the Spirit of sanctification, by the resurrection from the dead:* and so a most powerfull, mightie, and strong Sauiour and redeemer by his resurrection from the dead. And Rom. 4. 25. he saith, *Christ was deliuered to death for our sinnes, and is risen againe for our iustification.* His meaning is, that the resurrection of Christ is an euident demonstration of our iustification, that is, of our acquitting and full discharge from all our sins (we beleeuing in Christ) purchased by the death of Christ. And hence it is that the Apostle puts it downe for a certaine truth, 1. Corinth. 15. 17. that *if Christ be not risen our faith is vaine, we that beleeue in Christ are yet in our sinnes*: we are not yet freed from the guilt and punishment due for our sinnes. Where we see he makes the clearing of Gods chosen from their sinnes, and setting of them free from sinne, and from hell and damnation, and the resurrection of Christ, to go together:

ther, that if Christ be risen from the dead, then they are free from sinne: if he be not risen from the dead, they are yet in their sinnes. And so he strongly confirmes the truth of the point in hand, that Christ his rising from the dead is a manifestation of the full and perfect redemption wrought by the death of Christ; and he thereby hath made himselfe knowne to be a most mightie, strong, and powerfull Sauiour and redeemer, and thereby manifested that by his death he hath fully redeemed Gods chosen from all their sinnes, and set them free from hell, from death and damnation, and from all punishment for sinne, both temporall and eternall: and the reason and ground of it is this.

Reason.

Christ became suretie for Gods chosen, and he vndertooke to pay that which was due for their sinnes, and to satisfie for them, and to be answerable to his Father for their sinnes, and he voluntarily and of his owne accord did submit himselfe to death for the sinnes of Gods chosen, and put himselfe vnder the power of death, as he saith, Ioh. 10. 18. *No man taketh away my life, but I lay it downe of my selfe.* Christ by voluntarie dispensation hauing thus taken on him the sinnes of Gods chosen, and to satisfie for them, and hauing of his owne accord put himselfe vnder the power of death, if he had not satisfied for the sinnes of Gods chosen to the full, he had not risen againe; if any one of their sinnes had not bene satisfied for by him he had not risen from the dead, or being risen, he should returne againe to dye: for where sinne remaines vnsatisfied for, there of necessitie death hath power, it being the stipend of sinne: but Christ being raised from the dead dyeth no more, *Death hath no more power or dominion ouer him*, saith the Apostle, Rom. 6. 9. And therefore doubtlesse Christ his rising from the dead is a manifestation of the full redemption wrought by the death of Christ, and thereby Christ hath made himselfe knowne to be a most mightie, strong, and powerfull Sauiour and redeemer, and hath made it manifest that by his death he hath fully redeemed Gods chosen from all their sinnes, and set them free from sinne, from hell, from death, and from damnation, and from all punishment for sinne,

sinne both temporall and eternall.

The resurrection of Christ ought to be vnto vs not a matter of speculatiō &knowledge onely, but a ground of comfort, and what cōfort we may thence gather discouered.

And for the vse, this ground of truth serues to teach vs a speciall comfort, that we may take from the consideration of the resurrection of Christ. We being true beleeuers, we are not to make the resurrection of Christ a matter of speculation and of knowledge onely, but a ground of comfort: and the due consideration of it ought to teach vs thus much for our comfort, that we may safely and securely rest on the death of Christ as a full satisfaction for all our sinnes. Yea on this ground, that Christ is risen from the dead, we may be assured of it to our comfort (we being true beleeuers) that none of our sinnes are vnexpiated or vnsatisfied for by the death of Christ, no not our most hainous sins, no not those wherein we haue continued long, and haue doubled and repeated often, no not those we haue done with much boldnesse and presumption; we now beleeuing in Christ, and hauing good euidence of it that we are true beleeuers, we may assure our selues that we haue full deliuerance and freedome from the guilt and punishment of all our sinnes by the death of Christ: and Christ by his rising from the dead hath made it manifest ẏ by his death, and by the shedding of his bloud he hath fully redeemed vs from all our sinnes, and set vs free from sin, from hell, from death, and from condemnation, and that he as our *Sampson* hath carried away the gates of death, yea the gates of hell, & *the gates of death and of hell shall neuer be able to preuaile against vs.* And what a sweet comfort may that be to vs if we duly consider it? Thinke on it to thy comfort thou that art a true beleeuer; and when thou art troubled and terrified with the sight of thy most foule and hainous sinnes, and they grate and rub on thy conscience, and the diuell he gals thee with the remembrance of them, then consider to thy comfort that none of thy sinnes, no not the most hainous and foulest of them, shall sinke thee to hell, and bring damnation on thee, Christ hath dyed for them, yea he is risen againe from death, and hath made it manifest to men and Angels, and the diuell himselfe cannot denie it, but that by his rising againe he hath giuen euident demonstration of it, that by his death he hath fully

fully satisfied for thy fouleſt ſinne, and for all thy other ſinnes, and freed thee for euer from the guilt and puniſhment of them all. For thou being a true beleeuer, aſſuredly Chriſt vndertooke to ſatisfie for all thy ſinnes, and he put himſelfe vnder the power of death for thy ſinnes; and if any of thy ſinnes had not bene ſatisfied for, he had not riſen from the dead, but now he being riſen from the dead, thou maiſt thereupon aſſure thy ſelfe and build on it, that by his death he hath fully redeemed the from ſinne, from hell, and from damnation, and from all puniſhment for thy ſinnes, both temporall and eternall. Oh then thinke on this to thy comfort, and giue the Lord Ieſus his due honour, reſt on him and on his death as a full redemption and deliuerance of thee from all thy ſinnes: yea know to thy comfort, that Chriſt is able, and he will alſo free thee from the power of ſinne, yea from the power of that ſinne that is moſt ſtrong and powerfull in thee. He tooke our nature on him to chaſe ſinne and death out of it, as Saint *Iohn* ſaith, 1. Ioh. 3. 8. *He appeared that he might looſe the workes of the diuell.* And hath he broken the barres of death when he was vnder the power of it, and hath he ouercome ſinne and death by his riſing from the dead, and will he now leaue thee for whom he dyed and roſe againe, and ſet free from ſinne, hell, death, and damnation, vnder the power of ſinne? Was he able to breake the barres and gates of death when he was vnder the power of it, *and is he not now much more able to breake into thy dead ſoule, and to free thee from the deadneſſe of heart, and the like of which thou complaineſt? Will he leaue thee vnder the power of corruption? No, no, he is able to free thee, and he will in his good time free thee from the power of thy ſtrongeſt corruption and ſinne*: thinke on that to thy comfort. Note.

Come we now to the ſecond degree of the Apoſtles amplification of his reaſon and ground of comfort taken from the death of Chriſt, *It is Chriſt which is dead, yea or rather which is riſen againe*: and he addes further, *Who is alſo at the right hand of God*, that is (as I ſhewed) who is now exalted to vnſpeakable glorie in heauen, and to the full adminiſtration of his kingdome, to be the head of his Church, and with his Father

to

to be Lord and gouernour of all things, both in heauen and in earth. Diuerse particulars might from hence be deriued, but I desire to point out those things that are proper to this place: and two things especially are here offered, I will speake of them in order. And first, in that the Apostle saith, *It is Christ which is dead, yea or rather which is risen againe*, and then adds, *Who is also at the right hand of God*, we are giuen to vnderstand thus much.

Doct. 4. Christ Iesus as man is now in heauen, possest of such glorie as farre exceeds the glorie of all creatures. Ephes. 1. 17. 20. 21.

That Christ in that nature of his in which he died and rose againe from the dead, euen in his manhood and humane nature, is exalted to vnspeakable glorie in heauen. Christ Iesus as man is now in heauen, possest of such glorie as farre exceeds the glorie of all creatures, yea of the most holy and glorious Angels: and to this purpose the Apostle speakes plainly, Ephes. 1. 20. 21. where he saith, that *The God of our Lord Iesus Christ, the Father of glorie, hath raised vp Christ from the dead, and set him at his right hand in heauenly places, farre aboue all principalities, and power, and might, and dominion, and euery name that is named, not in this world onely, but also in that which is to come.* So Philip. 2. 9. *God* (saith the Apostle) *hath highly exalted him, and giuen him a name aboue euery name.* And Heb. 1. 13. saith the Author of that Epistle, *Vnto which of the Angels said he at any time, sit at my right hand till I make thine enemies thy footstoole.* Thereby implying, that the glorie of Christ in heauen is farre aboue the glory of the most glorious Angels: yea such is the visible glorie and brightnesse of Christ his manhood in heauen, as it is said *to be the light of the heauenly Ierusalem*, Reuel. 21. 23. and so it farre exceeds the glory of the most glorious creatures, yea of the most holy and glorious Angels: and it must needs be so, there is reason & ground for it,

Reason. From the personall vnion of Christ his Godhead and manhood. For as amongst men the nearer any person is to the bloud royall, the nearer he is in coniunction to the person of an earthly king, the more he hath prerogatiue, and honour, and dignitie aboue others that are further off: so Christ his manhood being personally, and so most nearely vnited to his God-

Godhead, and made one personally with God, it is meet and fit that in his manhood he should haue preheminence in glory aboue all creatures, yea aboue the most glorious creatures, they being not in that manner made one with God. And therefore doubtlesse Christ in his manhood and humane nature in which he died and rose from the dead, is exalted to vnspeakeable glorie in heauen, and as man he is now in heauen, possest of such glorie as farre exceeds the glorie of all creatures, yea of the most holy and glorious Angels.

Vse 1. We are to be striken with a due admiration of the glorie of the Lord Iesus.

And the consideration of this in the first place ought to strike vs with the due admiration of the glorie of the Lord Iesus, which now he is possest of in heauen. Earthly dignities do commonly so dazle our eyes, as we know not how sufficiently to admire them: oh then what honour, and reuerence, and admiration is due to the Lord Iesus, now aduanced to such glorie in heauen, euen in his humane nature, as farre exceeds the glorie of the most glorious Angels! Did the Papists duly consider this excellencie and glorie the Lord Iesus is now possest of at the right hand of God his Father in heauen, they would not so derogate and so detract from his glorie as commonly they do. And without question their too much admiring and magnifying of the Angels, hath bene the cause of their giuing too much to them, euen diuine worship and adoration. We are to haue our hearts taken vp with a due admiration of the excellencie and glorie of Christ now at the right hand of God in heauen, and there in his humane nature possessing vnspeakeable glorie.

The cause of popish adoration of Angels.

Vse 2. Matter of great cõfort to the beleeuing members of Christ

And for a second vse: the consideration of this, that Christ in his humane nature is now aduanced to such glorie in heauen as farre exceeds the glorie of the most holy Angels, may yeeld matter of great comfort to the beleeuing members of Christ: for Christ being now possest of vnspeakeable glorie in heauen in our nature, it is euen as a pawne or a pledge to the beleeuing members of Christ, that their bodies and soules shall one day be made partakers of the like glorie: Christ will in his due time draw vp all his members to partake with him in his glorie, and as he is in his owne blessed bodie and soule

moſt glorious, ſo will he one day be moſt glorious in his members, and he will make them partakers, though not of equall glorie, yet of like glorie with himſelfe: it is one part of his prayer, Ioh. 17.24. that his members *ſhould be with him, and be partakers of his glorie.* And the Apoſtle ſaith expreſly, Philip. 3.21. *He ſhall change our vile bodie, that it may be faſhioned like vnto his glorious bodie.* What then though thy bodie lie vnder ſome lingring diſeaſe and paine, or be pinched with hunger, cold, nakedneſſe, and ſuch like, and thy bodie is toſſed vp and downe from priſon to priſon, and many wayes abuſed and hardly intreated, yet thou being a beleeuing member of Chriſt, that diſtreſſed or any way abuſed body of thine ſhall one day be aduanced to vnſpeakable glorie in heauen. Chriſt thy head and Sauiour is now poſſeſſed of that glorie in his bleſſed bodie, and he will in due time aduance thy bodie to the like glorie: and that duly conſidered may yeeld thee matter of ſweet comfort.

Now the ſecond thing offered from theſe words, *Who is alſo at the right hand of God*, being vnderſtood as they haue bene formerly expounded, and that agreeable to the purpoſe of the Apoſtle in this place, is this.

Doct. 5. Chriſt Ieſus not onely as God, but as man alſo, hath now power in his hand to ſaue & to deſtroy, and is now Lord & king of all things.

That Chriſt Ieſus not onely dyed for the ſinnes of Gods choſen, and roſe agine from the dead, but he alſo hath receiued power ouer all creatures in heauen, and in earth, and in hell alſo: and he not onely as God, but as man alſo, hath now power in his hand to ſaue and to deſtroy, and he is now Lord and King of all things. And to this purpoſe ſpeakes Chriſt himſelfe after his reſurrection, Matth. 28.18. *All power is giuen vnto me:* that is, ſuch power whereunto euery creature is ſubiect. Act. 2.36. ſaith *Peter, Let all the houſe of Iſrael know for a ſuretie, that God hath made him both Lord and Chriſt, this Ieſus whom ye haue crucified* And this is further manifeſt by that Epheſ. 1.22. where the Apoſtle ſaith, that *Chriſt ſitting at the right hand of God, is made head to his Church*, gouerning it as an head, and that *all other things are made ſubiect vnder his feete:* and eſpecially the enemies of his kingdome are ſubiect vnder his feete, to tread them downe at his pleaſure. And hence

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it is ſaid, Reuel. 1. 5. that *He is the Prince or ruler of the kings of the earth.* And Reuel. 19. 16. he hath this royall ſtile written on his garment and vpon his thigh, THE KING OF KINGS, AND LORD OF LORDS, and ſo all earthly powers are ſubiect to him. And that he hath power ouer the Angels both good and bad, it is plaine: the good do him reuerence, and yeeld him obedience willingly and religiouſly, Heb. 1. 6. *Let all the Angels of God worſhip him:* and the bad they yeeld ſubiection vnto him, either deceitfully and to wrong ends, or by force compelled, as the Apoſtle ſaith, Philip. 2. 10. *They bow their knees*: the meaning is, they are ſubiect to him, and they yeeld ſubiection to him. This then we ſee to be confirmed and made good to be an holy truth of God, that Chriſt Ieſus hath receiued power ouer all creatures in heauen, in earth, and in hell, and that he not onely as God but as man alſo, hath power in his hand to ſaue and to deſtroy, and is now Lord and King ouer all things. Haply ſome will ſay, It ſeemeth then that the humane nature of Chriſt is made truly omnipotent, and ſo alſo truly omnipreſent, euery where preſent, as the Lutherans hold. I anſwer: Indeed the humane nature of Chriſt by reaſon of perſonall vnion doth concurre with his diuine nature in the ſame effect and in the ſame worke, yet each nature worketh that which belongs to it, and the propetties of both natures remaine diſtinct and are not confounded: and ſo though Chriſt haue power to ſaue and to deſtroy, not onely as God but alſo as man, by reaſon of the perſonall vnion, yet it followes not, that the humane nature of Chriſt is made truly omnipotent, and that the omnipotencie of the diuiue nature is become the omnipotencie of the humane nature, the perſonall vnion cannot cauſe it ſo to be, but onely by reaſon of the perſonall vnion there is a concurrence of both natures in Chriſt in the ſame effect. So it may be truly ſaid, that Chriſt not onely as God but alſo as man, hath power in his hand to ſaue and to deſtroy. Come we now to make vſe of this.

Apocal. 19. 16 Βασιλεὺς Βασιλέων καὶ Κύριος Κυρίων.

Obiect.

Anſw.

Vſe 1. The follie of thoſe that will

This truth firſt diſcouers the follie of thoſe that will not ſubiect themſelues to Chriſt, nor yeeld obedience to him, he

not submit themselues to Christ, nor yeeld obedience to him, discouered.

hauing so great power, euen power ouer all things. You will say: Be there any such? Too many, not onely professed enemies of Christ and of his Gospell, as Turkes, Iewes, Infidels, but many others who liue in the bosome of the Church, and take on them the name of Christians. Are not many such careless, to get knowledge, to beleeue and repent of their sinnes? Christ cals them in the preaching of the Gospell, to knowledge, to faith, and to repentance, and they will not yeeld to his call, but wilfully go on in their ignorance, and vnbeliefe, and hardnesse of heart, and wilfully refuse to yeeld obedience to him: and so doing, they discouer their follie exceedingly, they refuse to submit themselues to him who hath all power in his hand, and is able suddenly to bring them to vtter confusion. And take thou notice of it thou that liuest vnder the sound of the Gospell, and art called in the preaching of it, to knowledge, faith, and repentance, and thou wilfully goest on in thy ignorance, and in thy sinnes, thou refusest to yeeld obedience to Christ, who hath power to destroy thee, to open the mouth of hell on thee, and suddenly to throw thee downe to the bottome of hell: and marke what doome abides thee, put downe by the Apostle, 2. Thes. 1. 8. *Christ Iesus will one day shew himselfe from heauen with his mightie Angels in flaming fire, rendring vengeance to them that know not God, and obey not the Gospell of our Lord Iesus Christ.* Not onely to his open professed foes and enemies, but to such also as liue vnder the sound of his Gospell, and yeeld not obedience to it, by beleeuing in him, and repenting of their sinnes. Learne therefore to *kisse the Sonne*, as Psal. 2. 12. *Kisse the Lord Iesus*, and salute him with the kisse of obedience, lest his wrath be kindled against thee: if it once be kindled, woe be to thee, it will burne thee downe to the bottome of hell.

Vse 2. Matter of cõfidence and of sweet cõfort to euery true beleeuing member of Christ.

Now for a second vse. Is it so that Christ hath not onely died for the sinnes of Gods chosen, and risen againe from the dead for them, but he also hath now receiued power ouer all creatures, in heauen, in earth, and in hell? The consideration of this may affoord matter of confidence and of sweet comfort to euery true beleeuing member of Christ; and consider

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it to thy comfort, thou that art a true beleeuer, here is further ground of comfort for thee, Christ Iesus hath not onely died for thy sinnes, and risen againe from the dead for thee, but he hath receiued all power to saue and to destroy for thy good: and though men and diuels, sinne and troubles, and euery thing in the world do oppose and set against thee, yet be not dismayed, looke vp to the Lord Iesus thy head and Sauiour, who hath power ouer all things, in heauen, in earth, and in hell, and hath all his enemies vnder his feete to treade them downe at his pleasure; know that neither men nor diuels can stirre further then he giues them leaue, and let the consideration of Christ his great power comfort and encourage thee against the feare of any aduersarie power whatsoeuer, and know that whatsoeuer the diuell and his instruments, Antichrist and his adherents, do against the members of Christ, though Christ Iesus may suffer them for a time to exercise some crueltie on their bodies for a time, that they may be made conformable to him their head in a measure of suffering, and for other good ends best knowne to himselfe, yet they shall neuer be able to preuaile to the hurt of the soules of his members, Christ Iesus sits in heauen, and ouerrules them, limiting their power and their rage, and they going on in their bloudie persecution, he will in the end bring them to vtter confusion: and they may as well pull Christ out of his seate in heauen, as any one of his members out of his hands, and that is a ground of sweete comfort for all that truly beleeue in Christ.

Come we now to the third and last degree of the Apostles amplification of his reason and ground of comfort from the death of Christ in the last words of this verse, *And maketh request also for vs.* These words haue bene formerly thus expounded, and the same Christ Iesus doth now also make request by the merit of his death, presenting himselfe and the sacrifice of himselfe once offered on the crosse, and the infinite merite of that sacrifice continually before the eyes of his Father, willing as he is God and man, and desiring as he is man, that his Father would accept of his perfect satisfaction,

and turne away his eyes from the indignities and ſinnes of his choſen, and be well pleaſed with them in and through him; and this he doth for me, and for you, and for all true beleeuers. Now the point of doctrine hence offered is this.

Doct. 6. Christ Ieſus makes continuall interceſſion in heauē by the merit of his death for all Gods choſen, now beleeuing in him.

That Chriſt Ieſus hath not onely died for the ſinnes of Gods choſen, and by his death fully ſatisfied for their ſinnes, but he is riſen from the dead, and aſcended vp into heauen, and he there alſo makes continuall interceſſion by the merit of his death, for all Gods choſen, now beleeuing in him. Chriſt Ieſus now in heauen appeareth continually before his Father, and is there continually exerciſed in executing that part of his Prieſtly office, euen in making interceſſion for all his true beleeuing members: & Chriſt preſenting himſelfe, & the ſacrifice of himſelfe, and the infinite merit of that ſacrifice continually before his Father, he cauſeth his Father to turne away his eyes from the indignities & ſins of all his true beleeuing members, and he procures his Fathers fauour and louing countenance towards them continually. Heb. 9. 24. ſaith the Author of that Epiſtle, *Chriſt is entred into very heauen to this end, to appeare now in the ſight of God for vs*: to appeare in the preſence of God his Father to make interceſſion for vs. The holy Ghoſt there hath reſpect to the manner of the high Prieſt in the time of the Law, who vſed to go into the *Sanctũ ſanctorum*, into the moſt holy place, with the names of the children of Iſrael written in precious ſtones, for a remembrance of them, that he might remember them to God in his prayers, as Exod. 30. 7. So Chriſt Ieſus being now gone vp into heauen, he there preſents to his Father the names of all his choſen, and remembers them to his Father, and by the merit of his death procures mercie for them continually. And to this purpoſe is that a plaine text, Heb. 7. 24 25. where the holy Ghoſt comparing Chriſt his prieſthood with the Leuiticall prieſthood, he prefers his before that, in reſpect of the perpetuitie of it, and he ſaith, the Leuiticall Prieſts were many, there was a ſucceſſion and a paſſing of that prieſthood from one to another, becauſe they were not ſuffered to endure by the reaſon of death,

death, *But this man*, meaning Christ, *because he* (that is Christ) *hath an euerlasting priesthood, or a priesthood that passeth not from him to any other, wherefore he is able also perfectly to saue them that come vnto God by him, seeing heeuer liueth to make intercession for them.* A plaine and pregnant proofe of this, that Christ Iesus enduring for euer, and now liuing with God his Father eternally in heauen, he hath an euerlasting priesthood, and is continually before his Fathers eyes executing that office, euen making continuall intercession by the merit of his death for all Gods chosen now beleeuing in him: For why, we may not thinke that Christ is ascended to heauen, and aduanced to the right hand of God, onely there to liue in eternall happinesse himselfe, and to enioy for himselfe a blessed life onely, but to procure also happinesse for all his members, and that he there liues for euer to excellent purpose, and to the great good of his Church and of all his members: he there sits at the right hand of God, aduanced to vnspeakable glorie and power, gouerning and protecting his Church and the members of it in wisedome and power also, continually executing the office of his priesthood for the good of his Church. And therefore this we may resolue on as a certaine truth, that Christ Iesus hath not onely died for the sinnes of Gods chosen, and by his death fully satisfied for their sinnes, and so performed that part of his priesthood, but he is risen from the dead, and ascended vp into heauen, and he there makes continuall intercession by the merit of his death for all Gods chosen now beleeuing in him; he there presents himselfe and the sacrifice of himselfe, and the infinite merit of that sacrifice continually before the eyes of his Father, and he thereby causeth his Father to turne away his eyes from the indignities and sinnes of all his true beleeuing members, and he procures his Fathers face and fauour towards them continually.

Reason.

Vse 1. The intercession of Angels & Saints departed, held and taught by the Papists, confuted.

Now this truth in the first place beares strongly against the intercession of Angels and Saints departed, which the Papists hold and teach, and stand much on it; and it shewes that to be altogether needlesse and vaine: for why, Doth Christ now

in heauen appeare continually before his Father, ſetting before him the ſacrifice of himſelfe, and the infinite merit of that ſacrifice, and thereby make continually interceſſion for all Gods choſen now beleeuing in him? What need then is there of the interceſſion of Angels and Saints departed? Surely their interceſſion is altogether needleſſe, and the Papiſts in making them interceſſors betweene God and themſelues, do rob Chriſt of a great part of the honour of his prieſthood. Chriſt hath an euerlaſting prieſthood, therefore his interceſſion is perpetuall: and Saint *Iohn* ſaith, 1. Ioh. 2. 1. *If any man ſinne we haue an aduocate with the Father* (not the Virgine *Marie*, *Peter* or *Paul*, or any other Saint, but) *Ieſus Chriſt the Iuſt*. And 1. Tim. 2. 5. ſaith the Apoſtle, *There is one God, and one Mediator betweene God and man, which is the man Chriſt Ieſus*. And therefore we ought not to make any our Mediator betweene God and vs, but onely Chriſt Ieſus. Yea

Obiect. ſay the Papiſts, true: Chriſt is onely Mediator betweene God and vs touching redemption, he is the onely Mediator of redemption, but there may be other mediators of interceſſion, namely Angels and Saints departed.

Anſw. I anſwer them, we find no warrant for this diſtinction in the word of God, no not one title to this purpoſe in all the booke of God.

Againe, to call Angels and Saints mediators of interceſſion, is very abſurd and fooliſh; for who knowes not this, that knowes any thing, that to mediate and to intercede, in common vnderſtanding is all one? And indeed interceſſion partaines to Chriſt as part of his mediation, it is one part of it, and therefore to ſay that Angels and Saints departed are mediators of interceſſion is moſt abſurd and fooliſh. I will not further ſtand on this idle conceit of our aduerſaries, I leaue them to vaniſh in their owne vaine ſpeculations: and for the vſe of the ground of truth now deliuered to our ſelues.

Vſe 2. A ground of ſweet cõfort for euery true beleeuer.

Is it ſo that *Chriſt Ieſus* hath not onely dyed for the ſinnes of Gods choſen, and by his death fully ſatisfied for all their ſinnes, but he is riſen againe from the dead, and aſcended vp into

into heauen, and there makes continuall interceſſion by the merit of his death for all Gods choſen now beleeuing in him, he there preſents himſelfe and the ſacrifice of himſelfe, and the infinite merit of that ſacrifice continually before the eyes of his Father, & thereby cauſeth his Father to turne away his eyes from the indignities and ſinnes of all his true beleeuing members, and procures his Fathers face and fauour towards them continually? Surely this is to be thought on and conſidered of for the comfort of all true beleeuers: here is a ground of ſweete and heauenly comfort for euery true beleeuer; for marke I beſeech you, Chriſt hath not onely by his death fully ſatisfied for the ſinnes of euery true beleeuer, and taken away the guilt and puniſhment due to him for ſinne, but being riſen from the dead and aſcended vp into heauen, he now liues with God his Father for euer in heauen, and his liuing there is to the further great good of all and euery one of his members, he there makes continuall interceſſion for them by the merit of his death, and by his perpetuall interceſſion he keepes them perpetually in the fauour of God, and howſoeuer they ſometimes ſlip and fall of infirmitie into ſome ſinne, yet he doth intercede, and as it were ſtep betweene them and the wrath of his Father, and he wils that his Father would accept of his perfect ſacrifice once offered for the daily and particular ſinnes of euery one of his members: and what a ſweete comfort is that to euery true beleeuer? A child of God, a true belecuer is ſometimes much caſt downe becauſe he is now and then ouertaken with ſinne that he fals into againſt his purpoſe: now here is matter of comfort for thee that art a child of God, in this caſe Chriſt doth intercede and ſtep betweene thee and the wrath of his Father that it cannot breake forth on thee; yea by his interceſſion he reconciles thee to his Father for thoſe ſinnes thou doſt daily commit, thou being humbled for them, and crauing pardon of them; for Chriſt liues for euer in the preſence of his Father in heauen, and he is continually exerciſed in making interceſſion by the merit of his death, not onely for Gods choſen generally, but for particular men, and that particularly,

Comfort for Gods childrē falling into ſinne againſt their purpoſe.

ly, euen for euery one in particular that belongs to him; and by his interceſſion he keepes euery particular member of his in the ſtate of grace continually: he making requeſt to his Father for the perſeuerance of his members in grace, and ſo for their continuance in the ſtate of grace, he is certainly heard for that he prayes for, Ioh. 11.42. Yea not onely the perſon of a true beleeuer ſtands iuſt in the ſight of God, and is kept in the ſtate of grace continually through the interceſſion of Chriſt, but the good things done by him are thereby alſo ſanctified and made acceptable and pleaſing to God. A child of God finds his beſt workes, his prayers full of defects and wantings; now by Chriſt his interceſſion, thoſe defects and wantings are couered and remoued, and the Lord looking on them in and through Chriſt, accepts them, and is well pleaſed with them. 1 Pet. 2.5. *Ye are made an holy Prieſthood to offer vp ſpirituall ſacrifices acceptable to God by Ieſus Chriſt.* And this is a matter of ſweete comfort to all true beleeuers, and to be thought on to the comfort of all that haue part in the death of Chriſt, and conſequently in the interceſſion of Chriſt. Yea

Queſt. may ſome ſay, but how ſhall I know and be ſure of it that I haue part in the interceſſion of Chriſt, and that he now being in heauen makes requeſt for me to God his Father? Anſwer.

Anſw. Thou ſhalt know it thus, if ſo be thou finde thy ſelfe enabled by the Spirit of Chriſt to crie to God, and to make requeſt to him with feruencie of ſpirit, and eſpecially for things heauenly and ſpirituall, as for the pardon of ſinnes, and ſuch things as concerne Gods kingdome and life euerlaſting. *For*

Note. *certainly Chriſt his interceſſion in heauen breeds another interceſſion in all his true beleeuing members that liue here on the face of the earth, and the ſame Spirit dwelling in Chriſt and in all his members, moues and ſtirres them vp to crie Abba, Father, and*

Rom. 8.26. *to make requeſt to God with ſighes which cannot be expreſſed,* as verſe 26. If then thou find this in thine owne heart that thou art enabled by the Spirit of Chriſt *to crie Abba, Father,* and to call on God with feruencie of ſpirit, and with a longing deſire after heauenly and ſpirituall things, that is an infallible ſigne that thou haſt part in the interceſſion of Chriſt, and that

Chriſt

Christ Iesus continually makes intercession for thee in heauen. As for those that cannot truly pray in some measure with feruencie of spirit, but are onely able to repeate a certaine number of words for fashions sake, they can haue no assurance that Christ makes intercession for them. Oh then neuer rest till thou find and feele the Spirit of Christ enabling thee to crie to God *Abba, Father*, and to make request to God for things heauenly and spirituall with feruencie of spirit: thereby thou maist assure thy selfe that Christ Iesus makes continuall intercession for thee in heauen by the merit of his death, presented before the eyes of his Father continually, and thereby causeth his Father to turne away his eyes from thy indignities and sinnes, and thereby procures his Fathers face and fauour and louing countenance towards thee continually. Come we now to the 35. verse.

VERSE 35.

Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

OVr Apostle hauing in the two verses foregoing put downe a ground of comfort against the assaults that might come from the euill of sinne, and shewed that the euill of sinne cannot hurt Gods chosen beleeuing in Christ, either in regard of accusation or in respect of condemnation; he now in this 35. verse, and in the verses following labours to arme and strengthen the beleeuing Romans, and other true beleeuers, against the assault that might come from the euill of affliction, and he shewes that the euill of affliction cannot hurt them: and he fals on this ground of comfort by way of preuention of an obiection; for the beleeuing Romans out of their weakenesse might say to him, *Paul* you tell vs that God hauing not spared his

his owne Son, but giuen him for vs all to death, that together with him he will giue vs all things needfull and fit for vs, and that God iuſtifying vs none can lay any thing to our charge, and Chriſt being dead for vs and riſen againe for vs, and aſcended into heauen, and ſitting at the right hand of God, and there making interceſſion for vs, none can condemne vs, which we muſt needs confeſſe are matters of great comfort: but we muſt tell you againe, that we are ſubiect to many ſore and grieuous croſſes and troubles, and we are preſſed with many and great afflictions, which make vs doubt that we are not loued of God, and we feare that our troubles and croſſes are ſo many teſtimonies of Gods anger and wrath againſt vs. Now this doubt & feare the Apoſtle here preuents, by ſhewing that no croſſe or trouble be it neuer ſo great or ſtrong, can poſſibly ſhake true beleeuers, Gods children, out of Gods fauour, and ſeparate them from the loue of Chriſt. The order the Apoſtle holds in ſetting downe this ground of comfort is this: in the 35. verſe he firſt affirmes in generall, that no enemie whatſoeuer can poſſibly ſeparate true beleeuers and Gods children from the loue of Chriſt, which he puts downe by way of interrogation, adding force and life to his poſition, *Who ſhall ſeparate vs from the loue of Chriſt?* Secondly, he affirmes in more ſpeciall manner, that particular euils, he reckoning vp diuers, cannot ſeparate true beleeuers and Gods children from the loue of Chriſt, which he likewiſe deliuers by way of interrogation, more emphatically and with greater force, *Shall tribulation, or anguiſh, or perſecution, or famine, or nakedneſſe, or perill, or ſword?* Then verſe 36. he brings a teſtimonie of Scripture out of Pſal. 44. to ſhew that the particular euils reckoned vp by him, are ſuch as haue and do vſually befall the Church and children of God, and that they are no fained or new and ſtrange things, as *it is written* (ſaith the Apoſtle) *for thy ſake are we killed all the day long: we are accounted as ſheepe for the ſlaughter.* We will lay forth the particulars of that verſe when we come to ſtand on it. In the 37. verſe the Apoſtle makes anſwer to his interrogation, *Who ſhall ſeparate vs frō the loue of Chriſt? ſhall tribulation, or anguiſh, or perſecution,*

or famine, or nakednesse, or perill, or sword? and his answer is negatiue, that none of those euils can separate true beleeuers & Gods children from the loue of Christ, which he puts downe, not in plaine termes, but in the proofe of it, on this manner, Those things in which true beleeuers and Gods children are conquerours cannot separate them from the loue of Christ; but in the euils reckoned vp they are conquerours: therefore those cannot separate them from the loue of Christ.

First, the minor or second proposition the Apostle amplifies, first by the degree of victorie or conqueſt, that in those euils true beleeuers are potent conquerours, *Neuertheleſſe in all theſe things we are more then conquerours.* And secondly, the cauſe of that conqueſt, the powerfull aſſiſtance of God who loueth them, *Through him that loued vs.*

Come we now to the handling of these verses as they lye in order.

Verſ. 35 *Who ſhall ſeparate vs from the loue of Chriſt? ſhall tribulation, or anguiſh, or perſecution, or famine, or nakedneſſe, or perill, or ſword?*

36 *As it is written, for thy ſake are we killed all day long: we are counted as ſheepe for the ſlaughter.*

37 *Neuertheleſſe in all theſe things we are more then conquerours through him that loued vs.*

I will first open the sence and meaning of the words of this 35. verse. *Who shall separate vs.* As if the Apostle had said, None shall, or none can, neither the diuell nor any instrument of his can do it, by any euill they can bring on vs; I defie them all, as to be able to *separate vs*: that is, me, or you, or any other true beleeuer. *From the loue of Christ.* Some would haue the loue of Christ here to be taken actiuely, for that loue wherewith we loue Christ; but indeed it is better to take it passiuely, for that loue wherewith we are beloued of Christ, that is more agreeable to the context and purpose of the Apostle, having before spoken of Christ his loue to his chosen now beleeuing in him, testified by his dying for them, his rising againe, and by his sitting at the right hand of God, and making intercession for them: and the Apostle himselfe expounds

Interpretation.

pounds it of Gods loue to vs in Christ, verse 37. and 39. and the word *separate* leades vs thus to vnderstand it; for we are not properly said to be separated from our selues, or from our owne loue, but from another, or from the loue of another. *Shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword?* As if he had said, neither tribulation, nor anguish, nor persecution, nor famine, nor nakednesse, nor perill, nor sword, shall be able or can separate vs from the loue of Christ. By *tribulation* is meant any pressure or vexation by imprisonment, bonds, banishment, or the like. *Anguish or distresse.* The word signifieth properly straightnesse of place, and it is here vsed metaphorically for perplexitie of mind, when one knowes not what to do, or which way to turne himselfe, as *Dauid* said, 2. Sam. 24. 14. *I am in a wonderfull straite. Or persecution.* The word *persecution* signifies the extreme violence vsed to Gods children by tyrants and wicked men, whereby they do hunt them and chase them vp and downe, and pursue them from place to place, as *Dauid* said, 1. Sam. 24. 15. *Whom dost thou pursue?* And Chap. 26. 20. that *Saul hunted him as one would hunt a partrich in the mountaines. Or famine, or nakednesse.* These are knowne things, one signifieth want of foode to sustaine life, and the other want of clothing to couer and defend the body from the iniury of weather. *Or perill.* By *perill* is meant any dangerous distresse, whereby the life of man is in great hazard, such as the Apostle speakes of, 2. Corinth. 11. 26. *Or sword.* By *sword* we are to vnderstand any kind of violent slaughter, and cruell tormenting death; as Hebr. 11. 37. it is said, they *were slaine with the sword.* Thus then conceiue we the Apostles meaning in the words of this verse, as if he had said.

Who is able to separate me, or you, or any true beleeuer, from that loue wherewith we are beloued of Christ, or to make vs lesse beloued of him? Surely, neither the diuell nor any instrument of his, can do it by any euill they can bring on vs. Is any pressure or vexation, or any perplexitie of mind, or any extreme violence vsed to vs by tyrants and wicked men, whereby they pursue vs from place to place, or is want of necessarie food, or want of necessarie clothing,

or

or any dangerous distresse whereby our liues are in hazard, or any kind of violent and cruell tormenting death, able to separate vs from the loue wherewith we are beloued of Christ, or to make vs lesse beloued of him? Surely neither these nor any other euils that befall vs, or can come to vs, are able to do it.

Now in that the Apostle saith, who shall separate vs, we being true beleeuers, from that loue wherewith we are beloued of Christ, meaning this, that none can do it, neither Satan nor any instrument of his, by any euill they can bring on vs or do vnto vs; he points out plainly what Satan would do if he were able, and what Satan chiefly aimes at, namely, to separate Gods children from the loue of God, and from the loue of Christ: and the point hence in the first place is this.

Doct. 1. Satans chiefe ayme in all temptations, trials, crosses, and euils that he brings on Gods childrē is (if it were possible) to separate them from the loue of God and Christ, or at least to shake out of their hearts the sense & feeling of Gods loue to them.

That the thing that Satan chiefly aimes at and labours after in all temptations, trials, crosses, and euils that he brings on Gods children, is (if it were possible) to separate them from the loue of God and Christ. At least Satan driues at this, and labours after this, by his temptations, trials, crosses, and euils, to shake out of the hearts of Gods children the sense and feeling of Gods loue to them, and to empty their hearts of the perswasion of Gods loue, and to cast doubts into their minds of Gods loue towards them. Thus de dealt with *Dauid*, Psal. 73. he had almost tript vp his heeles, verse 2. and he brought him to say in regard of his affliction, verse 13. *Certainly I haue cleansed my heart in vaine, and washed mine hands in innocencie:* I am not in fauour with God. And so *Gideon*, Iudg. 6. 13. *If the Lord be with vs, how then is all this come vpon vs?* And this was Satans aime in *Iobs* affliction and trials, he spoiled him of his goods, and he vexed him grieuously in his bodie, not so much to make him poore or to hurt his bodie, as to make him blaspheme or denie God, and to call into question Gods loue towards him, Iob 1. 11. And this was Satans chiefe aime in his tempting of Christ, Mat. 4. the speciall thing he aymed at, was to make Christ call into question his Fathers loue towards him, and the truth of that voice of his from heauen, Matth. 3. 17. *This is my beloued Sonne in whom I am well pleased:* and to thinke, through vnbeliefe, that he was not the Sonne of

of God, and therefore he comes on him with that, verſ. 3. 6. *If thou be the Sonne of God.* And it is no maruell that Satan thus in all temptations and trials that he brings on Gods children, chiefly aymes at this, and labours what he can to ſhake out of their hearts the ſenſe and feeling of Gods loue to them, and to emptie their hearts of the perſwaſion of Gods loue towards them.

Reaſon. Becauſe this brings great hurt to Gods children, and it yeelds great aduantage to Satan: for by this meanes Satan brings in impatiencie, deſpaire, and ſuch like, much dulneſſe and vncheerfulneſſe in the ſeruice of God and in good duties. And therefore doubtleſſe it is the thing Satan chiefly aimes at in all temptations, croſſes, trials, and afflictions he brings on Gods children, to ſhake out of their hearts the ſenſe and feeling of Gods loue to them, and to empty their hearts of the perſwaſion of Gods loue to them.

Vſe. Gods childrē are to labour eſpecially to ſtrengthen their faith & perſwaſion of Gods loue towards thē in time of their trials, croſſes, and afflictions. Now then for the vſe of this: is this Satans drift, as we haue heard? Surely then it behoues Gods children in the time of their trials, croſſes, and afflictions, to labour to diſappoint Satan of his purpoſe, and in their afflictions they are to labour eſpecially to ſtrengthen their faith, and their perſwaſion of Gods loue towards them: and the more Satan ſeeks to empty their hearts of the perſwaſion of Gods loue, the more they are to labour by al meanes to ſettle their hearts in the perſwaſion of it, that God loues them. And take thou heed when thou art vnder any temptation, triall, or croſſe, thou yeeld not to Satan his owne concluſion, that becauſe thou art afflicted and that grieuouſly, therefore God loues thee not. *It is an holy logicke in this caſe to denie the concluſion, though it be againſt the art of logicke, and learne thou thus to do when thou art vnder the greateſt trials and afflictions:* labour thou to preſerue in thine heart a perſwaſion of Gods loue towards thee, that God ſtill loues thee though he do grieuouſly afflict thee, and ſo diſappoint Satan of his aime, and of his drift in ſeeking to ſhake out of thine heart the feeling and perſwaſion of Gads loue to thee. Thou wilt ſay, But how is that to be done? how ſhall I be able ſo to do? Why, ſurely there be two ſpeciall things to

Queſt. *Anſw.*

be

be done that ſerue to this purpoſe: I will briefly commend them to thee, marke them well.

First hold thou faſt this ground of truth, which is vndeniable, that Gods loue is moſt conſtant and vnchangeable as his owne bleſſed Maieſtie, with whom there is *no variableneſſe, neither ſhadowing by turning*, Iam. 1. 17. and that nothing in the world can plucke his loue from his children, no not ſo much as hinder it or keepe it backe from them, and that a child of God once beloued of God in his beſt beloued the Lord Ieſus, is as deare to God in his greateſt diſtreſſe as in his greateſt proſperitie; and though his eſtate be changed, yet Gods loue towards him is not changed.

And againe ſecondly, cleaue thou faſt to the word & promiſe of God, that God will neuer withdraw his loue & mercie from thee, though he do grieuouſly afflict thee, as he ſaid to *Dauid*, 2. Sam. 7. 15. that which he ſaid to him, he ſaith to all his children, and cleaue thou faſt to this word of promiſe. And though the Lord hide his face from thee, & his loue and mercie are ſo ouerſhadowed with the cloud of thy preſent afflictions as they cannot be ſeene, yet cleaue thou faſt to his word and promiſe, euen to his bare word, when all other things for thy triall ſeeme contrarie to thee, and conſider that then the Lord hath a ſecret working for thy good, which thou canſt not ſenſibly perceiue. Thus did *Abraham*, as we find Rom. 4. 18. *Aboue hope he beleeued vnder hope*: he hoped in God, and did cleaue faſt and cloſe to the promiſe of God againſt ſenſe and reaſon, and when all things ſeemed contrary to him, he conſidering the power and ſecret working of the Lord. And if thou thus hold faſt that truth of God which cannot be gainſaid, that Gods loue is moſt conſtant and vnchangeable, and if thou thus cleaue faſt to the word of promiſe, yea to the bare word, when all things for triall ſeeme contrarie to thee, thou ſhalt be able in thy greateſt diſtreſſe to preſerue in thine heart and ſoule a perſwaſion of Gods loue to thee; and ſo thou ſhalt fruſtrate Satan of his purpoſe, and diſappoint him of his aime and drift. 2.

Who ſhall ſeparate vs from the loue of Chriſt? ſhall tribulation,

or anguish, or persecution, or famine, or nakednesse, or perill, or sword? We see the Apostle here speakes very boldly and confidently, as it were by way of challenge, and by way of triumph ouer Satan and all his instruments: *Who shall separate vs from the loue of Christ?* as if he had said, I defie the diuell and all his instruments, as able to separate vs from the loue of Christ by any euill they can bring; I am sure they are neuer able to do it, I feare them not. See then, Gods children are after an holy manner bold and vndaunted, in respect of the euill of affliction & outward crosses. Without question Gods children haue in them a naturall feare of the euill of affliction and outward troubles and crosses, as they be enemies to nature, and tend to the destruction of nature, and they are affraid of them so farre, as they are carefull to auoid them by all good and lawfull wayes & meanes, and not to draw and pull them on themselues needlesly, but they haue in them an holy boldnesse, and courage, and vndauntednesse, in respect of afflictions and outward troubles that come to them from the hand of God, which they cannot auoyd: and a child of God more feares the euill of sinne then the euill of affliction. In respect of sinne, a child of God quakes and trembles, and is readie to swoune, & euen to fall downe dead at the least knowne sinne, yet in respect of aduersitie and outward troubles that do or may befall him, he is maruellous comfortable & couragious in an holy māner, vndaunted through the grace of faith in the promises of God. Dan. 3. 16. 17. 18. we find that *Shadrach Meshach* and *Abednego* were afraid to sin against God by falling downe to worship *Nebuchadnezzars* golden image, but they were nothing daunted nor appalled with the hot fierie fornace threatned against thē for refusing so to do. We might further exemplifie this, but for the application of it briefly.

Doct. 2. Gods childrē are after an holy manner bold and vndaunted in respect of the euill of affliction & outward crosses.

Vse. The different disposition of Gods children and the wicked discouered.

We are hence to take notice of the different disposition of Gods children and the wicked: where Gods children are most bold, there wicked persons are very cowards; and where Gods children are most affraid, there the wicked and vngodly are most bold; a child of God quakes and feares in respect sinne, but a wicked person is most bold in sinne, yea he thinks

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it ſtrange that men will ſuffer themſelues to be feared with ſinnes, and that they will ſtand trembling at ſome ſinnes, that he accounts trifling. And againe, in reſpect of aduerſitie and outward trouble a child of God is bold and vndaunted, but there the wicked mans heart failes him, and there he ſhewes himſelfe a very coward: yea a bare conceit and ſuſpition of ſome outward trouble coming towards him, daunts him, and makes him tremble and quake. If then thou find thy ſelfe more afraid of the leaſt knowne ſinne, then thou art at the greateſt outward trouble, and thou hadſt rather vndergo the one then fall into the other, it is an euidence to thee that thy heart is right, and there is true grace in it: but if thou be bold in reſpect of ſinne, and a coward in regard of outward trouble, and thou art more affraid of outward trouble then of ſinne, and thou more feareſt pouertie and loſſe of outward things then the breach of Gods commandements, as Sabbath-breaking, vſing vnlawfull meanes to enrich thy ſelfe, ſurely it is a certaine note thou haſt not in thee the ſpirit and diſpoſition of a child of God, but the ſpirit and diſpoſition of a wicked and graceleſſe perſon.

Now further theſe words of the Apoſtle, *Who ſhall ſeparate vs*, we being true beleeuers, the meaning of them being as ye haue heard, that none is able to do it, neither the diuell nor any inſtrument of his can do it by any euill they can bring on vs, they affoord to vs this propoſition, this ground of truth, it is the thing here intended.

Doct. 3. Gods loue in Chriſt cannot poſſibly be ſeuered from true beleeuers, nor they from it.

That the loue of Chriſt, or Gods loue in Chriſt, cannot poſſibly be ſeuered from true beleeuers, nor they from it: no aduerſarie power whatſoeuer, either of men or diuels, is able to ſeparate and to keepe away the loue of God and the loue of Chriſt from true beleeuers and Gods children, neither the diuell nor any inſtrument of his, is able by any euill they can do to one that is beloued of God in Chriſt, to make him not beloued of God, or leſſe beloued of him. We reade Ierem. 31. 3. the Church and people of Iſrael complaine that the Lord of old appeared to them, and ſhewed himſelfe a louing God to their fathers, but now he ſeemed to withdraw his loue and fa-

uour from them. No saith the Lord, he presently subioynes an answer to them, and by way of correction of that speech of theirs: *I haue loued thee with an euerlasting loue, therefore with mercie I haue drawne thee.* The Lord hath appeared vnto me of old, say they: Yea (saith he) I haue loued thee with an euerlasting loue; my loue to you that are my children, is as it hath bene, and it is the same for euer, nothing can separate betweene my loue and you. Ioh. 15. 9. Christ saith to his disciples, *As the Father hath loued me, so haue I loued you, continue in my loue.* Ioh. 13. 1. it is said, *Forasmuch as Christ loued his owne which were in the world, to the end he loued them.* He loues them to the end, yea without end, and for euer, & no power either of men or diuels is able to separate or to keepe away the loue of Christ and the loue of God from his children: for why, the reasons and grounds of this truth are these.

Reason 1. First, God himselfe is immutable and vnchangeable, as before we heard, Iam. 1. 17. *With him is no variablenesse, neither shadowing by turning:* and as he saith by his Prophet Malac. 3. 6. *I am the Lord, I change not:* and God himselfe being vnchangeable, he is vnchangeably good, holy, mercifull, louing.

Reason 2. Againe, secondly Gods loue to his children is stronger then all euils are or can be; and it may be most truly affirmed of Gods loue to his children, which we reade of loue, Cant. 8. 6. 7. that *His loue is strong as death, and much water cannot quench it, neither can the flouds drowne it:* it is stronger then all flouds of euill that can come to Gods children. Yea the Lord saith, he will be with his children in loue, and in mercie for their good and comfort, Isai. 43. 2. *When thou passest through the waters I will be with thee, and through the flouds that they do not ouerflow thee, and when they walke through the very fire, they should not be burnt, neither should the flame kindle vpon them.* And therefore doubtlesse on these grounds we may resolue on this as a certaine truth, that Gods loue in Christ cannot possibly be seuered from true beleeuers, nor they from it; neither the diuell nor any instrument of his is able by any euill they can do to one that is beloued of God in Christ,

Christ, to make him not beloued of God, or lesse beloued of him.

And this for the vse and application of it, in the first place serues to ouerturne the opinion of the Arminians and Anabaptists, in that they hold that a child of God may be shaken quite out of the state of grace and out of the fauour of God, and that one who is beloued of God in Christ may in time come not to be beloued of him: this is cleane contrary to the truth now deliuered, that Gods loue in Christ abideth with his children continually without separation, and it cannot possibly be seuered from them nor they from it. Yea say they, there is no question of the continuance of Gods loue or of Christ his loue to his, but of their loue to him; God continues to loue his children in Christ, if they continue to loue him, otherwise not. An idle conceit, as if Gods loue to his children in Christ did depend on something in them, on their loue to him; and if their loue to him hold and continue, then his loue to them holds and continues; and if their loue to God faile, then Gods loue to them failes and is drawne away from them, and so Gods loue to man is variable and changeable according to the alteration and change of mans loue to him: a conceit cleane contrarie to the plaine euidence of Scripture, and to the text we haue in hand, where the Apostle speakes not conditionally, that nothing can separate vs from the loue of Christ, we being true beleeuers, if we continue to loue him, but he speakes positiuely & absolutely, that nothing is able to separate vs from the loue of Christ.

Vse 1. The Arminians and Anabaptists confuted, in that they hold a child of God may be shaken out of the state of grace and out of Gods fauour.

Obiect.

Answ.

Againe, such is the nature of Gods loue, and of Christ his loue to his, as it doth not onely abide and continue with them for euer, but it is also effectuall in them, and it keepes them continually in their loue to God, and it preserues in their hearts a continuall loue to God and to Christ, so as their loue of God and of Christ can neuer be quite shaken out of their hearts, as the Lord saith by *Ieremiah*, Iere. 32.40. *I will put my feare into their hearts, that they shall not depart from me*: my loue to them shall be so effectuall, as it shall make them continue

and perseuere in fearing me, and louing me for euer. And therefore the Anabaptisticall conceit is very idle and contrarie to the truth, that God continues to loue his children in Christ, if they continue to loue him. I leaue them, and for a second vse.

Vse 2. Sweet comfort to a true beleeuer whē he is plonged into the deepest distresse.

Is it so that Gods loue in Christ cannot possibly be seuered from true beleeuers, nor they from it, neither the diuell nor any instrument of his is able by any euill they do or can do to one that is beloued of God in Christ, to make him not beloued of God, or lesse beloued of God? Oh then lay vp this in thine heart as a ground of sweet comfort, whosoeuer thou art that hast good euidence of it that thou art a true beleeuer, a child of God: on this truth thou mayest cheare vp thine heart, when thou art plonged in the deepest distresse that either man or diuell can bring thee into. What though the diuell rage against thee, and his wicked instruments do malice thee, and practise against thee all the mischiefe they can, and bring thee into great trouble and distresse? What though they cause others to hate and maligne thee, and thou art hated of thousands in the world, yea thy neerest and dearest friends, such as are knit to thee in the neerest bond of nature, they abhorre thee, flie farre from thee, and spare not to *spit in thy face*, as *Iob* saith he was dealt withall, Iob 30. 10. yet comfort thy selfe in this, God still loues thee, and thou art still deare to him, and all that Satan or any instrument of his can do to thee, cannot possibly seuer either Gods loue from thee, or thee from the loue of God in Christ. And though thy distresse be neuer so great, yet thy condition is happie and comfortable, thou art still beloued of God, and his loue is better then the loue of the whole world, yea better then life it selfe, yea better then heauen, it is better to be loued of God though hated of all the world, then to haue the loue of the world and to be out of Gods fauour.

Iob 30. 10.

Quest.

But haply thou wilt say, How shall I be able to perswade my selfe that I am still beloued of God, when I am so deepely distressed, as I cannot see or discerne any token of his loue to me, but rather tokens of his anger and displeasure against me,

and

and mine owne heart is readie to tell me, that God is rather angrie then well pleased with me?

Answ. I answer: By this thou mayest perswade thy selfe that God still loues thee, if notwithstanding thy greatest distresse thou dost still take part with God, and stand on his side against his enemies, Satan and sinne, and thou art enemie to them, thou still loueſt that which God loues, and thou still hatest that which God hates, namely sinne, and thou art resolued with *Iob.* Iob 13. 15. *Though the Lord kill thee, yet thou wilt still trust in him, and still reproue thy wayes in his sight:* and thou wilt still striue against sinne: and though thou canst not tell whether thou striue against it for feare of the punishment of it, or out of thy loue to God thy good and gracious Father, yet if thou desirest to loue the Lord Iesus, and out of that loue to striue against sinne, and to be better being wearied and tired with sinne, and thou desirest to please God in a simple obedience of faith, then comfort thy selfe, thou mayest thereupon conclude to the comfort of thine owne soule, that notwithstanding thy deepe distresse, thou art still beloued of God in Christ, and nothing can separate thee from that loue of his.

Come we now to the second generall layd before vs in this verse, the Apostles second affirmation propounded in more speciall manner, by an enumeration and reckoning vp of diuerse particulars, and that also by way of interrogation: *Shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword?* that is (as I shewed) neither tribulation, neither any presſure or vexation, nor anguish, any perplexitie of mind, nor any extreme violence vsed to vs by tyrants and wicked men, whereby they pursue vs from place to place, nor want of necessarie food, nor want of necessary clothing, nor any dangerous distresse whereby our liues are in hazard, nor any kind of violent and cruell tormenting death: neither these nor any other euils that do or may befall vs, are able to separate vs that are true beleeuers from that loue wherewith Christ loues vs, or wherewith God loues vs in Christ. In this enumeration, *Shall tribulation, or anguish, or*

perſecution, or famine, or nakedneſſe, or peril, or ſword? Our Apoſtle goes on from the leſſer to the greater, he begins with lighter troubles and riſeth vp by degrees to greater, and he putteth downe the particulars here mentioned, not caſually, but by ſingular art. Yea ſome obſerue, that the Apoſtles ſtile, here & in the whole concluſion following to the end of the Chapter, is beautified with ſuch wonderfull eloquence and Rhetoricke, as neither *Tullie* nor *Demoſthenes* could euer haue ſpoken more eloquently. See then, the holy Spirit of God is pleaſed ſometimes to vſe eloquence, and the helpe of art, not ſuch eloquence as is in common vſe amongſt men, a whoriſh painted eloquence, ſtanding in vaine inuentions and frothy conceits of mens wit, but diuine graue eloquence, and ponderous and waightie, and ſuch as is powerfull to ſway the conſcience, and to moue the affections for the good of the ſoule. We are not then ſimplie to condeme eloquence, Rhetoricke, and other liberall arts and ſciences, as ſome fooliſhly do, accounting them heatheniſh and antichriſtian; there is good vſe of them, if they be vſed in due place, and in a right manner, as ſeruants and handmaids to Diuinitie, but I paſſe by that.

Rhetoricke & other liberall arts and ſciences are not ſimply to be condemned.

We ſee here our Apoſtle reſteth not in the generall, that none either man or diuell can ſeparate vs that are true beleeuers from the loue of God in Chriſt, by any euill they do or can bring on vs, but he deſcends to particulars, and reckons vp particular euils, *tribulation, and anguiſh, and perſecution, and famine, and nakedneſſe, and peril, and ſword:* affirming that theſe cannot ſeparate true beleeuers from the loue of Chriſt; and in this Catalogue obſerue we, that the Apoſtle reckons vp the greateſt, and moſt bitter, and moſt ſhamefull euils that can befall true beleeuers in this world. Now the point hence (not to ſtand on theſe particulars ſeuerally, we ſhall haply inſiſt on them more particularly verſe 37.) the point I ſay hence offered is this.

Doct. 4. No particular euill, triall, or affliction,

That particular euils, trials, croſſes, or troubles, that befall Gods choſen, though they be moſt ſmart, bitter, and ſhamefull, cannot poſſibly ſeuer Gods loue from them, nor them from

from Gods loue in Christ. No particular euill, triall, or affliction whatsoeuer it be, inward or outward, can possibly separate or keepe backe the loue of God and the loue of Christ from true beleeuers, and from Gods children: neither any vexation of bodie, nor any perplexitie of mind, nor any extreame violence and persecution, or things following that, hunger, cold, nakednesse, and need of all things for the bodie, nor any dangerous distresse whereby the life is in hazard or endangered, nor losse of life it selfe, by most violent, cruell, and bloudie torments, neither these nor any other euils that do or may befall Gods children, and such as are beloued of God, can possibly make them not beloued of him, or lesse beloued of him. And that this is so, we may easily conceiue, in that the Lord promiseth to be with his children in loue and mercie, euen in their particular euils, trials, and afflictions. Genes. 28. 15. the Lord saith to *Iaacob*, Loe *I am with thee, and will keepe thee whither soeuer thou goest.* Iob 5. 19. 20. 21. *Eliphas* saith, the *Lord will deliuer his children in six troubles, and in the seuenth euill shall not touch them: and in famine he will deliuer them from death, and in battell from the power of the sword: and they shall be hid from the scourge of the tongue, and shall not be afraid of destruction when it commeth.* And so Psal. 33. 19. the Psalmist saith, *The eye of the Lord is vpon his children, to deliuer them from death, and to preserue them in famine.* The Scripture is plentifull in this, and we find that the Lord hath bene with his children from time to time in loue and in mercie in their greatest particular euils, trials, and afflictions that can or may befall them. As with *Ioseph* in prison, Gen. 39. 21. with *Shadrach*, *Meshach*, and *Abednego* in the hot fierie fornace, Dan. 3. 25. with *Iouah* in the belly of the fish, Ion. 2. 2. with the Apostles in prison, Act. 5. 19. with *Paul* in danger to lose his life, Act. 24. 25. with *Peter* in prison, Act. 12. 7. 8. A cloud of witnesses we haue to this purpose, all of them euidencing and confirming the truth of the point in hand, that particular euils, trials, and afflictions that befall Gods children, though most bitter, cannot possibly seuer Gods loue from them, nor them from Gods loue in Christ; neither any vexation of bodie, nor perplexitie

whatsoeuer it be, though most smart, bitter, and shameful, can possibly separate or keepe back the loue of God & the loue of Christ from true beleeuers.

plexitie of mind, nor any of the euils reckoned vp by the Apoſtle, nor any other that do or may befall Gods children, and ſuch as are beloued of God, can poſſibly make them not beloued of him, or leſſe beloued of him: and the reaſons of it are theſe.

Reaſon 1. Firſt, Gods loue to his children is out of queſtion moſt true and ſound loue; he is truth it ſelfe, and it is the nature of true loue to be conſtant, and to continue, it varies not according to the change of the thing loued. An husband that loues his wife truly and as he ought, he loues her as dearely in ſickneſſe as in health, and in aduerſitie as out of aduerſitie. And a kind and louing father loues his ſicke and weake child as dearely as if it were well and in perfect health and ſtrength: yea a true louing father then tenders his child more becauſe of the weakneſſe of it. And is it not ſo with the Lord the fountaine of loue and of pitie? doubtleſſe it is.

Reaſon 2. Againe, though euils, troubles, and afflictions come for ſin originally, yet to Gods children they are mercies, and proceed from his loue towards them, Hebr. 12. 6. and all particular euils are diſpoſed of by the good hand of God for the good of his children. And to this I might adde, that particular euils the greateſt of them are finite and temporarie, and Gods loue is infinite and endleſſe, and there is no proportion betweene them and the loue of God. And therefore this we are to hold for a certaine truth, that the particular euils, trials, and afflictions that befall Gods children, though moſt bitter, cannot poſſibly ſeuer Gods loue from them, nor them from Gods loue: neither any vexation of bodie, nor perplexitie of mind, neither theſe nor any other particular euils that do or may befall the children of God, and ſuch as are beloued of God, can poſſibly make them not beloued of him, or leſſe beloued of him.

Vſe 1. Further confutation of thar opinion of the Arminians and Anabaptiſts

And this truth for the vſe may firſt ſerue further to batter and beate downe that opinion of the Arminians and Anabaptiſts, that a child of God may be quite ſhaken out of Gods fauour, and one that is beloued of God in Chriſt, may in time to come not be beloued of him: the truth now deliuered

uered beares more ſtrongly and makes further againſt this conceit.

that a child of God may be quite ſhaken our of Gods fauour.

Yea but, ſay the Arminians, you muſt obſerue, that in the catalogue of particular euils put downe by the Apoſtle, there is no mention made of ſinne, and though the euils reckoned vp do not make a ſeparation betweene the loue of Chriſt and Gods choſen, yet ſinne ſeparates betweene God an man, Iſai. 59. 2. *Your iniquities haue ſeparated betweene you and your God; and your ſinnes haue hid his face from you that he will not heare.*

Obiect.

I anſwer them, It is true, ſinne properly and nothing but ſinne hath power to ſeparate betweene God and man: but the Apoſtle in ſaying that theſe particular euils neither do nor can ſeparate true beleeuers from the loue of God in Chriſt, it is as if he had ſaid, Theſe particular euils cannot carrie a true beleeuer ſo farre into temptation and ſinne, as that by reaſon thereof he ſhould be ſeparated from the loue of God in Chriſt, neither indeed is it ſo that euery ſinne ſeparates euery man altogether from God, but onely reigning ſinne. And of ſuch ſinnes ſpeakes the Prophet in the place alledged, as appeares plainly in diuerſe verſes following, the Prophet reckens many particular crying and reigning ſinnes. Now reigning ſinne is not found in Gods children, and therefore it is but a cauill of the Arminians, that in the Apoſtles catalogue of particular euils ſinne is not mentioned. I leaue them: and for a ſecond vſe.

Anſw.

Is it ſo that the particular euils, trials, croſſes, and troubles that befal Gods children, though moſt bitter, ſmart, & ſhamefull, cannot poſſibly ſeuer Gods loue from them, nor them from it, neither any vexation of bodie, or perplexitie of mind, nor any other particular euill that doth or may befall Gods children and ſuch as are beloued of God, can poſſibly make them not beloued of him, or leſſe beloued of him? Surely then here is yet further ground of comfort for euery one that hath good euidence of it, that he or ſhe is a true beleeuer, and a child of God, (and ſtill the comfort belongs to ſuch, and to none but ſuch.) On this ground of truth thou that art a true beleeuer maiſt comfort thy ſelfe when thou lyeſt vnder any

Vſe 2. Further ground of comfort for euery true beleeuer.

any particular euill, triall, crosse, or trouble, though neuer so bitter and painfull, and neuer so shamefull; yea when one trouble followes thee in the necke of another, and one is greater then another, and in the eye of the world thou art in a miserable case, and the men of the world are readie to iudge thee an hypocrite, and out of Gods fauour, because of particular seene and knowne euils and crosses thou lyest vnder: yet comfort thy selfe, thou being a child of God, God still loues thee, and thou still art deare to him. It is not thy particular distresse, be it sickenesse, paine, pouertie, imprisonment, and these in great extremitie, that can possibly seuer either Gods loue from thee, or thee from the loue of God in Christ. Be it with thee as it was with *Lazarus*, thou lyest in the streets full of sores, wanting bread to put into thy mouth, and scarse hauing a ragge to couer thy nakednesse, yet still Gods loue abides with thee without separation. Labour thou to be resolued of this when thou art vnder any particular euill, triall, crosse or trouble, that thou art still beloued of God, and thou shalt find it will yeeld thee matter of great comfort. I know it is a very hard thing to perswade our selues of Gods loue to vs in the time of particular trials, they being bitter, smart, and shamefull: out of such trials there is no great difficultie and hardnesse in it, but to perswade our selues that we are beloued of God when we lye vnder some particular crosse and affliction, it lying hard and heauie on vs, *Hoc opus hic labor est*, that is an hard matter indeed. And this then we are to labour for: how soone we may come vnder particular trials we know not, yea vnder the particular trials here reckoned vp by the Apostle, vnder tribulation, and anguish, persecution, famine, nakednesse, perill, and sword: the times we liue in are dangerous, Satan and his instruments, Antichrist and his adherents are set on mischiefe, and the Lord seemes to threaten to bring vs into heauie trials. And if it please him so to do, oh labour we euen when we are in the particular triall to be resolued on this, that we are still beloued of God, and then whatsoeuer becomes of vs, we shall be sure to find comfort.

Quest. Thou wilt say, How is that to be done? How shall I be able

able to perſwade my ſelfe that God ſtill loues me, when I am in a particular triall and affliction, and it lyes hard and heauie on me?

Anſw. I anſwer. By doing two things.

Firſt, by calling to mind and thinking on former and forepaſſed mercies of God towards thee, and by remembring with comfort the ſweet mercies of the Lord formerly vouchſafed to thee, eſpecially in things heauenly and ſpirituall. *Dauid* ſaith this was his practiſe, Pſal. 143. 4. 5. *When his ſpirit was in perplexitie within him, and his heart amazed, he remembred the time paſt, and meditated in the workes of the Lord.*

Secondly, by poſſeſſing thy ſoule in patience, and by *attending on the Lords mercie*, as it is Pſal. 147. 11. verſe, by waiting on the Lord for helpe, comfort, and deliuerance, and patiently tarrying the Lords leaſure: for if God giue thee an heart to waite on him in patience in the time of diſtreſſe, it lying hard and heauie on thee, and that a long time, it is an euidence of his loue to thee. If thou do theſe two things, if thou call to minde and thinke on the former mercies of the Lord vouchſafed to thee with comfort, and if thou poſſeſſe thy ſoule in patience, and attend on the Lords mercie, waiting for it in his due time to be vouchſafed to thee, aſſuredly thou ſhalt be able euen when thou art in the particular triall and affliction, and it lyes hard and heauie on thee, to perſwade thy ſelfe that thou art ſtill beloued of God; and that will yeeld thee matter of ſweet comfort. Thinke on theſe things, and labour to put them in practiſe. Come we now to the 36. Verſe.

VERSE 36.

As it is written, for thy ſake are we killed all day long: we are counted as ſheepe for the ſlaughter.

IN this Verſe our Apoſtle brings a teſtimony of Scripture out of Pſal. 44.22. to ſhew that the particular euils reckoned vp by him verſ. 35. *tribulation, anguiſh, perſecution, famine, nakedneſſe, perill, and ſword*, are ſuch as haue and do vſually befall the Church and children of God, are no fained things, or put downe by way of ſuppoſition, or any new and ſtrange things, but ſuch as ſtand on record in the booke of God, as things ordinarily befalling the Church and people of God: *As it is written, for thy ſake are we killed all day long: we are counted as ſheepe for the ſlaughter.* Now here we haue to conſider two things in generall.

Firſt, the Apoſtles alledging of Scripture, *As it is written.*

Secondly, the teſtimonie of Scripture he doth alledge, *For thy ſake are we killed all day long: we are counted as ſheepe for the ſlaughter.* Which allegation and teſtimonie (as I ſaid) is taken out of Pſal. 44.22. Reuerend *Caluin* obſerues, and *Peter Martyr* notes the ſame, that the Pſalme from which this teſtimonie is taken, deſcribes rather the horrible perſecution of the Church of God vnder *Antiochus Epiphanes*, then vnder the Chaldeans in the 70. yeares captiuitie as ſome thinke, becauſe the people that were carried away to Babylon were afflicted by the Chaldeans for their idolatrie, but vnder *Antiochus* the people of God ſuffered for giuing teſtimonie to the Law of God: and therefore they complaine to God as we may reade verſ. 9. to the end of that Pſalme, that though they had not fallen away from the pure worſhip of God, verſe 17. 18. 19. *Yet they were ſlaine continually, and counted as ſheepe for the ſlaughter*, verſe 22.

In this teſtimonie, *For thy ſake are we killed all day long: we are*

are counted as sheepe for the slaughter: it being a complaint of the Church and people of God vnder great affliction, we haue three materials to be obserued.

1. First, the greatnesse of the sufferings of the Church and people of God complained of, they were killed, they had their bloud shed violently, they were slaughtered, which is set out by a similitude, they were as sheepe appointed and drawne out to slaughter.

2. Secondly, the cause of their sufferings, not for their own sinnes, but for the Lords sake, *For thy sake are we killed all day long: we are counted as sheepe for the slaughter.*

3. Thirdly, the continuance of their sufferings, put downe in these words, *All day long. For thy sake are we killed all day long.*

Interpretation.

Let vs now examine the words of this verse standing on record in the booke of God in the holy Scripture: he cites not the particular place, but deliuers in generall, *As it is written, For thy sake.* These words carrie this sence, as we may easily conceiue if we looke into the Psalme out of which they are taken, as if the Church and people of God persecuted had said, for the confession of thy name ô Lord, and for the profession of thy truth, euen because we acknowledge thee onely to be our God, and we worship thee alone, and will not be drawne from thy holy religion, and from the feare of thy name. Christ saith, Matth. 5. 11. *Blessed are ye when men persecute you for my sake:* that is, for professing my name, and Gospell, and truth of religion. *Are we killed:* that is, are we thy Church and people hardly and extremely dealt withall, and suffer extreame violence, sometimes to the shedding of our bloud, and to the losse of our liues. *All day long.* These words are diuersly interpreted: the best and fittest exposition is, continually and without intermission, as *Paul* saith of himselfe, 1. Corinth. 15. 31. *He dyed daily.* And 2. Cor. 11. 23. he was *in death often:* that is, continually in danger of death, and subiect to it, for a man can dye but once, or be killed but once. *We are counted as sheepe for the slaughter:* that is, our cruell persecutors and bloudie minded enemies, make no more reckoning

koning of vs then of such as are fit to be murdered & slaughtered, and they make no more of taking away our liues on any occasion, then a butcher doth of drawing out a sheepe and cutting the throate of it at his pleasure. And as the butcher thinkes he hath done well when he hath killed a sheepe, and is glad when he hath so done, so are our bloudie persecutours glad when they can shed our bloud, and take away our liues, and they reioyce in it, and thinke that thy haue therein done good seruice to God, as Christ saith, Ioh. 16. 2. *The time shall come that whosoeuer killeth you will thinke that he doth God seruice.* Now then thus conceiue we the meaning of the words of this verse, as if the Apostle had said.

As we find it standing on record in the booke of God, in the holy Scripture, the Church and people of God in former times haue iustly complained to God on this manner: For the confession of thy name O Lord, and for the profession of thy truth, euen because we acknowledge thee onely to be our God, and we worship thee alone, and will not be drawne from thy truth, and from the feare of thy name, we thy Church and people continually and without intermission are extreamely ill dealt with all, and do suffer extreame violence, sometimes to the shedding of our bloud, and to the losse of our liues: yea our cruell persecutours and bloudie minded enemies make no more reckoning of vs, then as of those that are fit to be murdered and slaughtered: and they make no more account of taking away our liues, when they can on any occasion, then a butcher doth of cutting the throate of a poore sheepe: no they are glad when they can cruelly shed our bloud and take away our liues, and they reioyce in so doing.

The consent of one part of Scripture with another, an infallible note that it is the very word of God.

Now first from these words, *As it is written*, the Apostle here citing a place of Scripture seruing his purpose, and that out of the old Testament, I might stand to shew the harmonie that is betweene the old and new Testament, and the sweete consent of one part of Scripture with another, which indeed is an infallible note and marke by which we may know Scripture to be Scripture, and the very word of God breathed out by the holy Spirit; yea the quotations that the Lord Iesus and his Apostles do bring out of the former writings of the Prophets, do manifest to vs what bookes written before the

Gospell

Gospell penned by *Mathew* the Euangelist are to be receiued as Canonicall Scripture, what bookes are to be reiected as not Canonicall, but I passe by these things, onely note we thus much. The Apostle here saith, *It is written*, and he names not the place where, he onely cites the words of Scripture out of Psal. 44.22. & saith, *It is written*: this is an vsuall thing both with Christ and with his Apostles. Matth. 4. 4. 7. 10. Christ saith to Satan tempting him, *It is written*, not naming the places where. Yea Ioh. 7. 38. saith Christ, *He that beleeueth in me, as saith the Scripture, out of his bellie shall flow riuers of water of life.* And yet the very words there put downe by him, are not found in any place of the old Testament, but may onely be gathered out of the writings of the Prophets, as out of Isai. 44. 3. Isai. 49. 10. Ioel 3. 18. and such like. So Heb. 2. 6. the Author of that Epistle saith, *One in a certaine place witnessed saying: What is man that thou shouldest be mindfull of him, or the sonne of man that thou wouldest consider him?* he cites the words of the fourth verse of Psal. 8. but he names it not in particular: and so in diuerse other places of Scripture, we find it an vsuall thing with Christ & with his Apostles to cite the words of Scripture, not naming the particular places whence they are taken. And what must this teach vs? Surely thus much.

That we ought to be so well acquainted with the written word of God, that when any place of Scripture is alledged, though the very Chapter or booke out of which it is taken be not named, yet we should be able to know it, and to take notice of it to be Scripture, and that such words are indeed recorded in the written word of God, though we cannot for the present call to mind the booke, chapter, or verse where they are found.

It is the fault of thousands in the world, they know not the voice of God in his written word, they are not acquainted with the sentences of Scripture, no not with the examples of it, which of all things are most easie. I am perswaded a man in preaching might cite a sentence of an heathen man, of a Poet, in the hearing of some, and tell them it is Scripture, and

Doct. 1. We ought to be so well acquainted with the written word of God, that when a place of Scripture is alledged, though the booke or Chapter out of which it is taken be not named, yet we should be able to know it to be Scripture.

Vse. Reproofe of such as know not the voyce of God in his written word.

they are not able to discerne it: a foule fault, and such as cannot be sufficiently taxed, especially in these dayes, wherein we haue the written word of God not locked vp as among the Papists in a strange tongue, but in our owne mother tongue, and we may heare it in publicke, and reade it in priuate, and come to be well acquainted with it. Thou then that art guiltie of this fault, be stirred vp to reforme it, and neuer rest till by hearing, and reading, and turning ouer the leaues of the booke of God, thou be so well acquainted with it, as when the words of Scripture are brought, and neither the verse nor Chapter named, yet thou art able to know the sentence to be a sentence of Scripture, and that such words indeed are recorded in the written word of God, though for the present thou canst not call to mind the particular place where they are found. I passe from that.

One thing I will note further from the testimonie of Scripture here brought by the Apostle in generall. In that the Apostle here cites a place out of the old Testament, to shew that the particular euils reckoned vp by him in the verse foregoing, are such as haue and do vsually befall the Church and children of God, and such as stand on record in the booke of God as ordinarily befalling the children and people of God, he points out plainly thus much.

Doct. 2. The Church and people of God are subiect to the same afflictions in all ages and times.

That the same troubles, trials, and afflictions haue befallen Gods children in the times of old, may and do vsually befall Gods children now. The Church and people of God are subiect to the same afflictions in all ages and times; and when they are vnder any triall or affliction, they are not singular in their sufferings, they haue the Saints of all times their companions, as Christ saith to his disciples, Matth. 5. 12. *So persecuted they the Prophets which were before you*, as if he had said: If the trials and troubles I speake of befall you, you are no otherwise dealt withall then were the holy Prophets of God in former times. 1 Pet. 5. 9. saith the Apostle, *The same afflictions are accomplished in your brethren, which are in the world.* Not to enlarge the point, the reasons and grounds of this truth are plaine. As,

First,

First, God beares the same loue to his children now as in former times, and he hath now the same causes mouing him to afflict and to trie his children in loue and in wisedome for their good, as in former times: as namely, to correct sinne in them, to exercise their faith, to trie their patience, and such like: yea to bring them vnder great troubles, trials, and afflictions, which they bearing patiently, and comfortably, and as they ought to be borne, their glorie in heauen might be the greater, out of his rich mercy. *Reason* 1.

And againe, the diuell and his instruments the wicked of the world, are now as maliciously bent against Gods children as in former times, and as ready to bring euill on them as euer heretofore. *Reason* 2.

And therefore doubtlesse the same troubles, trials, and afflictions that haue befallen Gods children in the times of old, may and do vsually befall Gods children now in these dayes.

We are not then for the vse of this in the first place, to thinke it strange though we be brought vnder great and grieuous trials and afflictions. And if the Lord be pleased to bring vs *to the fierie triall*, as the Apostle speakes, 1. Pet. 4. 12. and if the Lord should trie vs by the most extreme torments and tortures that the diuell or wicked men could deuise to lay on vs, we are not to thinke it strange, as if some new thing were befallen vs. Thus the Lord tried his deareſt seruants in the times of old, as appeares plainly, Heb 11. 36. 37. 38. When a child of God is vnder some great affliction, Satan is commonly busie with him, and he then labours to perswade him, and to fasten this on him, that neuer was any afflicted as he is; and sometimes he preuailes so farre with a deare child of God through his weakenesse, as he makes him crie out with the Church, Lam. 1. 12. *Was there euer any sorrow like to my sorrow*, and neuer man or woman felt and endured that which I feele and endure. Now learne thou whosoeuer thou art that art a child of God, to repell this assault on the ground of truth now deliuered, that the same troubles, trials, and afflictions that haue befallen Gods children in the times of old, may and do

Vse 1. We are not to thinke it strange though we be brought vnder great and grieuous trials & afflictions.

do vsually befall Gods children now in these dayes: and know it for a certaine truth, what thou doest now abide, others of Gods children haue endured, and thou art not singular in thy suffering, thou hast the Saints of God of all times thy companions, and no other triall or affliction is on thee, then hath bene or now is endured by other of Gods children, and thou art no otherwise chastised of God, then with the rod which his good hand hath layd on the backes of his deerest seruants, whose saluation he had sealed vp and made sure to them. Consider this seriously, and thou shalt find it will be a ground of sweet comfort to thee.

Vse 2. Gods children must make account to vndergo as great trials & afflictions now, as other of Gods children haue in former ages and times.

Come we now to a second vse of the point: Is it so that the same troubles, trials, and afflictions that haue befallen Gods children in the times of old, may and do vsually befall Gods children now? Surely then on this ground as many as be the children of God, must make this reckoning and account, to meete with as great troubles, trials, and afflictions, as euer did any of Gods children in former ages and times, and they must resolue with themselues to vndergo as hard trials, as euer did any of Gods children in the times of old. We may reade both in the booke of God, and in other stories, yea in the stories of our owne land, that in former times, the constant profession of Christ, of the truth of the Gospell and religion, it hath cost men and women the losse of friends, of goods, of libertie, yea of their deerest bloud, and that by most cruell torments and tortures, by fire and fagot. Yea we daily heare of the troubles and distresses, and the great trials that the Church and people of God are vnder in forreine countries, and in our neighbour nations, that they are thrust out of house and home, and most cruelly dealt withall by persecuting enemies. Now we must make account that the case may be our owne, and that we may be brought vnder the like troubles and trials, and vnder the like cruelties, and how soone we may so be we know not. A man that rightly considers the euill of the times in which we liue, may easily discerne that the Lord is making way for heauie trials to be brought on vs, and we must set downe this as a conclusion in

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our owne hearts, that the ſame euils, troubles, and afflictions, that haue befallen Gods people and children, either in the times of old or in our times, they may befall vs, and we are to reſolue with our ſelues to vndergo as hard trials as any of the children of God haue done heretofore, or as any of them do at this day; & we muſt be readie in the preparation of our hearts willingly to beare them. It is the counſell of Chriſt himſelfe, Luke 14. 28. to 34. that as wiſe builders caſt the charge of their buildings before they begin to build, and as good warriors conſider of their ſtrength before they go out to meet their enemies in the field, leſt they leaue off and turne backe like fooles and cowards: ſo ſhould we caſt our account aforehand, and conſider with our ſelues what things may befall vs for our profeſſion of Chriſt and of his Goſpell, and reſolue with our ſelues not onely to beare mockes and ſcoffes, and nicknames, and reproches, but to endure the greateſt and bittereſt trials that we heare or reade of that any of Gods children haue endured or do endure, euen to the loſſe of our liues by moſt cruell torments, if the Lord be pleaſed to call vs to it for the conſtant profeſſion of his truth and Goſpell: and to that purpoſe to get our hearts ſtored with grace, that we may be able to ſtand in the day of triall, not to content our ſelues with knowledge or common gifts of the Spirit, but to labour for the true ſauing grace of Gods Spirit, eſpecially to haue our hearts ſoundly *rooted and grounded in the loue of God through faith*, as Epheſ. 3. 17. whereby we may be aſſured that God is our Father in Chriſt, Chriſt Ieſus our redeemer, and the holy Ghoſt our comforter & ſanctifier; and then doubtleſſe we ſhall be able to hold out in the greateſt trials that can befall vs.

Come we now to the teſtimonie of Scripture, the words here alledged by the Apoſtle, *For thy ſake are we killed all day long: we are counted as ſheepe for the ſlaughter. For thy ſake*, that is, (as I ſhewed you) for the confeſſion of thy name, O Lord, and for the profeſſion of thy truth, becauſe we acknowledge thee onely to be our God, and we worſhip thee alone, and will not be drawne from thy truth and feare of thy name,

we thy Church and people continually and without intermission are extremely ill dealt withall. Now hence two things are offered for our instruction, I will speake of them in order: first this.

Doct. 3. It hath bene and is an vsuall thing for the Church and children of God to be ill dealt withall, and to suffer hard measure from the tongs and from the hands of the wicked, for their pietie and religion, and for the graces of God appearing in them. Indeed wicked persons and persecutors vse to pretend matter of crime, for which they deale ill with Gods children, but the truth is, it hath bene and is, pietie and religion, grace and the feare of God, for which Gods children commonly heare ill, and suffer hard measure from the wicked of the world. What was it that made *Cain* deale so hardly with his brother *Abel*, as to shed his bloud, Genes. 4. 8? Saint *Iohn* tels vs plainly, 1. Ioh. 3. 12. it was because *his workes were good and his owne euill.* And what was it that *Ishmael* mocked *Isaacke* for, Genes. 21. 9? Surely the grace of God in *Isaacke*, which *Paul* notes, when he saith, that he was *persecuted which was borne after the Spirit*, Galat. 4. 29. And the Apostle saith, as it was then so it is now. To passe by other examples, a great part of the suffering of the Lord Iesus stood in this, he was mocked for his confidence and trust in God, as appeares Psal. 22. 8. and Matth. 27. 43. compared together. Matth. 24. 9. Christ puts it downe as a certaine truth, that his disciples and followers *shall be hated of all nations*: and why? *for his names sake*, for their pietie, and for their holy religion. And we reade in the Ecclesiasticall stories, that the persecuting Emperours in the Primitiue times dealt most cruelly with the professors of the Gospell of Christ, for their religion, for their wicked religion, as they called it. And it is no maruell that the children of God be ill dealt withall, and that they suffer hard measure from the tongues and from the hands of the wicked, for their pietie and religion, and for the grace and feare of God appearing in their hearts.

Reason 1. First, because pietie, and religion, and grace, and the feare of God appearing in Gods children, is a visible disallowing, and

and as I may say, a visible confutation of the disposition and courses of vngodly persons, it is in flat opposition to them, and so odious and abhominable in their eyes, Prou.29.27.

Againe, the wicked of the world, they thinke it strange that Gods children do not as they do, *and runne not with them to all excesse of riot*, and for this cause saith the Apostle, 1.Pet.4.4. they conceiue hatred and purpose mischiefe against Gods children: and hence it is that they vsually deale hardly with Gods children both by word and deed. *Reason 2.*

And for the vse of this; on this ground of truth we must learne not to thinke it strange, that the Papists at this day are so enraged against the Protestants, and that they deale so hardly and cruelly with them where they haue power, it is in regard of the truth of religion they hold and maintaine, which is in flat opposition to their Antichristian apostasie, and in regard of the cleare light of the Gospell now shining in the Church of God, which is in flat contrarietie to the darkenesse of Poperie. Yea the more the light of the Gospell shineth, and the more soundly it is professed, the more it is opposed and persecuted by the Papists. Who are more hated and persecuted by them then those whom they terme Puritanes? Of all Protestants the Puritan is most hated and most hardly dealt withall by the Papists if he come into their hands, because he not onely holds the sound truth in the matter of faith, but he is also sound and sincere in the practise of religion, and therefore of all others they cannot abide him. We are not to wonder at this, it hath bene so, and it will be so to the end of the world, that pietie and religion is the thing for which Gods chidren commonly heare ill and suffer hard measure from the wicked of the world. *Vse 1.* We are not to thinke it strange that the Papists at this day are so enraged against the Protestants, & that they deale so hardly and cruelly with them where they haue power.

And on this ground of truth learne we not to stand amazed nor to wonder at it, if we professing the truth of religion, and expressing the power of it in our liues and conuersations, be ill dealt withall, and do suffer hard measure from the tongues and from the hands of wicked persons that liue with vs, and professe the same truth that we do in word: no, thinke it not strange, though such as ought to loue thee most deare- *Vse 2.* It is not to be wondered at, that men professing the truth of religion, and expressing the power of it

in their liues, be ill dealt withall by wicked persons, liuing with them, & professing the same truth that they do in word.

ly, and to deale best with thee, as thy father, thy mother, thy brethren, thy husband, and such like, do hate thee, and deale most hardly with thee, both by word and deed for thy pietie and religion, and for thy grace and feare of God appearing in thee: this is no new thing, it hath bene so from the beginning, and will be so to the end of the world. Do not thou say as some vse to do: If I deserued such hard speeches and such ill dealing, it would neuer grieue me. If thou hadst deserued them, then were there iust cause of griefe, but not deseruing them, there is no cause of griefe at all, but rather of comfort and reioycing, and therefore let them not trouble thee.

A second thing offered from these words, *For thy sake are we killed all day long: we are counted as sheepe for the slaughter*, being vnderstood as before, is this.

Doct. 4. Onely that suffering or vexation frō the hands of men is truly comfortable, which is for a good cause.

That onely that suffering or vexation from the hands of men is truly comfortable which is for a good cause, for the name of Christ, for the true profession of his truth and Gospell, for keeping of faith and a good conscience: then onely may a man or woman take comfort in their suffering of trouble or any hard measure from the hands of men, when they suffer for a good cause, especially for the truth of religion, and for the word of God, and *for the witnessing of Iesus Christ*, as *Iohn* speakes, Reuel. 1. 9. Matth. 5. 10. Christ pronounceth not all that suffer blessed, but onely those *who suffer persecution for righteousnesse sake*. 1. Pet. 4. 15. 16. saith the Apostle, *Let none of you suffer as a murtherer, as a theefe, or as an euill doer, or as a busie-bodie in other mens matters. But if any man suffer as a Christian let him not be ashamed, but let him glorifie God in this behalfe:* as if he had said, there is matter of comfort in that suffering, and it must needs be that onely that suffering of trouble or any vexation from the hands of men, is truly comfortable, which is for a good cause, especially for the cause of God.

Reason.

Because therein the person suffering is conformable to Christ in suffering, and thereby he brings glorie to God, as Christ said, that *Peters* suffering death by the hands of persecutors

cutors ſhould be to the glorie of God, Ioh, 21. 19. Suffering for a good cauſe and for Gods glorie, are euer ioyned together, and that ſuffering is ſure to haue a good iſſue and ſhall certainly end well: and therefore doubtleſſe onely that ſuffering is truly comfortable.

Vſe. Such as ſuffer for their errours & ſins, cannot poſſibly find true comfort in their ſufferings.

And on this ground for application, it followes that ſuch perſons as ſuffer for their errours and ſinnes, cannot poſſibly find true comfort in their ſufferings, as the Papiſts bragge of their ſufferings, and are lift vp in a conceit that they merit heauen by them: but poore ſoules they can find no true comfort in them, they ſuffer but as fooles, no not thoſe amongſt them that ſuffer for their conſcience and for religion. To paſſe by them that are canonized for Saints and for Martyrs, who ſuffer death for no leſſe then monſtrous treaſon againſt their Princes, euen thoſe their perſecuted Catholicks (as they call them) who ſuffer for their religion, can take no true comfort in their ſufferings, they ſuffer not for the truth and religion of Chriſt, but for ſuperſtition and Antichriſtian hereſie, and their ſufferings cannot be truly comfortable to them. And ſo other erring ſpirits, Anabaptiſts, Separatiſts, and ſuch like, ſuffering for their owne fond opinions and fancies, they cannot poſſibly finde true comfort in their ſufferings. When they are iuſtly dealt againſt and cenſured by the Magiſtrate, they commonly crie out, and ſay they are perſecuted: alas, they are deceiued, their cenſure is not properly perſecution, but the iuſt hand of God on them for their groſſe errours. And howſoeuer they pleaſe themſelues in their ſufferings, yet aſſuredly they cannot be truly comfortable to them. It is a true ſaying, not the ſuffering or puniſhment, but the cauſe for which a man ſuffers, that being good and any part of Gods truth, that is that which makes him a Martyr, and a witneſſe-bearer to the truth of God, and a comfortable ſufferer. And therefore looke thou to the cauſe of thy ſuffering of trouble, or thy enduring any hard meaſure from the hands of men in any kind whatſoeuer; and if thou ſuffer iuſtly for thine errour or ſinne, or for going beyond the compaſſe of thy place and calling, be humbled and repent of thy ſinnes, otherwiſe the Lord

Lord will charge it more fully and heauily on thy ſoule at the laſt day: and if thou ſuffer vniuſtly or for a good cauſe with meekeneſſe and patience, poſſeſſe thy ſoule in patience and reioyce, thou art therein *partaker of Chriſt his ſufferings*, 1. Pet. 4. 13. and thou maiſt then find much comfort in thy ſuffering, and bleſſe God for it, that he hath *not onely giuen thee to beleeue in Chriſt, but to ſuffer for his ſake*, Philip. 1. 29.

In the next place we are to conſider the greatneſſe of the ſuffering that the Church and people of God complaine of; they were killed, and they were counted as ſheepe for the ſlaughter: that is, (as I ſhewed) they were extremely ill dealt withall, and did ſuffer extreme violence and crueltie, ſometimes to the ſhedding of their bloud, and the loſſe of their liues; and their cruell perſecutours and bloudy minded enemies made no more reckoning of them then as of ſuch as were fit to be murdered and ſlaughtered, and they made no more account of ſhedding of their bloud and taking away their liues by any crueltie, then the butcher doth of drawing out a ſheepe and cutting the throate of it. Hence then we may take notice of the ſauage diſpoſition and behauiour of wicked men and enemies, towards the Church and children of God: and the point hence is this.

Doct. 5. Wicked perſons euer haue bene & are at this day moſt bitterly and bloudily bent againſt Gods childrē for their pietie and religion.

That wicked perſons euer haue bene, and are now at this day, vſually moſt bitterly and bloudily bent againſt Gods children for their pietie and religion, and for the grace and true feare of God in them. The wicked and ſuch as are enemies to the Church and children of God, are ſo maliciouſly bent againſt them, as nothing will ſatisfie them but the bloud of Gods children, and they commonly exerciſe on them, if they be able and haue power in their hands, whatſoeuer crueltie the diuell can put into their hearts, and they vſually make no more reckoning of ſhedding of the bloud of Gods children and ſeruants, then a butcher doth of cutting the throate of a ſheepe. And that this hath bene and is the diſpoſition and behauiour of the wicked towards Gods children, we may eaſily ſee if we take a view of it in all ages. Geneſ. 27. 41. the text ſaith, *Eſau hated Iaacob becauſe of the bleſſing wherewith his father*

ther blessed him, and Esau thought in his mind, the dayes of mourning for my father will come shortly, then I will slay my brother Iaacob: I will then haue his bloud. See, nothing would satisfie him but the bloud of his brother, and it was his purpose to shed his bloud, but the Lord kept *Iaacob* that he could not so do, as he maliciously and mischieuously intended. Isai. 47. 6. the Lord saith, *He was wroth with his people, he polluted his inheritance and gaue them into the hands of the Babylonians their enemies: and they shewed them no mercie, but layed a very heauie yoake on the ancient.* The wicked enemies of the Church and people of God are mercilesse, yea their *mercies are cruell*, Prou. 12.10. What then are their cruelties? Surely monstrous, especially against Gods children, and that for their pietie and religion. We may see this in the Apostle *Paul* himselfe before his conuersion, he puts downe himselfe for an example in this kind: Act. 22.4. saith he, *I persecuted this way*, meaning the holy way of God, the true profession of the Gospell, *to death, binding and deliuering into prison both men and women.* Nothing would satisfie him but the blould of the Saints and professors of the Gospell: the text saith, Act. 9.1. *He breathed out threatenings and slaughter against the disciples of the Lord*: his very breath was bloudie. And he saith, Galat. 1.13. that *he persecuted the Church of God extremely, and wasted it*: he made hauocke and spoile of the Church and people of God. And thus *Dauid* brings in the Babylonians and the Edomites, and other enemies of Gods people speaking, Psal. 74.8. *Let vs destroy them altogether*: and Psal. 63.4. *Let vs cut them off from being a nation, and let the name of Israel be no more in remembrance.* Thus the holy Ghost discouers vnto vs in many places of the Scripture, that wicked persons euer haue bene and are vsually most bitterly and bloudily bent against Gods children for their pietie and religion, and nothing will satisfie them but the bloud of Gods children, and they make no more matter of shedding the bloud of Gods children and seruants by any crueltie they can, then a butcher doth of cutting the throate of a sheepe. And the stories of all ages shew the same: the cruell persecutions of the heathen Emperours in the

Act. 9. 1. ἐμπνέων απειλῆς καὶ φόνου, &c.

Galat. 1. 13. καθ' ὑπερβολὴν ἐδίωκον, &c.

the primitiue times of the Church: the fires in England in the dayes of Queene *Marie*: the bloudie massacre in France in the dayes of *Charles* the ninth, shew plainly that the shedding of the bloud of the professours of the Gospell is of no more reckoning with the wicked enemies of the Church, then is the cutting the throate of a sheepe, or the cutting of a dogs necke. And why, the reasons and grounds of it are.

Reason 1. First, because the wicked and enemies of the Church, are stirred vp and set on by Satan against Gods children, and Satan is euer endeuouring the ruine, and ouerthrow, and vtter extirpation and rooting out of the Church and people of God by all meanes possible.

Reason 2. And againe, where sinne takes place without restraint, it giues a man no rest till it hath brought him to an height of wickednesse; and so hatred takes place, and that in full force in the hearts of wicked persons against Gods children, it makes them restlesse in their plotting and practising of mischiefe against them, and they are neuer satisfied till they haue their bloud. *Herodias* hauing conceiued hatred and hauing a quarrell against *Iohn Baptist*, could neuer rest till she had his head, and she chose rather to haue his head in a platter then halfe a kingdome, as we reade Mark. 6. 19. to 29. And therefore doubtlesse this is a certaine truth, that wicked persons euer haue bene and are at this day vsually most bitterly and bloudily bent against Gods children, for their pietie and religion, yea so maliciously bent against them, as nothing will satisfie them but the bloud of Gods children, and they make no more reckoning of shedding the bloud of Gods children by anie crueltie they can, then a butcher doth of cutting the throate of a sheepe.

Vse 1. A strong proofe to Gods childrē that the religiō they hold and professe is the holy religion of God

And for the vse of this, first the consideration of this truth doth euidence and strongly proue to Gods children, that the religion they hold and professe is not the inuention and deuice of man, but indeed the holy religion of God, and the eternall truth of God. If it were the deuice of mans braine, it would fit the humours of men, and they would like it well enough,

enough, it would be generally loued and embraced: but being the holy religion of God, and so contrarie to the corrupt humours of men, and condemning those wayes and courses which men best like of, it is opposed and hated of wicked men, and euen for that are wicked persons bitterly and bloudily bent against Gods children; and their very opposing and setting themselues against it, and their bitternesse and bloudie mindednesse against Gods children the true professours of it, proues it strongly to be the holy religion of the euerliuing God, and that Gods diuine truth is in it.

Vse 2. What Gods children may looke for frō the hands of the wicked, and especially from the hands of the Papists, discouered.

Againe for a second vse: is it so that wicked persons euer haue bene and now are vsually most bitterly and bloudily bent against Gods children for their pietie and religion, and that the enemies of the Church and people of God are so maliciously bent against them, as nothing will satisfie them but the bloud of Gods children, and they make no more account of shedding their bloud by any cruelty they can, then a butcher doth of cutting the throate of a sheepe? Surely then on this ground we may easily see what we may looke for from the hands of the wicked, and especially from the hands of the Papists, who are enemies to the grace of God, and mortall enemies to the truth of God, and to his holy religion which we hold and professe, and aboue all most deadly enemies to the soundnesse of religion, and to the syncere professours of it: and what may we looke for from them we being such? Surely nothing but bloud and violence, and cruell slaughter, and cutting of our throats, if they haue power in their hands; howsoeuer they may for a time make faire weather, and make semblance of peace and quietnesse, and that they meane vs no harme, yet assuredly they are not to be trusted, they are as the enemies of the Church and people of God haue bene in all ages, bloudthirstie and bloudily bent against vs, nothing will satisfie them but the bloud of Gods Saints, as Reuel. 17. 6. they are euer plotting and contriuing some bloudie designe against the Church and people of God, and they waite but for a fit opportunitie to put it in practise: yea they thinke and hold it meritorious, by any crueltie they can to shed the bloud

bloud of the true professours of the Gospell, as those accursed limmes of the diuell, the Iesuits and Friers said to their followers in France at the beginning of the troubles there, That now was the time for them to winne heauen by cutting the throates of the Protestants. And what then may we looke for from their hands if they should haue power, but some bloudie practise or massacre, and cutting of our throats? and how soone they may come to haue power we know not; in all likelihood they looke for a day against vs, and without question in their malicious intention we are but as sheepe appointed to the slaughter. I know the Lord can keepe vs out of their hands, yea if we were in their hands he can deliuer vs, he can rescue *out of the iawes of Lyons*, 2. Tim. 4. 17. but we may iustly feare in regard of the sinnes of our Land, and of our vnworthy walking of the Gospell which we haue enioyed with much peace many yeares, that they may come to haue power against vs; and if they haue, assuredly we shall finde nothing from them but bloud and violence, and all manner of crueltie. And yet if we should come vnder their hands (which the Lord keepe vs from) let vs endeuour to be constant in the truth, and not to shrinke from it either in iudgement or in sound practise of it for any terrour of man: and herein comfort our selues, that we so doing, *They can but kill the bodie*, as Matth. 10. 28. when they haue shed the bloud of a child of God they haue done their vttermost, they can go no further. Yea remember we that sweet sentence put downe by *Dauid*, Psal. 116. 15. *Precious in the sight of the Lord is the death of his Saints.* Euery drop of bloud spilt by a true professour of the Gospell for the constant and sound profession of it, is precious in the sight of God. If the Lord put *the teares of his children into his bottle*, Psal. 56. 8. much more their bloud, spilt for his truth, and shed by their bloudie minded enemies. Let then the consideration of these things comfort vs. if our wicked enemies should haue power ouer vs, and should be able to effect that which their malice and bloudie mindednesse should carrie them to.

One thing yet remaines to be spoken of in this complaint of.

of the Church and people of God, namely, the continuance of their ſuffering, that it was *all day long*, that is, continually, and without intermiſſion: and hence we may note briefly.

That the wicked enemies of the Church and children of God, hauing power ouer them, and being able to deale hardly with them, they giue them no reſt, no intermiſſion, no breathing; they follow them cloſe with one vexation and one torment after another, without ceaſſing, and with one breaking on another as *Iob* complaines, Iob 16.14. And to this purpoſe the Apoſtle ſaith, *He dyed daily*, 1. Cor. 15. 31. & 2. Cor. 11. 23. that he was *often in death*, ỳ is, in continuall danger of death. And Chriſt ſaith to his followers, Luk. 9. 23. ỳ *they muſt take vp the croſſe daily*, euen in this kind, in ſuffering hard meaſure from the hands of cruel perſecutours, if the Lord call them to it: & the doctrine before deliuered may be the ground of this.

ὅλην τὴν ἡμέραν. Pſal. 44 22. כל היום

Doct. 6. Wicked enemies of the Church and children of God, hauing power ouer thē, they giue them no reſt, nor intermiſſiō, nor breathing, but do follow them with one vexation and torment after another without ceaſſing.

Reaſon.

Becauſe the wicked and the enemies of the Church and children of God are ſo maliciouſly bent againſt them, as nothing will ſatisfie them but the bloud of Gods children, and they are ſtirred vp by the diuell againſt them, and reſtleſſe in their malice and cruelties, therefore it is that hauing power in their hands to deale hardly with Gods children, they giue them no reſt, no intermiſſion or breathing, but follow them cloſe with one vexation, and torment, and torture after another. And what muſt this teach vs? Surely that which the Apoſtle hath taught vs, Coloſſ. 1. 11. to be ſtrengthened with all might to all patience and long ſuffering, if the Lord ſhould be pleaſed to exerciſe vs in this kinde to giue our enemies power ouer vs, and they hauing power ſhould deale ſo with vs, as to giue vs no intermiſſion of torment, but ſhould lay on vs vexation after vexation, and one torment after another: we muſt labour to be conſtant in patience, and to reſolue with our ſelues patiently to beare one vexation and one torment after another. And that we may ſo do, *we are to conſider that the Lord in his holy wiſedome appoints the meaſure of our trouble, and how farre our enemies and perſecutours ſhall proceed in tormenting vs, and the time how long we ſhall lye vnder any vexation, and that he in his good time will deliuer vs and turne his hand*

Vſe. We are to be ſtrengthened with al might to al patience and long ſuffering.

Note.

on

on our enemies and persecutours, and bring his iudgement heauily on their head, as we find, Reuel. 13. 10. *They that leade into captiuitie shall go into captiuitie: and that kill with the sword, must be killed by a sword: here is the patience and the faith of the Saints.* Come we now to the 37. verse.

VERSE 37.

Neuertheless in all these things we are more then conquerours through him that hath loued vs.

IN this Verse our Apostle makes answer to his interrogation, propounded vers. 35. *Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword?* And his answer is negatiue, that none of those euils reckoned vp by him can separate true beleeuers and Gods children from the loue of Christ; and his negatiue answer is not here put downe in these expresse termes, but in the proofe of it, on this manner, Those things in which true beleeuers are conquerours cannot separate them from the loue of Christ, but in the euils, troubles, and trials mentioned they are conquerours, therefore they cannot separate them from the loue of Christ. The minor or second proposition which is here expressed by the Apostle is amplified, first by the degree of the victorie or conqueſt, that in these euils true beleeuers are great conquerours: *Neuertheless in all these things we are more then conquerours.* Secondly, by the cause of the conqueſt, the powerfull assistance of God who loueth them, *Through him that hath loued vs.* So then we haue here in generall two things layed before vs.

First, a victorie or conqueſt that true beleeuers and Gods children haue in all euils, troubles, and trials, and that a great victorie, *In all these things we are more then conquerors.*

And secondly the cause of it, *Through him that hath loued vs.*

Let

Let vs now a little ſearch into the meaning of the words of this verſe, that we may vnderſtand the purpoſe of the Apoſtle and of the holy Ghoſt in them. *Neuertheleſſe, in all theſe things.* The words in the originall ἀλλ' ἐν τούτοις πᾶσιν, ſignifie, but in all theſe things; and it hath reference to the context in the two verſes foregoing, that true beleeuers, Gods children, are now as in former ages, lyable to the euils and afflictions reckoned vp, to tribulation, and anguiſh, and perſecution, and famine, and nakedneſſe, and perill, and ſword: and they are now as in times paſt of old, killed, and counted as ſheepe for the ſlaughter, but in all theſe things they are more then conquerors. *In all theſe things*, that is, in all the euils put downe verſe 35. In tribulation, in anguiſh, in perſecution, in famine, in nakedneſſe, in perill and the ſword, *we are more then conquerors.* The expoſition of theſe words giuen by ſome is more curious then ſound, the word is ὑπερνικῶμεν, *ſuperuincimus, we ouer and aboue ouercome*, that is, euen aboue meaſure, or exceeding gloriouſly we do ouercome, or we haue the better by many degrees, and we carrie away a moſt noble and famous victorie and conqueſt. *Through him that loued vs:* theſe words are a periphraſis, a deſcription of God, and that a weightie one; a deſcription of God, containing in them the impulſiue and mouing cauſe which moueth God to aide and to helpe his children in their troubles and afflictions, namely his loue to them in Chriſt his Sonne; and ſo the Apoſtles meaning in them, is as if he had ſaid: We are more then conquerors, or exceeding great conquerors, through the aide and helpe of God, who is pleaſed to aide and to helpe vs out of his loue to vs in Chriſt. Now then thus we are to conceiue the purpoſe and meaning of the Apoſtle in the words of this verſe, as if he had ſaid.

Interpretation.

But in all thoſe euils, troubles, trials, and afflictions reckoned vp, in tribulation and anguiſh, in perſecution, in famine, in nakedneſſe, in perill and ſword, we euen aboue meaſure and exceeding gloriouſly do ouercome, and we carrie away a moſt noble, and glorious, and famous victorie and conqueſt, and that through the aide and helpe of God, who is pleaſed to aide and to helpe vs out of his

loue to vs in Christ his Sonne.

Come we to stand on the particulars of this verse more particularly, and first on his proposition: *In all these things we are more then conquerors.* The words being vnderstood as we haue heard them opened, do affoord this conclusion.

Doct. 1. Gods children are as cõquerours in all the afflictions that befall them in this world.

That true beleeuers, and Gods children, are as conquerors in all the afflictions that befall them, and in their particular euils, troubles, and trials, be they neuer so bitter and painefull, or neuer so vile and shamefull, Gods children get a most noble and glorious victory and conquest, and that in this world: in tribulation, anguish, persecution, famine, nakednesse, perill, and sword, Gods children are more then conquerors, euen famous and renowned conquerors, and that in this world, and they may say with the Apostle, 2. Cor. 4. 8. 9. *They are afflicted on euery side, yet are not in distresse: in pouertie, but not ouercome of pouertie: persecuted, but not forsaken: cast downe, but they perish not:* yea that they are so farre from being ouercome, as that they are ouercomers, not onely in heauen, but euen here in this world. Not to rest in the generall, I hold it needfull to shew the truth of this conclusion more particularly, by manifesting ouer what, and how Gods children are in all the afflictions that befall them as great and glorious conquerours here in this world: for the word *conqueror*, is a word of relation, it hath respect to some persons or things that are conquered, and to the manner of conquering, and therefore that the point may be rightly and profitably conceiued, I will endeauour to shew what the things or persons are ouer which Gods children are as great conquerours here in this world, & how they are such conquerours in their particular euils, trials, & troubles. Know then that Gods children in all the afflictiõs that befall them, euẽ in their particular euils, trials, & troubles, they are as great & glorious conquerours, and that here in this world: first ouer the euils, trials, troubles, and afflictions themselues, & that first in their bearing & enduring of them, in that they beare them with patience & comfort, euen the sharpnesse & bitternesse of them, yea sometimes in the midst of their bitter sufferings, they reioyce and sing in the flames of fire, as we reade

Ouer what things or persons Gods children are as conquerours here in this world, and how they are such conquerours. first ouer the euils themselues in bearing them with patience

reade of some. And the Apostle saith of himselfe and other true beleeuers, Rom. 5. 3. *We reioyce in tribulation.* And we find Acts 5.41. that the Apostles reioyced when they were beaten, *In that they were counted worthy to suffer rebuke for the name of Christ:* and to reioyce is the part of victors and conquerours. But may some say, Gods children are sometimes ouercome of the bitternesse of their paines, yea so farre as they shew forth strange behauiour both in word and deed, they raue and take on exceedingly; how then are they conquerours ouer their paines? I answer, the bitternesse of the paines do sometimes ouercome Gods children, onely in their senses, not in their inward faith and grace in their hearts, that still remaines inuincible: and though it do not shew forth it selfe in the exercise of it for a time, yet in the roote it still remaines vnshaken, and that strange behauiour of a child of God is as nothing in Gods account, the Lord passeth by it. We find that the Lord tooke no notice of *Iobs* impatiencie, but accounted him as a patient man, yea as a patterne of patience, Iam. 5. 11. And so though Gods children be sometimes ouercome of the bitternesse of their paines, it is onely in their senses, and not in the inward grace of their hearts, therein they are still conquerours.

Obiect.

Answ.

Againe, Gods children are as great and glorious conquerours ouer the euils, troubles, and trials themselues, by some wonderfull and strange deliuerance, as when they are wonderfully deliuered out of them, either by the immediate hand and power of God, as the people of Israel were out of the hands of the Egyptians at the red sea, Exod. 14. and the three companions of *Daniel* out of the hot fierie fornace, Dan. 3. 26. and *Daniel* himselfe out of the Lyons den, Dan. 6. 22. and *Peter* out of prison, Act. 12. 11. or by some strange meanes, as *Saul* was, Act. 9. 25. the text saith, *The disciples tooke him by night, and put him through the wall, and let him downe in a basket, and so he escaped out of the hands of the Iewes, who watched the gates day and night to kill him.*

Secondly, by some wonderfull and strange deliuerance out of them.

Secondly, Gods children in all the afflictions that befall them, euen in their particular euils, trials, and troubles, are as

2. Gods children are as conquerours

here in this world ouer the diuell, and ouer wicked men that vexe and trouble and persecute them.

great and glorious conquerours, and that here in this world, ouer the diuell, and ouer wicked men, that vexe, and trouble, and persecute them, and deale most hardly and cruelly with them: for what is the diuels aime in the afflictions of Gods children? Surely as I shewed heretofore, to wrest from them their confidence in Gods loue, to make them murmure, blaspheme, and despaire, and to make a breach betweene God and them: now herein is the diuell disappointed, Gods children in their particular trials & troubles draw nearer to God, and cleaue faster to him, their afflictions *bring forth patience, and their patience experience* of Gods gracious presence and assistance, as Rom. 5. 3. 4. yea Gods children are stirred vp in their afflictions to be more feruent in prayer to God, as *Paul* was when he was buffeted of Satan, 2. Cor. 12. 8. And what is it that wicked men in their vexing and troubling of Gods children, and in dealing most hardly with them driue at? Surely to make them to denie Christ, and to shrinke from their holy profession and religion, but therein they faile of their porpose, Gods children are thereby more strengthened and confirmed in their confession of the name of Christ, and in their holy profession of the truth and Gospell of Christ, and many times by their courage and constancie they do euen daunt the minds of their persecutours, and their very enemies stand amazed and wonder at them, and say as the chiefe Priests and Scribes said, Act. 4. 16. *What shall we do to these men?* A speech worth the noting, they that had power to imprison the Apostles, or to do with them what they would, stand amazed & know not what to do, to poore, weake, vnarmed, and friendlesse men: and thus we find that many times the barbarous crueltie of the persecuting Emperours was euen altered with the stedfastnesse of the Saints in suffering. And though Gods children suffer grieuous things, and die vnder the hands of their cruell tormentours, yet in regard of their constancie they are conquerours, and go away with a glorious victorie. Thus then we see this truth cleared and confirmed particularly, that Gods children in all the afflictions that befall them, euen in their particular euils and trials,

are

are as great conquerours here in this world, both ouer the euils and trials themselues, and also ouer the diuel and wicked men, that vexe, and trouble, and persecute them, and deale most hardly and cruelly with them. And the ground of this truth is that which the Apostle subioynes, through the aide and helpe of God, who is pleased to aide and helpe them, out of his loue to them in Christ: and of that we are afterwards to speake, I will not now further meddle with it; come we to the vse of this, namely, on this ground of truth we must learne.

Reason.

Vse 1. We are not to iudge of Gods children according to sight & sense in time of their afflictions.

Not to iudge of Gods children according to sight and sense in the time of their afflictions: when they lie vnder heauie trials and troubles, vexations and afflictions, torments and tortures, and in the eye of flesh and bloud in mans iudgement are ouercome, then are they victorious conquerors and triumphers. It is a singular grace of God to iudge rightly of others in the time of affliction: the world & men of the world seeing Gods children troubled and persecuted, and hardly dealt withall, are readie to iudge them base vnderlings, and such as all crow ouer, and are troden vnderfoote of all, but the truth now deliuered shewes they are deceiued; euen when Gods children beare away the blowes, and men deale most hardly with them, and they are killed by their enemies, then are they as noble and victorious conquerours. This indeed is a paradoxe, and such a thing as nature, reason, and the world vnderstand not; but so it is, euen then are they as great conquerours in their courage, constancie, patience, and inward comfort: yea when Gods children are in the extremitie of paine, and their paine makes them shew forth strange behauiour, euen then are they inuincible in their faith, and their inward grace is impregnable, all the power of hell not able to ouercome it: and if we iudge otherwise of them then of conquerours, surely we iudge amisse, and we *sinne against the generation of Gods children*, as *Dauid* speaks, Psal. 73. 15. and let vs take heed of so doing.

Vse 2. The happie & comforta-

And for a second vse: Is it so that true beleeuers and Gods children, in all afflictions that befall them, euen in their parti-

ble ſtate of Gods children and their ſure & ſetled eſtate diſcouered.

cular euils, trials, and troubles, are as great and glorious conquerours ouer the euils, trials, and troubles themſelues, and ouer the diuell, and ouer wicked men that vexe and trouble them, and deale hardly and cruelly with them? Surely then on this ground we may eaſily ſee, that a child of God is in a moſt happie and comfortable ſtate and condition, and is as a rocke in the ſea, which being beaten with waues on euery ſide, yet ſtands firme and vnmoueable; yea a child of God is endued with ſuch ſtrength of grace, as that he is too ſtrong for the diuell and for all the power of hell, and the diuell and all his inſtruments are not able by all the euils and troubles they can bring on him, to ouercome his faith, and to get the victorie ouer the grace that is in him; though they may aſſault him and ſhake him, yet they can neuer as it were throw him on his backe and ouercome him, they cannot do him that miſchiefe they intend againſt him. The perſecutors and enemies of the Church and children of God, may ſhed the bloud of Gods children, and take away their liues, yet when they ſo do, themſelues go away vanquiſhed, and Gods children are the conquerours; and they do but as it were put a garland or crowne of victorie on their heads whom they kill and murder, and thinke they haue ouercome. Oh then happie and comfortable is the ſtate of Gods children, they are in a more ſure and ſetled eſtate then the mightieſt Monarch in the world. Who can ſay, and that truly, though many thouſands of armed ſouldiers encompaſſe him for his defence, that he is in ſuch a ſure ſtate, as that none can ouercome him? No, no, ſuch is the ſtate of euery child of God, he is ſure, in all euils, tumults, trials, and afflictions that befall him, to ſtand faſt, and to go away with the victory. The conſideration of this ought to ſtirre vs vp to labour to get into the number of Gods children: if thou be of that number, thou art then in a moſt ſure ſtate and condition, the diuell, and all the power of hell, & all the inſtruments of the diuell, cannot then by any euill, trouble, or triall, they can bring on thee, ouercome thy faith and that grace that is in thee; and in the heate of trouble and violence of perſecution, thou mayeſt then laugh at thy perſecutours,

tours, and set light by any thing they can do to thee.

Come we now to a second generall thing layd before vs in this verse, the cause of that great victorie that Gods children haue in all the euils that befall them, the aide and helpe of God vouchsafed vnto them out of his loue to them in Christ, in these words, *Through him that hath loued vs*, that is, (as we haue shewed) through the aide and helpe of God, which he is pleased to vouchsafe vnto vs in Christ his Sonne: and these words thus vnderstood, do affoord two conclusions, two points of instruction, I will speake of them in order; first this.

That true beleeuers, Gods children, are as great and glorious conquerours in all afflictions, in the particular euils, trials, and troubles that befall them here in this world, not by any power of their owne, but onely by the powerfull aide and assistance of God vouchsafed to them. It is not of themselues, or by any power and strength in themselues, that Gods children do stand fast in the euils, trials, and troubles that befall them, and do go away with a glorious victorie, both ouer the euils themselues, in bearing them, and ouer Satan, disappointing him of his aime, and ouer wicked men that vexe and trouble them and deale hardly with them, defeating them of that they driue at in their vexations and persecutions; but it is meerely, wholly, and onely from the helpe and aide of God, vpholding and strengthening of them. And hence it is that the Apostle hauing said Philip. 4. 11. 12. *That he could be abased, and had learned to be hungrie and to want*: he could endure and chearefully vndergo any want or any abasement, and not shrinke nor be ouercome by by it, and that *he had learned in any state and condition to be content*, he presently subioynes verse 13. that he was thus enabled to all euils, trials, troubles, and afflictions, not by any power of man, but onely by the powerfull aide and helpe of Christ: *I am able* (saith he) *to do all things, through the helpe of Christ which strengtheneth me*. And 2. Cor. 12. 9. 10. he saith, *He reioyced in infirmities, and tooke pleasure in them*, he was so farre from being ouercome of them: and he reckons vp particulars *In reproches, in necessities,*

Doct. 2. Gods children are as great conquerours in the particular euils, trials, and troubles that befall them in this world, not by any power of their owne, but onely by the powerfull aide and assistance of God vouchsafed to them.

in perſecutions, in anguiſh for Chriſts ſake: and why? *When he was weake*, that is, deſtitute of all helpe and ſtrength of himſelfe, *then was he ſtrong through the power of Chriſt dwelling in him.* And it is the prayer of the Apoſtle for the Coloſſians, Coloſ. 1. 11. that they *might be ſtrengthened with all might through his glorious power, vnto all patience, and long ſuffering with ioyfulneſſe:* to all patience, & cõſtancie in long continued afflictions, euen *to long patience*, as Iam. 5. 7. But how? through any power or ſtrength of their owne? No, but through the glorious power of the Lord Ieſus: plainly teaching the truth of the point in hand, that it is not by any power of their owne that Gods children are as great and glorious conquerours in all afflictions, in the particular euils, trials, and troubles that befall them here in this world, but onely by the powerfull aide and aſſiſtance of God vouchſafed to them. And it muſt needs be ſo, the reaſon and ground of it is plaine, namely this.

Reaſon. Howſoeuer Saint *Iohn* ſaith, 1. Ioh. 5. 4. *True faith is the victorie that ouercometh the world:* it is true faith that ouercometh all things in the world, not onely the luſts of the fleſh, but it ouercomes the oppoſition that is made againſt Gods children in the world by wicked men and perſecutours, as we find, Heb. 11. 33. 34. the faith of the godly in the times of old is thus commended, that by it *They ſtopped the mouthes of Lions, quenched the violence of fire, eſcaped the edge of the ſword, of weake were made ſtrong, waxed valiant in battell, turned to flight the armies of the aliants:* yet faith it ſelfe, and the grace that is in the hearts of Gods children, is ſupported and vpheld by the working power of God: and that the faith of Gods children ſtands faſt, and is firme, and ſtable and inuincible, and doth ouercome in the greateſt trials and troubles that befall them, it is becauſe it is ſupported, ſtrengthened, and guarded by the omnipotent working power of God. If the Lord do but a little withdraw his helping hand from his children, their weakeneſſe preſently appeares. Whileſt *Iob* had the power of God to ſupport and ſtrengthen him, he was able in the greateſt extremitie to bleſſe God, but when the Lord did a little take away and pull backe his hand from him, then did

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Iobs corruption and weakeneſſe ſhew it ſelfe, and cauſe him to breake out into bitter and vnbeſeeming termes. And therefore this vndoubtedly is a truth of God, that it is not by any power of their owne that Gods children are as great and glorious conquerours in all afflictions, in the particular euils, trials, and troubles that befall them here in this world, but onely by the powerfull aide and aſſiſtance of God vouchſafed to them, that ſupporting and vpholding them. Now then to make vſe of this.

Vſe 1. A Popiſh errour touching the perfectiō of inherent holineſſe, confuted.

Firſt this being a truth, it ſerues to diſcouer an vntruth and an errour which is held and taught by the Papiſts. This they hold and teach, That a child of God may in this life haue ſuch perfection of inherent grace as is ſufficient to keepe him from all formall tranſgreſſion of Gods Law, and from all deadly ſinne, as they call it. Now this opinion of theirs is both vnſound and rotten in the ground of it, ſuppoſing perfection of grace inherent in this life, which cannot be attained to: and beſides that, it cannot ſtand with the truth now deliuered, for out of all queſtion impatiencie is a formall tranſgreſſion of Gods law, they will not be ſo ſhameleſſe as to denie that, it being a ſinne againſt the firſt Commandement of the firſt table. And the power by which a child of God ſtands faſt in euils, trials, and troubles that befall him, and is not ouercome of impatiencie, is not any power of his owne, no not any power and ſtrength of his faith, and of the grace that is in him, but it is onely (as ye haue heard) the powerfull aide and aſſiſtance of God vouchſafed to him, that is the thing that vpholds him, yea that is the thing that vpholds his faith and inward grace that is in his ſoule, whereby he becomes a great and glorious conquerour in the particular euils, trials and troubles that befall him; and therefore it is not as the Papiſts teach, that perfection of inherent grace keepes a child of God from all formall trangreſſion of Gods Law. No, it is not the ſtrength either of man or Angell that keepes him from ſinning, but onely the working power of God, and the ſpeciall grace of God vpholding him. I leaue that, and for a ſecond vſe.

Is

Vse 2. The constancie and patience we find in any triall and affliction must be acknowledged to come only frō the good hand of God, and he must haue all the glorie for it.

Is it so that it is not by any power of their owne that Gods children are as great and glorious conquerours in all afflictions, in the particular euils, trials, and troubles that befall them here in this world, but onely by the powerfull aide and assistance of God vouchsafed to them, that supporting and that vpholding them? Surely then on this ground we must learne to acknowledge the constancie and patience we finde in any triall and affliction to come onely from the good hand of God, and giue him all prai[illegible]nd glorie for the same. Dost thou finde thy selfe able to b[illegible]e some great triall and affliction with patience and with comfort? Art thou able to ouercome the barbarous crueltie of bloudie minded persecutours by thy courage and constancie, in suffering the torments and tortures they lay on thee? Do not thou ascribe that patience and that courage and constancie of thine to any power in thy selfe, no not to the power of thy faith, nor to the strength of grace that is in thee, though thou haue a great measure of grace, but ascribe it onely to the powerfull aide and assistance of God vouchsafed to thee: and thinke not when thou seest others vndergo great and bitter trials and afflictions patiently and comfortly, that it is from the strength of their faith, and from the power of grace that is in them that they so do, because they are stronger in faith, or haue a greater measure of grace then others, but acknowledge it to be onely from the powerfull aide & assistance of God vouchsafed to them: and so learne thou on this ground not to doubt of thy standing and of thy holding out in the time of some great triall and affliction because thou art but weake in faith and weake in grace: it is many times the complaint of a child of God: Alas, I finde my selfe so weake in faith, and I haue such a poore measure of grace, as if the Lord should bring me to some great triall, to the fierie triall, or such like, I feare I should neuer be able to stand and to hold out. Oh but consider thou by whose power the best of Gods children are as conquerours in the particular euils, trials, and troubles that befall them, not by any power of their owne, not by any streng[illegible]h of grace in themselues, but onely by the powerfull aide

aide and helpe of God vouchsafed vnto them: and is not he as able to strengthen thee, and to make thee as a conquerour in the greateſt triall that befals thee? aſſuredly he is. *And is his helpe further from thee becauſe thou art weake? no, it is nearer to thee in that reſpect, God doth commonly manifeſt his power in weakeneſſe, and the weaker thou art, the more it is for the glorie of God that he makes thee able to ſtand and to hold out in ſome great triall, and thereby the Lord hath the greater glorie.* It was more for the honour of God that *Iehoſhaphat* got the victorie ouer his enemies, when he had no ſtrength to ſtand before them, neither knew what to do, 2. Chron. 20. 12. then if he had had a mightie armie able to confront them, and to encounter with them: ſo certainly it is more for the glorie of God, that thou of a poore weake Chriſtian art made a conquerour in the time of ſome great triall, then if thou hadſt greater ſtrength. And therefore thinke not thus with thy ſelfe, If I had ſuch a meaſure or ſuch ſtrength of grace, then I were well, and then I would not doubt but I ſhould be able to beare the brunt of the greateſt triall. If this be thy thought it is not good: remember thou it is not by the power of grace it ſelfe be it neuer ſo ſtrong, that Gods children are as conquerours in the particular euils, trials, and troubles that befall them, but onely by the powerfull aide and aſſiſtance of God vouchſafed vnto them: and though thou be but weake in grace, yet the Lord is as able to make thee a conquerour in the greateſt triall, as the ſtrongeſt of his children. And aſſuredly if he call thee to any great ſuffering, he will manifeſt his power in thy weakneſſe: and therefore doubt not of thy ſtanding and holding out in the time of triall, but in aſſured truſt depend on the Lord, and be *ſtrong in the power of his might*, as Epheſ. 6. 10. Now a ſecond concluſion that thoſe words, *Through him that loued vs*, vnderſtood as they haue bene expounded do affoord, is this: I will be briefe in it.

Note.

Doct. 3. It is out of Gods loue that his children haue aide and aſſi-

In that Gods children haue aide and aſſiſtance from God to vphold them in their afflictions, it is out of Gods loue to them: from the loue of God to his children comes the aide and aſſiſtance that God vouchſafes to them, ſupporting, and ſtrengthe-

stance from him in their afflictions.

strengthening, and making them as conquerours in the particular euils, trials, and troubles that do befall them. And hence it is that the Apostle Philip. 1. 29. cals patience and strength to suffer for the name of Christ, a speciall gift of God, and a priuiledge vouchsafed onely to them to whom God giues faith, and so a gift vouchsafed to his children out of his loue to them, *To you it is giuen not onely that ye should beleeue in him, but also suffer for his sake.* And indeed not to enlarge the point.

Reason.

The loue of God is the fountaine from whence flow out all good things to his children, from the first to the last, from the ground to the complement, from election to happinesse and glorie in heauen. And therefore it must needs be the aide and assistance that God vouchsafes to his children in supporting and strengthening them, and making them as conquerours in the particular euils, trials, and troubles that befall them, it comes from the loue of God to them. It is not then for any worth or merit of theirs that God vouchsafes to his children aide and helpe to strengthen them in the time of triall and affliction, nor yet for the good vsage of the grace they haue alreadie receiued, but it is meerely out of his loue, so to helpe and so to assist his children: and the strength they haue to stand in the time of affliction is from the meere free grace and loue of God to them. And on this ground a man may conclude to the comfort of his owne soule, that God loues him, if he finde that he giues him aide and assistance, supporting and strengthening him, and making him as a conquerour in the particular euils and afflictions that do befall him.

Vse 1. No worth or merit in Gods childrē moues God to vouchsafe aide and helpe to thē to strengthen them in time of triall and affliction.

Vse 2. How a man may comfortably conclude that God loues him.

Dost thou whosoeuer thou art, finde aide and assistance from God, making thee able to beare thy particular triall and affliction with patience and comfort, and with cheerfulnesse? It is an euidence of Gods loue vnto thee, and therein God seales vp his loue to thee, and offers himselfe to thee as to his child: the text is cleare, Hebr. 12. 7. *If ye endure chastening God offereth himselfe vnto you as vnto sonnes.* Affliction of it owne nature doth presse downe the heart, the hands, the eyes,

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and if God giue thee patience and comfort, keeping thy heart, hands, and eyes vpwards, it is a manifeſt argument that the Spirit of grace and ſtrength doth reſt on thee, making thy faith to triumph ouer the triall. And if in great troubles and afflictions thou find great patience, euen patience proportionable to thy ſuffering, then God makes good his promiſe to thee, 1. Corinth. 10. 13. and therein he ſeales vp his loue to thee, and giues thee good euidence that he loues thee in ſpeciall manner: and that may be matter of great comfort to thee, thinke on it to thy comfort. Come we now to the 38. and 39. verſes.

VERSE 38. 39.

For I am perſwaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, Nor height, nor depth, nor any other creature, ſhall be able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.

IN theſe two verſes our Apoſtle goes on further to arme and ſtrengthen the beleeuing Romans and other true beleeuers, againſt the feare of being ſeparated from the loue of God: and he here aſcends higher then he did verſe 35. to greater and ſtronger enemies then tribulation, anguiſh, perſecution, famine, nakedneſſe, perill, or ſword, namely, to *death, and life, Angels, and principalities, and powers, things preſent, and things to come, and height, and depth, and any other creature:* and he ſhewes, that no euils or enemies, be they neuer ſo many or mightie, can poſſibly breake off Gods loue to his children, and make him ceaſſe to loue them. And the Apoſtle fals on this ground of further comfort by way of preuenting a doubt that might ariſe in the minds of the beleeuing Romans, for they might haply ſay, You tell vs *Paul* that we are ſure to be as conquerours, yea

yea more then conquerours in all afflictions, and in the particular euils, trials, and troubles that befall vs through the aide and assistance of God vouchsafed to vs out of his loue. But what if Gods loue to vs be changed or interuerted, turned away, or kept from vs by some strong enemie? To this the Apostle answers by way of preuention, affirming confidently that no creature, either in heauen, in earth, or in hell, nothing that is or may be, present or to come, no men nor Angels, good or bad, if they were all combined in one, and all their force ioyned together, can separate Gods children from his loue to them in Christ Iesus. If any thing could so do, the things here reckoned vp, or some of them, were most likely to do it; but not any of these, nor all these can do it, no nor any other creature whatsoeuer: and therefore nothing can do it. In the words of these two verses we haue these things in generall layed before vs.

First this proposition; nothing can separate Gods children from Gods loue.

Secondly, the amplification of that proposition.

The proposition the Apostle deliuers not barely, but in the proofe of it, and he proues it by an induction or reckoning vp of particulars, that *neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth.*

And then he vseth a generall comprehension of all things, that no other creature can separate Gods children from the loue of God.

And this proposition is amplified.

First by the certainty of it, which the Apostle puts downe in his owne generall perswasion: *I am perswaded*, that neither death, nor life, nor Angels, nor principalities, nor powers, &c. shall be able to separate vs from the loue of God. And secondly, the cause and ground of it, that it is not grounded on any thing in Gods children themselues, but on Christ Iesus, a sure foundation, and a rocke that can neuer be shaken, in the last words of the 39. verse, *Which is in Christ Iesus our Lord.* And so we see the generall drift of the Apostle in these two verses,

verſes, let vs now examine the words of them touching the ſence and meaning.

Interpretation.

For I am perſwaded. That is, I am fully and vndoubtedly reſolued of this as a certaine truth, and I perſwade my ſelfe nothing is more ſure then this, that *neither death, nor life.* We know that the death of the bodie is a ſeparation of the ſoule from the bodie, and the life of the bodie is an vnion of ſoule and bodie together; but the death of the bodie being of all things that befall the bodie moſt dreadfull, as *Bildad* cals it, Iob 18. 14. *The king of feare:* and life being moſt ſweete, and therefore the diuell ſaid, Iob 2. 4. *Skinne for skinne, and all that euer a man hath he will giue for his life:* vnder *death* and *life* we are to vnderſtand not onely the death and the life of the bodie, but alſo all exceeding great either aduerſitie or proſperitie, all terrours and pangs that either go before or do accompanie the death of the bodie, and all the pleaſures, profits, and honours of this life. *Nor Angels.* That is, neither bad Angels, who are readie to do it, nor good Angels: for howſoeuer good Angels will neuer attempt to ſeparate Gods children from the loue of God, yet they are here to be vnderſtood (κατ' ὑπόθεσιν) by way of ſuppoſition, ſuppoſe they ſhould attempt ſuch a thing, yet they are neuer able to do it, as 1. Cor. 13. 1. *Though I ſpeake with the tongues of men and Angels:* that is, ſuppoſe Angels had tongues to ſpeake withall. *Nor principalities, nor powers.* Some would haue theſe two words *principalities and powers* to be onely titles here giuen to *Angels*, but that cannot be, they are diſtinct members of the Apoſtles induction, and by them we are rather to vnderſtand humane excellencies, great commanders in the world: as by principalities, thoſe that are in moſt eminent place and principall authoritie: and by powers, all ſecondarie powers ſent from them, as Tit. 3. 1. *Put them in remembrance that they be ſubiect to the principalities and powers.* And 1. Pet. 2. 13. 14. *Submit your ſelues vnto all manner ordinance of man for the Lords ſake, whether it be vnto the king as to the ſuperiour, or vnto gouernours as vnto them that are ſent of him. Nor things preſent, nor things to come.* By things preſent and to come, we are to vnderſtand

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all both good and euill things, which now or hereafter shall befall vs. *Nor height, nor depth.* There be diuerse expositions of these words, some vnderstanding them of spirits in the aire and in the deepe, some of the depth and profunditie of Satan; but as reuerend *Beza* well obserues, the Apostle here puts the abstract for the concrete: and by height, is meant things on high: and by depth things below: and herein (as I conceiue) the Apostle had an eye to that diuision of things in the second Commandement, Exod. 20. 4. *Things that are in heauen aboue, or things in the earth beneath, or things in the water. Nor any other creature:* this the Apostle addes to make an end of his induction, because it had bene infinite to reckon vp all creatures; as if he had said, nor any other thing created of what sort soeuer, or how great soeuer. *Shall be able to separate vs from the loue of God.* The loue of God is here to be taken as before verse 35. touching the loue of Christ passiuely, for that loue wherewith we are beloued of God; and the meaning is, shall be able to keepe backe, or breake off from vs who truly beleeue in Christ, that loue wherewith God loueth vs. *Which is in Christ Iesus our Lord:* that is, which God beareth to vs, which comes to vs in and through Christ Iesus. The Apostle addes *our Lord*: now Christ Iesus is Lord of true beleeuers after a speciall manner, and that by a double right: first, by the right of free donation from his Father, Ioh. 17. 9. *I pray for them: I pray not for the world, but for them which thou hast giuen me, for they are thine.* Secondly, by the right of redemption, 1. Corinth. 6. 20. *Ye are bought for a price; therefore glorifie God in your bodies, and in your spirit, for they are Gods.* Now then thus conceiue we the meaning of the words of these two verses, as if the Apostle had said.

For I am fully and vndoubtedly resolued of this as a most certaine truth, that neither the death of the bodie, nor the life of the body; no not the terrors and pangs of the one, nor the pleasures, profits and honours that accompanie the other, nor bad Angels who are readie to do it, nor good Angels suppose they should attempt such a thing, nor any humane excellencies, great Commanders, in the world, whether they be in most eminent and principall authoritie,

ritie, or ſecondarie powers ſent from them, nor things good or euill which now or hereafter ſhall befall vs, nor things on high, nor things below, in heauen, in earth, or vnder the earth, nor any other thing created, of what ſort ſoeuer, or how great ſoeuer, ſhall be able to keepe backe, or to breake off from vs that truly beleeue in Chriſt, the loue wherewith God loueth vs, and which he beares to vs, and comes to vs in and through Chriſt Ieſus, who is our Lord after a ſpeciall manner, both by right of free donation from his Father, and alſo by right of redemption.

Come we to ſuch things as are hence offered for our further inſtruction. Firſt on the Apoſtles particular perſwaſion; for though it be not the firſt thing in order of nature, yet in the order of the words it is, and I will take it as it lies. *For I am perſwaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate vs from the loue of God which is in Chriſt Ieſus our Lord.* We ſee the Apoſtle here makes knowne that he was perſwaded, euen fully and vndoubtedly reſolued of this as a moſt certaine truth, that nothing could ſeparate him and other true beleeuers from the loue of God in Chriſt Ieſus. Now the point hence offered in the fitſt place, is this.

Doct. 1. A Chriſtian may infallibly know and be certainly perſwaded of this, that God loues him in Ieſus Chriſt.

That a Chriſtian may be fully and vndoubtedly perſwaded of Gods loue to him in Chriſt. A Chriſtian may infallibly know, and be certainly perſwaded of this, that God loues him in Ieſus Chriſt, that he is beloued of God with a fatherly loue, that God loues him as his child. 1. Ioh. 4. 16. ſaith Saint *Iohn*, ſpeaking of himſelfe and other true Chriſtians, *We haue knowne and beleeued the loue that God hath in vs, or beareth towards vs.* 1. Cor. 2. 12. ſaith the Apoſtle, *We haue receiued not the ſpirit of the world, but the Spirit which is of God, that we might know the things that are giuen to vs of God.* A Chriſtian may haue in him Gods Spirit, not onely working faith in him, but alſo a ſpirituall diſcerning of thoſe things which are giuen him of God, euen a diſcerning of *Gods loue ſhed abroad in his heart by the holy Ghoſt which is giuen vnto him*, Rom. 5. 5. and ſo may haue infallible knowledge, and a certaine perſwa-

sion of Gods loue to him in Christ, and that in this world: and the grounds of this truth are these.

Reason 1. First, a Christian may infallibly know, and be certainly perswaded, that he is in Christ, truly ingrafted into him, and a true member of Christ, and that Christ is in him; and therefore the Apostle bids the Corinthians search and examine themselues, *Whether Christ were in them or no.* 2. Cor. 13. 5. And he saith, *Know ye not that Christ is in you except ye be reprobates.* And to bid men make search for that which cannot be found, were ridiculous, and therefore a Christian may infallible know, and be certainly perswaded, that he is in Christ, who is the beloued Sonne of God, and in whom God loues his chosen, and cannot but loue all that are in him.

Reason 2. Secondly, a Christian may haue pledges of Gods speciall loue to him, as namely the holy Spirit of God, as an earnest penie of his speciall loue, as the Apostle saith in that, Rom. 5. 5. *Gods loue is shed abroad in our hearts by the holy Ghost giuen vnto vs:* and 2. Cor. 1. 22. *He hath giuen the earnest of the Spirit in our hearts:* and also the speciall effects of Gods sanctifying Spirit, *Effectuall faith, diligent loue, and patience of hope in our Lord Iesus Christ,* as 1. Thess. 1. 3. And therefore doubtlesse a Christian may in the time of this life infallibly know, and be certainly perswaded of this, that God loues him in Christ with a fatherly loue, and that God loues him as his child: and therefore for the vse.

Vse 1. That popish position confuted, that a Christian in the time of this life can onely come to a probable coniecture of Gods loue to him in Christ.

In the first place, it is erronious, and false, and a damnable position that is held by the Papists, that a Christian in the time of this life can onely come to a probable coniecture of Gods loue to him in Christ: they say a Christian may hope well of Gods loue to him, but that he may be infallibly perswaded of it, that they esteeme as a presumptuous heresie. Now the truth deliuered doth directly crosse this position of theirs, and this very text of the Apostle refutes them, *I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate vs from the loue of God which is in Christ Iesus our Lord.* But here they

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seeke out shifts to elude the euidence of this text. First they say, *Paul* had a certaine perswasion of Gods loue to him in Christ by a speciall reuelation. A poore shift, the Apostle saith, 2. Cor. 12.4. Such things as he had by reuelation, *could not be vttered, they were ἄῤῥητα ῥήματα, things not to be spoken:* but this perswasion of his he vttereth, and therefore it is none of those secrets he had by speciall reuelation. They say againe, the word here πέπεισμαι, signifies onely a coniecturall perswasion, and not certaine: but this is contrary to themselues, for they say he was certainly perswaded of Gods loue to him in Christ by reuelation. Againe, the word (indeed) sometimes signifies a perswasion of charitie touching other particular persons, and then it is not so certaine; but when it is vsed of a mans selfe according to the word of God, it is then a perswasion of faith, and most certaine, and so it is here vsed by the Apostle, and therefore notwithstanding these cauils, the doctrine deliuered remaines a certaine truth. I leaue them.

Obiect.

2. Cor. 12. 4. καὶ ἤκουσεν ἄῤῥητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι.

Answ.

Obiect.

Answ.

And for a second vse: Is it so that a Christian may in the time of this life infallibly know, and be certainly perswaded of this, that God loues him in Christ with a fatherly loue, and that God loues him as his child? I might here further driue this to the reproofe of those amongst vs who renounce Poperie, and yet thinke that this is impossible, and too high a point, somewhat presumptuous, but I passe by that, and on this ground we must learne to be stirred vp to labour to attaine this, euen to know it, and to be infallibly perswaded of it, that God loues vs in Christ with a fatherly loue, and that he loues vs in particular; and neuer to rest, till we be in some measure so perswaded, I say to labour to get an infallible perswasion of it in some measure. *For indeed all Gods children haue not this perswasion in like measure, some haue it in a greater measure, and some in a lesse: neither haue Gods children this perswasion at all times alike, sometimes by neglecting the meanes, or by falling into some sinne, or by secret desertion, or such like, Gods children for a time lose this comfortable perswasion.* But seeing it is a thing that may be attained, and it is worth our labour & seeking after, let vs neuer rest till in some measure we come to know

Vse 2. We must labour to know it, & to be infallibly perswaded of it, that God loueth vs in Christ with a fatherly loue, and that in particular. Note.

know it infallibly, and to be certainly perſwaded of it, that we are beloued of God in Chriſt Ieſus with a fatherly loue.

Queſt. How is that to be done, may ſome ſay?

Anſw. Surely by getting two things, namely, true faith and true holineſſe. Labour thou to get true faith into thy ſoule, euen faith *purifying thine heart*, Acts 15.9. and to haue thy faith ſeconded with the fruites of true holineſſe in thine heart and life, and ſhewing forth the power and life of it in all good duties of loue towards God and towards men, and neuer reſt till thou find that thou doſt loue God ſimply for himſelfe, and all that beare his image for his ſake, and that thou doſt come out of the world, and renounce the vanities, and pleaſures, and profits, and honours of it, and doſt chooſe God for thy portion, and thereupon thou maiſt perſwade thy ſelfe infallibly that God loues thee, 1.Ioh.4.19. *We loue him becauſe he loued vs firſt.* God loues vs firſt, and if we loue him, that is the ſeale and fruite of Gods loue to vs, and as it were the counterpane of his loue written in our hearts, by which we may be ſure that he hath loued vs firſt: Oh then neuer reſt till thou find theſe two things in thine owne ſoule, true faith, and true holineſſe, and ſo thou mayeſt infallibly know, and be certainly perſwaded of this, that God loues thee in Ieſus Chriſt with a fatherly loue, euen as his owne deare child, and finding that it will fill thine heart with ſound and true ioy and reioycing, and make thee truly & heartily thankfull to God for all mercies beſtowed on thee, and alſo make thee go on in an holy courſe of life with courage, and comfort, and cheareſulneſſe.

Now in that the Apoſtle ſaith, he was perſwaded of this, that nothing could ſeparate him and other true beleeuers from the loue of God, and this perſwaſion of his, in reſpect of himſelfe was a perſwaſion of faith, as I haue ſhewed, it was not an opinion or a bare coniecture, but a perſwaſion of heart, and ſo certaine and infallible; onely note we thus much.

Doct. 2. True ſauing faith is a diſtinct, certaine

That true ſauing faith is not a confuſed notion wrapped vp altogether in vncertaintie, ſo as a man cannot know what he holds or beleeues: but it is a diſtinct, a certaine, and infallible

lible knowledge: Faith in the generall nature of it is a light of ſpirituall knowledge, and that knowledge is qualified with an infallible certaintie: it is an infallible knowledge, it makes a demonſtration in the mind of a beleeuer, it may be truly ſaid, *Fides eſt vides*, true faith is as it were a ſight of that which is beleeued: and the holy Ghoſt ſaith, Heb. 11. 1. True faith *is the euidence of things not ſeene*, that is, an infallible demonſtration and certaintie whereby the mind being conuinced, not by reaſon or ſenſe, but by diuine teſtimony, doth moſt firmely embrace the promiſes of God: and therefore for the vſe of this in a word.

and infallible knowledge.

Heb. 11. 1. ἐστι δὲ πίστις ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων.

It cannot be that implicite faith, faith infolded in the faith of the Church, is a trûe faith, as the Papiſts teach: they ſay it is ſufficient for a Chriſtian to beleeue as the Church beleeues, and ſo indeed they deſtroy the nature of true faith, and make it a blockiſh ignorance, and their doctrine tends to hold men in blindneſſe and perpetuall ignorance; we are to renounce it, and to remember that true faith is a diſtinct, certaine, and infallible knowledge, and that euery true beleeuer knowes certainly what he holds and beleeues. *Yet withall remember, that euery true faith is not a full perſwaſion: true faith hath certaintie ioyned with it, but not fulneſſe of certaintie, and euerie true beleeuer hath a certaine perſwaſion of Gods loue to him in Chriſt, yet not a full perſwaſion at the firſt:* that followes on obſeruation and much experience of the mercie and fauour of God, as I might ſhew by the examples of *Abraham*, of *Danid*, and of diuerſe other ſeruants of God, but I paſſe from that.

Vſe. Popiſh implicite faith no true faith.

Note.

Come we now to the propoſition here layd downe, which the Apoſtle puts downe by way of induction, reckoning vp of particulars, *Neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature.* And firſt from this induction in generall, we are giuen to vnderſtand thus much.

That no creature in heauen, in earth, or in hell, can poſſibly breake off, or keepe backe Gods loue from his children, not the power of the mightieſt and ſtrongeſt creatures that

Doct. 3. No creature in heauen, in earth, or in

hell, can possibly breake off or keepe back Gods loue frō his children.

be, no not of Angels good or bad, though they be exceeding mightie and potent, that can make one who is beloued of God in speciall manner, not beloued of God, or lesse beloued of him: it is not the power of heauen or of hell ẏ can do it. And for this we haue further euidence and testimony of Scripture, Isai. 54. 10. saith the Lord, *The mountaines shall remoeue, and the hils shall fall downe, but my mercie or my loue shall not depart from thee, neither shall the couenant of my peace fall away, saith the Lord*: as if he had said, though the whole world be turned vp-side downe, and heauen and earth come together and be remooued out of their places, yet shall not my loue be remooued from my children: in the greatest confusion of things, my loue, my mercie, and my compassion shall still abide with them. Matth. 16. 18. Christ saith, *The gates of hell, the power of hell, shall not preuaile against the faith of his Church* and of true beleeuers: all the cunning and strength of the diuell and his Angels shall neuer be able to ouercome the faith of true beleeuers; and if not the faith of true beleeuers, surely not the loue of God to them, that being more firme and more inuincible: and indeed in the iudgement of all it cannot be seuered from such as continue true beleeuers. Ioh. 10. 28. 29. saith Christ, *I giue my sheepe eternall life, and they shall neuer perish, neither shall any plucke them out of mine hand. My Father which gaue them me is greater then all, and none is able to take them out of my Fathers hand:* as if he had said, the power of my Father is such, as that no aduersarie power whatsoeuer is able to wrest my sheepe out of his hand, and so to breake off his loue from them. And hence it is that the Apostle saith, 2. Tim. 1. 12. *I know whom I haue trusted, and I am perswaded he is able to keepe that which I haue committed vnto him*, that is, my eternall saluation, which out of his loue he hath purposed to bestow on me, and nothing can hinder his purpose, or breake off his loue from me, but he will vndoubtedly keepe my saluation safe and sure *against that day*. And to these we might adde other testimonies further confirming the truth of the point in hand, that no creature, in heauen, in earth or in hell, can possibly keepe backe

backe, or breake off Gods loue from his children, and no power of the mightieſt and ſtrongeſt creatures that be, can make one who is beloued of God in ſpeciall manner, not to be beloued of him, or leſſe beloued of him: and the reaſons & grounds of it are theſe.

Reaſon 1. First, God loues his children with the ſame loue that he loues Chriſt his Sonne, as Chriſt ſaith, Ioh. 17.23. *Thou haſt loued them as thou haſt loued me*, though not with the ſame degree of loue: and nothing can hinder or breake off Gods l[o]ue frō Chriſt his Son, *He and his Father being one*, Ioh.10.30.

Ioh.10.30.

Reaſon 2. Againe, God is infinite both in wiſdome & power, and the wiſedome or ſubtiltie of the wiſeſt or cunningeſt creatures in heauē, in earth, or in hell, is finite; & the power of the ſtrongeſt creature is alſo limited and finite, and there is no proportion betweene the wiſedome and power of the wiſeſt & ſtrongeſt creatures, and the wiſedome and power of God; and ſo neither can the wiſeſt or cunningeſt creatures cauſe the Lord by any ſubtiltie or perſwaſion to alter his loue to his children, nor can the ſtrongeſt creatures by any oppoſition they are able to make, auert and turne away his loue from them: and therefore doubtleſſe no creature in heauen, in earth, or hell, can poſſibly keepe backe or breake off Gods loue, or make one who is beloued of God in ſpeciall manner, not to be beloued of God, or leſſe loued of God.

Vſe 1. The errour of the Papiſts Arminians, & Anabaptiſts, touching falling from grace, conuinced.

And for the vſe of this: firſt this ground of truth conuinceth the errour of the Papiſts, Arminians, and Anabaptiſts, which we haue often had occaſion to deale againſt in that they teach that ſuch as are in the ſtate of grace and Gods ſpeciall loue, may loſe it, and fall from it, and may to day be loued of God, and to morrow be ſhaken out of his loue. A doctrine diuelliſh, and moſt vncomfortable, and directly contrary to the truth now deliuered, and to the plaine euidence of the holy word of God, which teacheth, that ſuch as are beloued of God, they are ſo kept by him from euill, as Chriſt prayed, Ioh. 17.15. euen from that euill one the diuell, and from all his inſtruments, as that none of them can poſſibly ſhake them out of his loue. Oh but ſay the Arminians and

Obiect. Anabaptiſts, this doctrine leaues no place for feare, but breeds preſumption in Gods children, and this doctrine being true they haue no cauſe of feare.

Anſw. They are deceiued, a child of God imbracing this truth, that he being beloued of God in ſpeciall manner, no creature in heauen, in earth, or in hell, can poſſibly keepe back or breake off Gods loue from him, it breeds in him a loue of God againe, and conſequently true feare, which is oppoſed to ſenſleſſe ſtupiditie and carnall preſumption. Againe, it is falſe, that ſuch as are beloued of God in ſpeciall maner, and they know they are ſo, to haue no cauſe of feare, vnleſſe no other euils but finall damnation need to be feared. A child of God hath cauſe ſtill to feare with an holy feare, leſt by ſinne he diſpleaſe God his louing Father, and prouoke him to afflict him in his bodie, and in his ſoule, leſt by ſinne he loſe the tokens of Gods loue, peace of conſcience touching the ſecret feeling of it, ioy in the Spirit, cleareneſſe of vnderſtanding, and a feeling affection to good things and good duties, holy boldneſſe to draw neare to the preſence of God, and ſuch like. Therefore it is but a cauill, that the doctrine deliuered leaues no place for feare, and that Gods children haue no cauſe to feare, the doctrine deliuered being true, I leaue them, and come to a ſecond vſe.

The holy feare of a child of God.

Vſe 2. Great cõfort to ſuch as haue good euidence of it, that they are beloued of God in ſpeciall manner.

Is it ſo that no creature in heauen, earth, or in hell, can poſſibly breake off or keepe backe Gods loue from his children, or make one who is beloued of God in ſpeciall manner not to be beloued of God, or leſſe beloued of him? Surely the due conſideration of this may yeeld thee matter of exceeding great comfort: and thinke on it to thy comfort whoſoeuer thou art that haſt good euidence of it that thou art a child of God, and that thou art beloued of God in ſpeciall manner: thou hauing the ſpeciall loue and fauour of God thou art an happie man or woman; yea ſo long as thou art beloued of God, no manner of miſerie can make thee miſerable. As I ſaid not long ſince, if thou wert in hell, the deepeſt gulfe of all miſerie, and yet beloued of God (if it were poſſible) thou ſhouldſt ſtill be in a moſt happie ſtate and condition. Now this addes to thy happineſſe and comfort, that being beloued

of

of God in ſpeciall manner, thou ſhalt ſo continue for euer, it is not all the power and ſtrength, or all the wit, and skill, or cunning, or ſubtiltie of all the creatures in heauen, in earth, or in hell, if they ſhould all ioyne together, can poſſibly breake off or keepe backe Gods loue from thee, or wind or wreſt thee out of fauour with him. Thou maiſt loſe the fauour of men, yea of thy deareſt friends, either by thine owne deſert, or be wrong out of it by the malicious practiſe of enuious men. Yea be it ſo that thou art in fauour with the greateſt, thou art a kings fauourite, yet either through thine owne iuſt deſert thou maiſt be caſt off as *Haman* was, Heſt. 7. or the enuie and malice of men may worke thee out of his fauour; but thou being beloued of God in ſpeciall manner, and being as it were his darling, and his fauourite, as indeed thou art thou being a child of God, though neuer ſo poore or meane in the world, thou canſt not loſe his fauour by any thing done by thy ſelfe, his loue to thee being vnchangeable; neither canſt thou be wreſted and wrong out of it by any aduerſarie power whatſoeuer, God is ſtronger then all, he is able to keepe thee in his loue, and he will keepe thee in it in deſpite of Satan and all the power of hell. Hath God ſo farre manifeſted his loue to thee, as to giue his owne deare Sonne to ſhed his bloud for thee, and to ſuffer the paines of hell for thee, and will he ſuffer the power of hell to draw thee out of his loue? no, no, aſſuredly he will not. Let then the diuell and all the enemies of thy good do what they can againſt thee, and though the Lord ſuffer them to preuaile farre, to thruſt thee out of houſe and home, and to ſtrip thee of health, of wealth, of libertie, and of all outward good things & meanes of comfort, yet Gods loue they cannot take from thee, nor leſſen and diminiſh his loue towards thee, and make thee leſſe beloued of him, when they haue done all the euill and miſchiefe they can to thee: and when thou art plonged into the deepeſt diſtreſſe they can bring thee into, thou art ſtill beloued of God, and ſtill as deare to him and as precious in his ſight as euer thou waſt: and that may be a ground of ſweete comfort to thee, thinke on it to thy comfort.

Come

Come we now to ſtand on the particulars here reckoned vp by the Apoſtle by way of induction: *Neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature:* at leaſt on ſome of theſe, for on euery one of theſe particulars we ſhall not need to ſtand ſeuerally, hauing touched them in ſome doctrines before deliuered.

Now the firſt particular here mentioned is *death*, and by death (as I ſhewed) we are to vnderſtand the death of the bodie, the ſeparation of the ſoule from the bodie, and the paines and the pangs that either go before it, or with it and do accompanie it: and the point hence offered lyes plaine before vs, it is this.

Doct. 4. Neither the death of the bodie, what ſoeuer it be, nor the pangs and paines of it, can poſſibly breake off or keepe backe Gods loue from his children.

That neither the paines and pangs of death of the bodie, nor the death of the bodie it ſelfe, the ſeparation of the ſoule from the bodie, whether it be naturall and by the courſe of nature, or violent, can poſſibly breake off or keepe backe Gods loue from his children. Though the pangs of a naturall death be moſt bitter and painfull, or the tortures of a violent death be moſt extreme, yet can they not ſeparate betweene Gods loue and a child of his: and though death ſeparate the ſoule from the body, yet can it not ſeparate either the ſoule or the bodie of a child of God from God, and from Gods ſpeciall loue. And that this is a truth, we haue further euidence and teſtimonie of Scripture. We reade Hebr. 11. 35. 36. 37. that the Saints and ſeruants of God in times of old were moſt cruelly dealt withall, *They were racked, they were tried by mockings and ſcourgings, by bonds and impriſonment, they were ſtoned, hewen aſunder, tempted, ſlaine with the ſword, they wandered vp and downe in ſheepe skins, and in goate skins, being deſtitute, afflicted, and grieuouſly tormented:* yet the holy Ghoſt giues this teſtimonie of them, verſe 38. that euen then they were ſuch *as the world was not worthy of:* they were then the Lords worthies, right deare and precious in the ſight of God: their cruell tortures and ſhedding of their bloud after a moſt cruell manner, did not breake off or keepe backe Gods loue from them. And this the holy Martyr *Stephen* knew well, he knew

that

that he was beloued of God, and right deare and precious in his ſight when the ſtones were about his eares, and did batter, and bruſe, and breake his bodie, and beate out his braines, and in confidence and aſſurance of Gods loue to him did he then commend his ſoule into the hands of the Lord Ieſus. Act. 7.59. the text ſaith, his cruell and bloudie minded perſecutours *ranne on him violently and ſtoned him, and he called and ſaid, Lord Ieſus receiue my ſpirit:* yea the text ſaith, verſe 60. that his violent death was but as a ſweet ſleepe, it was a falling faſt aſleepe in the hands of the Lord Ieſus: and ſo indeed is the death of euery child of God, whether it be naturall or violent, it is but a *ſleeping in Ieſus*, as 1. Theſſ. 4.14. And ſo the death of the bodie of what ſort ſoeuer, whether naturall or violent, and after what manner ſoeuer it be, cannot poſſibly breake off or keepe backe Gods loue from his children, and ſeparate either the ſoule or the bodie of a child of God from God and from Gods ſpeciall loue: and the reaſon and ground of it is plaine, namely this.

Reaſon. A child of God is vnited and knit to Chriſt with an inſeparable vnion, and he ſo remaines for euer, in what ſtate or condition ſoeuer he be, in health, in ſickneſſe, in extremitie of paines and tortures, in life, in death, and after death he continues knit to Chriſt in his bodie and in his ſoule. Yea though the bodie of a child of God be dead and rotten, and turned to duſt in the earth, or be in the ſea, or whereſoeuer, yet it is ſtill within the couenant of grace, and a member of Chriſt, as the Apoſtle ſaith, Rom. 14.8. *Whether ye liue or dye*, we being true beleeuers, *we are ſtill the Lords both in our bodies and ſoules*, and God is ſtill the God both of our bodies and ſoules. And therefore doubtleſſe the death of the bodie, whether naturall or violent, or after what manner ſoeuer it be, cannot poſſibly breake off or keepe backe Gods loue from his children, and ſeparate either the ſoule or the bodie of a child of God from God, and from Gods ſpeciall loue.

Obiect. But haply ſome may obiect againſt this the words of Chriſt, Mat. 22.32. that *God is not the God of the dead, but of the liuing.*

Answ. I answer: God is not the God of the dead, according to the sence and meaning of the Sadduces, against whom Christ there deales, who denied the resurrection, and thought that the dead bodies of the Saints were so dead, as neuer to rise againe, but he is the God of his children being dead in their bodies to be raised vp againe; yea he is a friend to the dead bodies of his children, and the very dust of their bodies is deare to him when they are turned to dust, and his hand doth still hold and keepe them in time to restore them to life againe. And so it still remaines a truth, that the death of the body, of what sort soeuer, or after what manner soeuer it be effected, though it come by most cruell torments, cannot possibly breake off or lessen Gods loue from his children, and separate either the soule or bodie of a child of God from God, and from Gods speciall loue: and for the vse of this.

Use 1. A man or woman may be right deare to God, and in speciall fauour with him, and yet want the feeling of his loue for a time.

First consider we this truth to this purpose: Cannot death separate the bodie of a child of God from God, and from his speciall loue? Is the bodie of a child of God beloued of God, when it is seuered from the soule, when it lyes dead and is voide of sense and feeling? Is it then deare to God when it is not sensible of any comfort? Surely then it holds sound and good, that a man or a woman may be right deare to God, and in speciall fauour with God, and yet want the feeling of his loue for a time. And do not thou whosoeuer thou art, thou finding that God hath done great good things for thy soule, euen that for thee which he hath not done for thousands in the world, he hath giuen thee a sight of thy sinnes, an heart truly hnmbled for them, a minde to know him, an heart to feare him, a care and conscience to obey God: do not thou I say, perplex thy selfe, and disquiet thine owne soule, because haply for the present thou wanteſt the feeling of Gods loue to thee: consider with thy selfe, thou maist be right deare to God, and be loued of him in speciall manner, and yet for the present be as insensible of his loue, and haue no more feeling of it then a dead bodie, especially in the time of trouble and distresse, and in the time of temptation. And though the feeling of comfort from God in the time of distresse be a fruite

and

and worke of faith, yet a man or a woman may haue faith that for the preſent wants the ſenſe and feeling of comfort. *Indeed none are in a good ſtate that want faith, yet doubtleſſe many are in a bleſſed ſtate that want the feeling of comfort for the preſent.* And therefore do not herein wrong thy ſelfe, and ſo iudge thy ſelfe voide of faith and out of Gods fauour, becauſe as yet thou haſt not a liuely ſenſe & feeling of Gods loue, the Lord will exerciſe thee with want of feeling of it for a time, and when he hath fitted thee for it he will giue it to thee.

Note.

Now for a ſecond vſe: is it ſo that the death of bodie, of what ſort ſoeuer, or after what manner ſoeuer, cannot poſſibly breake off or keepe backe Gods loue from his child, and ſeparate either the ſoule or bodie of a child of God from God, and from Gods ſpeciall loue? Here is then a ground of ſweet comfort to all Gods children againſt the feare of death: the truth now deliuered being mingled with faith in the hearts of Gods children, it will arme and ſtrengthen them againſt the feare of death, and cheere vp their hearts in the paines and pangs of death, of what kind ſoeuer it be, be it neuer ſo bitter and painfull. What though a child of God be vnder ſome bitter and grinding diſeaſe of the ſtone, of a burning feuer, and the heate of it is ſo fierce and ſo violent and ſtrong on him, as in his owne ſenſe and feeling he ſeemes to lye in flames of fire? What though a child of God be taken away by a violent death, either ſuddenly by ſome ſtrange accident, as he fals from ſome high place, or from his horſe, and his braines are daſht out, or he is drownd, or ſuch like, or his life is taken from him by his cruell perſecutours, and they put him to moſt wofull racke and tortures, and they caſt his body to be deuoured of wilde beaſts, or to be meate *to the foules of the ayre*, as Pſal. 79. 20. they drag his body through the ſtreets, they hang him on a gibbet, they burne him, and put him to death after a moſt cruell manner? yet it is not the kinde of death or manner of death whatſoeuer it be, that can poſſibly breake off or keepe backe Gods loue from him, or ſeparate either his ſoule or bodie from Gods ſpeciall loue. Oh then let this ground of truth be mingled with faith in our hearts,

Vſe 2. Sweete comfort to all Gods childrē againſt the feare of death

we

we being the children of God, and we shall find it will stand by vs and comfort vs when we lye gasping for breath on our death beds, and it will arme vs against the feare of death, of what sort soeuer it be. 1. Sam. 30. 6. we finde that when the people were readie to stone *Dauid*, and *Dauid* saw nothing but present death before him, the text saith, *Dauid comforted himselfe in the Lord his God*. The words are full of weight, together with the apprehension of death, as *Dauid* thought vnauoidable, he apprehended the mercie of God in the couenant, and he perswaded himselfe that death could not seuer him from his God, and from the loue of God, and thereupon he cheered vp his heart, and was comforted. So doubtlesse if the truth now deliuered be setled in our hearts and mingled with faith, we shall find it will minister matter of sweet comfort vnto vs in the bittrest paines that can befall vs, and it will strengthen vs against the feare of death, of what kinde soeuer it be, and be it neuer so bitter and painfull: *Neither death, nor life* (saith the Apostle) *shall be able to separate vs from the loue of God which is in Christ Iesus our Lord*. By *life* (as I shewed) we are to vnderstand the life of the bodie, and the pleasures, profits, and honours that do accompanie it. Now the point hence offered I need not stand on, for euery one who knowes things aright, will confesse that the life of the bodie and the good things of this life, health, wealth, peace, plentie, honour, and such like, cannot possibly breake off or keepe backe Gods loue from his children: for indeed both life it selfe and the good things of this life, are blessings of God in themselues, and to Gods children they are giuen as blessings in mercie, and Gods children haue right and title to them in Christ, and to the lawfull vse of them, and they are giuen to them as pledges of Gods loue, and faith sanctifies all outward good things to Gods children; and therefore they cannot possibly breake off or keepe backe Gods loue from his children: I will not therefore stand on it. But it may seeme strange why the Apostle should here reckon life among the things that cannot separate Gods children from Gods loue, meaning by life, as ye haue heard, the life of the bodie, and the

the good things of this life: surely herein appeares the wisedome of the Apostle, and the wisedome of the holy Spirit of God by whom he was guided. This doubtlesse he did to arme Gods children against a speciall subtiltie of Satan; Satan is tampering with Gods children, not onely on the left, but sometimes on the right, and he sometimes labours to perswade a child of God that he is not loued of God, because God vouchsafes him outward good things, and a freedome from euils and afflictions that many of Gods children lye vnder: and that this is so, no doubt some can witnesse out of their owne experience. Haue not some at one time or other thus reasoned and thought with themselues, Surely God giues me a good measure of health and strength, and a competent measure of outward good things, and I am not in such affliction as I see other of Gods children are, and am I a child of God? I doubt whether God loue me or no. This is sometimes the reasoning and thought of a child of God: and sure I am, I haue knowne a deare child of God thus to reason, and thus to thinke in respect of inward trials, and in the time of sickenesse hath thus spoken, I finde my selfe not buffeted by Satan, and so assaulted by him as I haue knowne some of Gods deare children in the time of their sickenesse, and when they haue drawne neare to their end; my conscience is quiet, and I find peace in my soule, am I a child of God? See the cunning of a subtill enemie: and thus doubtlesse it is sometimes in respect of outward good things and freedome from euils. Now this the holy Spirit of God here preuents, in that he saith, that life, and the good things of this life, cannot separate from the loue of God: and he would haue vs learne that which the Preacher hath taught vs, Eccles. 9. 1. that no man knowes either loue or hatred from outward things, good or euill, but we are to looke to the inward qualification of our soules, and if thou finde in thee the inward qualification of a child of God, thou findest sanctifying grace in thy soule, and true faith in thine heart, and withall the Lord vouchsafes thee outward good things, and freedome from euils that other of Gods children lye vnder, blesse God for it, and vse those good things

Doct. 5. The wisdome of God and the wisdome of the Apostle appeares in this, in arming Gods children against a speciall subtiltie of Satan.

Vse. No man knowes whether God loues him or hates him by outward things good or euill.

things to the glorie of God, and to the helping of thee forward in the way to heauen; and trouble not thy selfe with this, that thou art not afflicted as other of Gods children be, leaue that to the wisedome of thy heauenly Father, who measures out the afflictions of his children in wisedome, and as he sees meete and fit; and be thou readie in the preparation of thine heart to vndergo any affliction, to lose health, wealth, libertie, and life it selfe for the name of Christ, and for the profession of his Gospell, and for the keeping of faith and a good conscience: and remember that life and the good things of this life, cannot separate thee from the loue of God in Christ.

Let vs now go on to some other of the particulars here reckoned vp by the Apostle: and the next in order are *Angels*, *principalities*, and *powers*, of which we shall not need to speake, they were comprehended in that doctrine, That no creature in heauen, in earth, or in hell, can possibly breake off or keepe backe Gods loue from his children; & likewise those particulars, height, and depth: and therefore I will not stand on them seuerally, onely I hold it fit to note that the Apostle here reckons things to come, and a little to stand on that particular branch of his induction, he saith, Things to come cannot separate Gods children from Gods loue: and by things to come he meanes (as I shewed) both good and euill things that in time to come may befall Gods children: and the point hence offered is this.

Doct. 6. No euent or comming to passe of things in this world, can possibly breake off or keepe backe Gods loue from his children.

That nothing to come, no euent, no falling out and comming to passe of things in this world, whatsoeuer it be, can possibly breake off or keepe backe Gods loue from his children. Though the things to come be vnknowne and vncertaine what they shall be, yet this is most certaine and sure, whatsoeuer they be they cannot worke a separation of Gods children from God and from Gods speciall loue. We reade, Isai. 46. 3. 4. the Lord saith, he *had borne the house of Iaacob and Israel, and the remnant of the house of Iaacob and Israel from the wombe, and brought them vp from the birth*: and for the time to come *he would still be the same to them, euen to old age, and to hoare*

hoare haires, and things to come ſhould not ſeparate betweene him and them: and thus alſo Chriſt ſpeakes, Ioh. 10. 28. that for the time to come ſuch as are his ſheepe ſhall be kept from periſhing, and from being pluckt out of his hand, and whatſoeuer comes to them and befals them, they ſhall not miſcarrie, it ſhall not ſeparate them from him. And to this purpoſe is that of Iude verſe 1. of his Epiſtle, that the called and ſanctified of God, true beleeuers, and Gods children, they are *reſerued to Ieſus Chriſt*, and things to come cannot ſeuer them from him, & from his loue. It is but a cauill of the Arminians, that the reſeruation or aſſeruation of the called of God there ſpoken of belongs to the time paſt: for ſuch as haue bene and are kept of God the Father to Ieſus Chriſt, ſhall be ſtill kept of him to the end, as the Apoſtle ſaith, Philip. 1. 6. *He that hath begun to keepe them, will perfect the good worke he hath begun*, and will keepe them to the end; no euent or thing to come whatſoeuer, can poſſibly breake off or keepe backe Gods loue from them: and why, the reaſons of it are euident. Iude Epiſt. 1.

Reaſon 1. Firſt, in Gods hand is the diſpoſing of all things, of life it ſelfe, and of the euents of life, and in his hand are the iſſues of all things, Pſal. 31. 15. *My times are in thine hand*, ſaith *Dauid*. And not onely things preſent are diſpoſed of by the hand of God, but things to come alſo; for to him all things are preſent, and he orders all things at his owne good will & pleaſure, and his will is effectuall for the good of his children in all things that befall them.

Reaſon 2. And againe, there is a perpetuitie euen of the loue of true beleeuers: they hauing their hearts once poſſeſſed with true loue to God and to the Saints of God by the worke of the Spirit, they cannot be vtterly deſtitute of that loue, that loue of theirs *ſhall neuer vtterly fall away*, 1. Cor. 13. 8. And the loue of true beleeuers towards God and towards men begun in this life, ſhall continue for euer in the life to come, and in heauen it ſhall be in full perfection: and much more is the loue of God to his children perpetuall, and ſhall neuer faile, or be broken off by any euent whatſoeuer. And therefore

doubtleſſe this we may reſolue on as a certaine truth, that no euent, no falling out and coming to paſſe of things in this world whatſoeuer, can poſſibly breake off or keepe backe Gods loue from his children.

Now for the vſe of this: I might bend the force of this truth againſt that erronious conceit of ſome, that a child of God cannot be ſure of his continuance in the loue of God. Some erring ſpirits ſay, that a child of God may now for the preſent be aſſured of Gods loue to him, but he cannot be ſo for the time to come: they ſay God continues to loue his children if they continue to loue him, but if they be diuerted & turned aſide by ſome euent from their loue to God, then God ceaſſeth to loue them; a conceit directly contrarie to the plaine euidence of the word of God, and to the truth now deliuered: we haue often had occaſion to deale againſt it, I paſſe by it, and for the vſe of the truth deliuered: It may ſerue to arme and ſtrengthen Gods children againſt the feare of variable euents and falling out of things here in this world; this world is a place of continuall alteration and changing, *The face and faſhion of the world is variable, and goeth away*, 1. Cor. 7. 31. The things in the world are changeable, and the ſtate of mans liſe is ſubiect to continuall mutation & change, as one ſaith well, the day is ſometimes a mother, and ſometimes a ſtepmother, it ſometimes brings foorth good, and ſometimes it brings foorth euill, a man is now well, and preſently ſicke, now rich, and ſuddenly poore, now in honour and high place, and preſently debaſed and wheeled downe: and as *Salomon* ſaith, Eccleſ. 7. 2. *The life of man is as a ſhadow that is wauering and changeable, and neuer continuing in one ſtay*, as Iob 14. 2. Now in all alterations and changes that be in the world, here is the ſtay and comfort of the child of God, that Gods loue to him ſtill abides with him, and is neuer changed: and though it be with a child of God as with other men, he cannot tell what ſhall befall him hereafter, as the common ſaying is, a man knowes his beginning, but he knowes not his end, and things to come are doubtfull and vncertaine, though witches, wizards, and ſuch inſtruments of

Vſe. How Gods children may be armed & ſtrengthened againſt the feare of the variable euents and falling out of things here in this world.

of the diuell will take on them to foretell things to come; but I say, though a child of God know not what shall come to him to morrow, and in the time to come, as *Paul* said, Acts 20. 22. *I go bound in the Spirit to Ierusalem, and know not what things shall come vnto me there*: yet here is his comfort, he knowes this, that come what will come, or what can come, either in the world or in his owne particular person, no euent whatsoeuer it be can possibly breake off or keepe back Gods loue from him: and though his state be changed, yet Gods loue to him is not changed, that is still the same; and what a comfort may this be to a child of God? Who can say and say truly, that his state is such in regard of his bodie and outward estate, as no euent can change it, or remoue him from it? Surely none liuing on the face of the earth. *Dauid* indeed said, Psal. 30.6. *That he should neuer be remooued:* but he found it otherwise, as himselfe saith, verse 7. *The Lord hid his face, and he was troubled*, onely the child of God is in such a firme state and condition in respect of Gods loue, as that nothing that befals him can remoue him from that: things to come cannot possibly breake off or keepe backe Gods loue from him. And that may be a ground of sweet comfort to vs, we being the children of God, and if we be able to mingle it with faith in our hearts, we shall find it will comfort vs amidst the hurlie burlies, and changes, and greatest alterations of things that fall out here in this world.

Come we now to the last words of verse 39. which is, *in Christ Iesus our Lord*. These words as heretofore I haue made knowne, are a second amplification of the Apostles proposition, that nothing can separate Gods children from the loue of God; and they containe the ground of Gods loue to his children, that it is grounded not on any thing in themselues, but on Christ Iesus: and the point hence offered in the first place, is this.

Doct. 7. The ground of Gods loue to his children is onely in Christ Iesus.

That the ground of Gods loue to his children is in Christ Iesus. God loues his children most dearely, and the ground of his loue to them is not in themselues, nor in any creature in heauen or earth, but onely in Christ. Indeed it is true, to pre-

uent an obiection in the beginning, God loues his owne image, the ſtampe of his grace, and the worke of his good Spirit, namely holineſſe and ſanctification where he finds it in his children, but the ground of that worke is his loue to them in Chriſt his Sonne, he loues them in Chriſt, and out of that loue of his to them in Chriſt, he is pleaſed to worke on their ſoules to their ſanctification. So the ground of his loue to them is in Chriſt Ieſus: and hence it is that the Apoſtle ſaith, Epheſ. 1. 3. *That God euen the Father of our Lord Ieſus Chriſt, hath bleſſed vs with all ſpirituall bleſſing in heauenly things:* and then he ſubioynes *in Chriſt*, he maketh Chriſt the ground of all ſpirituall bleſſings, and of all the fruites of Gods loue to his children. And 2. Pet. 1. 2. 3. the Apoſtle ſaith, *We are bleſſed through the acknowledging of Chriſt with all things that belong to life and godlineſſe.* And 1. Corinth. 1. 30. *Chriſt is made to vs of God, wiſedome, and righteouſneſſe, and ſanctification, and redemption.* And ſo in many other places we find that Chriſt is the ground and foundation of all good things that come from God to his choſen: which doth plainly euidence that the ground of Gods loue to his children is onely in Chriſt Ieſus. And indeed Chriſt is the head of the couenant that God hath ſtriken with his choſen: and the grace of election beginneth firſt with Chriſt the head, and in him it deſcendeth downe to all Gods choſen.

Reaſon.

Vſe 1. A diſcouerie of it to be a wrong & preposterous courſe, to ſeeke for the ground of Gods loue to vs in our ſelues. Popiſh doctrine yeelds no true comfort to the weary ſoule.

Now this for vſe firſt teacheth vs, that they take a wrong and a prepoſterous courſe, who ſeeke for the ground of Gods loue to them in themſelues: & thus do the Papiſts, they make the ground of Gods loue to them their owne inherent goodneſſe and righteouſneſſe, and ſo doing, it is no maruell that their doctrine can giue no true comfort to the wearie ſoule and to the troubled conſcience, nor can yeeld any certaintie of ſaluation: they draw their followers from the ground of true comfort Chriſt Ieſus, and make them leane on a rotten and ſandie foundation, their one goodneſſe: and therefore they cannot poſſibly yeeld comfort to them. And for our ſelues, this being ſo, that the ground of Gods loue to his children

dren is in Christ Iesus. We may hence gather and conclude our happinesse, that we are in a most happie state if we be once assured of Gods loue to vs, for that loue of God to vs is grounded and setled on a sure foundation, and such as neuer can be shaken. How firme is that coniunction with God, which is begun in such an head as *Christ Iesus, who is God with God blessed for euer?* How firme and sure is Gods loue to vs, he louing vs in Christ our head and elder brother, who is his naturall Son, from whom it is impossible that his loue should be remoued? and his loue being firme and sure to the head, can the bodie or any member of it be forsaken? it is not possible: and therefore this may cheare vp and comfort thee whosoeuer thou art that art assured of Gods loue to thee, thou art in a most blessed state and condition.

Vse 2. The state of those discouered to be most happie who are assured of Gods loue to them.

Now as in these words the Apostle makes knowne to vs that the ground of Gods loue to his children is in Christ, so also that Gods speciall loue comes to them in and through Christ Iesus: and the point hence offered in the next place is this.

Doct. 8. Gods speciall loue to his, comes to thē in & through Christ Iesus.

That Gods speciall loue, that loue wherewith he loueth his to their good and comfort here in this world, and to their happinesse in heauen, it comes to them onely in and through Christ Iesus. Whosoeuer are made partakers of Gods speciall loue, & of the tokens and fruits of that loue, it comes to them onely in and through Christ Iesus. Gods loue to his children is in God as the fountaine, and from him it flowes out as from a fountaine; and Christ Iesus is as it were the conduit or pipe by which it is conuaid to them. And to this purpose is that, Ioh. 1.17. *Grace came by Iesus Christ:* the free grace, loue and fauour of God, that comes to men in and through Christ Iesus. And we reade that at the birth of Christ the Angels published Gods loue and his good will to men through him, through Christ then borne, Luke 2.14. *Glorie be to God in the high heauens, and peace in earth, and towards men good will.* Yea the Lord himselfe proclaimes it from heauen by his owne immediate voice, that in and through Christ his Sonne he is well pleased with all that beleeue in him, Matth. 3.17. *This*

is my beloued Sonne in whom I am well pleased: and the Apostle saith expresly, Ephes. 1.6. that *we are accepted of God, and beloued of him in his beloued Sonne Christ Iesus.* And hence it is that the Apostles did vsually in the beginning of their Epistles pray for grace and peace to be giuen to them to whom they writ, from God the Father as from the fountaine, and from the Lord Iesus Christ, as the conduit or pipe to conuey grace and peace to them: plainly noting out, that Gods speciall loue, that loue of God wherewith he loueth his, & which he communicateth and reacheth out to them for their good here in this world, and for their happinesse in heauen, it comes to them onely in and through Christ Iesus, and onely in and through him men come to be partakers of Gods speciall loue, and of the tokens and fruites of that loue: and that this is so there be good grounds of reason for it, as.

Reason 1. First, this Christ was appointed and set apart of God from all eternitie to be the head and Prince of saluation, to bring to happinesse and saluation all that should be saued to the glorie of Gods grace, and all that attaine saluation they receiue it being in him, for his sake and through him. And

Reason 2. Secondly, Gods chosen hauing made defection from God, and fallen from God by sin, there is enimitie betweene God and them in regard of sinne, and God is a iust God, and his iustice must be satisfied before there be a reconciliation betweene God and them. Now Christ onely hath performed such obedience to God his Father, and that to death, *Euen to the death of the crosse,* Philip. 2.8. as doth giue full satisfaction to the iustice of his Father, and reconcile him to his chosen, and make peace betweene God and them, as 2.Cor. 5.19. *God was in Christ, and reconciled the world to himselfe.* Yea such obedience hath Christ yeelded to God his Father, as doth procure from the grace and loue of God, euery good thing to his chosen, whether spirituall or temporall, and concerning their good in this life, and their euerlasting good in the life to come. And therefore it must needs be so, that Gods speciall loue, that loue of God wherewith he loueth his, and which he doth communicate to them for their good here in this world,

world, and for their happineſſe in heauen, it comes to them onely in and through Chriſt Ieſus, and onely in and through him men come to partake in Gods ſpeciall loue, and in the tokens and fruites of that loue.

Now then to make our vſe & profit of this, firſt this ground of truth ſerues to diſcouer, that ſuch perſons as are out of Chriſt, they cannot poſſibly partake in Gods ſpeciall loue, nor in any token or fruite of that loue of God. God may and doth loue them with his generall and common loue, as he loues all his creatures, as they be his creatures and workmanſhip of his hands, but vndoubtedly he loues them not with his ſpeciall loue, and ſo long as they remaine out of Chriſt, they cannot poſſibly partake in that loue of God which he doth communicate to his children, and what good thing ſoeuer they enioy, it is no token or fruite of Gods ſpeciall loue to them. Admit they haue health, and wealth, and abundance of the good things of this life, yea admit they haue grace in their ſoules, as the common gifts and graces of the Spirit, they haue wit, learning, and knowledge, and that of heauenly things, yea they haue power to abſtaine from ſome groſſe ſinnes, and ſuch like, yet none of theſe things are tokens and fruites of Gods ſpeciall loue to them. Indeed many that haue no euidence of their being in Chriſt, are readie to ſooth vp themſelues in a conceit of Gods ſpeciall loue to them in reſpect of theſe things, and they ſticke not to ſay, that God hath bleſt them with health, and with wealth, and with many good things, and they perſwade themſelues God loues them in ſpeciall manner. And if men and women be endued with ciuill honeſtie, if they liue ciuilly and orderly in the world, oh then they haue a maruellous ſtrong conceit that they are highly beloued of God, and highly in the fauour of God, and we cannot driue them from that conceit. Poore ſoules, they deceiue themſelues, there is nó partaking in Gods ſpeciall loue nor in any token or fruite of his loue out of Chriſt. And know it whoſoeuer thou art, and take it home to thee; thou being out of Chriſt, thy health, thy wealth, and good things of this life thou doſt enioy, they are not giuen to thee in mercie, and

Vſe 1. Such as be out of Chriſt cannot poſſibly partake in Gods ſpeciall loue, nor in any token or fruite of that loue of God.

as tokens and fruites of Gods ſpeciall loue, and thou doſt from thence but falſly conclude that thou art beloued of God in ſpeciall manner. And know further, if thou haue no better euidence of thy being in Chriſt then thy ciuill honeſty, ſurely thou doſt but reſt on a ſtaffe of reede, and I dare boldly tell thee, that as yet thou art not in Chriſt, and being not in Chriſt, the grace that is in thy ſoule, the power thou haſt to abſtaine from groſſe ſinnes, and to do ſome good duties, the good gifts that are beſtowed on thee, as wit, memorie, knowledge of good things, learning, and ſuch like, are not fruits of Gods ſpeciall loue to thee, they are but ſuch things as God may and doth many times beſtow on reprobates, and ſuch as ſhall be damned; they come to thee onely from the hand and prouidence of God, and not from his ſpeciall loue, and they can yeeld thee no true comfort. And therefore do not thou ſo deceiue thine owne ſoule, as thereupon to conclude that thou art beloued of God with his ſpeciall loue, and with that loue he beares to his children. And for a ſecond vſe of this truth.

Vſe 2. We muſt labour to finde our ſelues in Chriſt, & one with him by the bond of his Spirit, and by faith.

Is it ſo that Gods ſpeciall loue, that loue of God wherewith he loues his, and which he communicates to them for their good here in this world, and for their happineſſe and glorie hereafter, it comes to them onely in and through Chriſt Ieſus, and onely in and through him men come to partake in Gods ſpeciall loue, and in the tokens and fruites of it? Surely then on this ground we ought to be ſtirred vp to labour to find our ſelues in Chriſt, and neuer to reſt till we find that we are in him, and one with him by the bond of his Spirit, and by true faith. We loue to make our ſelues inward, if poſſibly we can, with them by whom we may receiue any benefit and profit: now onely in Chriſt, and through Chriſt doth God communicate his ſpeciall loue, and the tokens and fruits of his loue to men, and in and through Chriſt alone we being in him, we ſhall come to partake in euery good thing, and we ſhall be ſure the good things we do enioy are tokens and fruites of Gods ſpeciall loue to vs; not onely good things ſpirituall, but euen the good things of this life, our health, our ſtrength,

ſtrength, our wealth, and ſuch like. Oh then let this ſtirre thee vp whoſoeuer thou art, to labour to find thy ſelfe in Chriſt, and one with him: yea thou finding thy ſelfe alreadie in Chriſt, let this ſtirre thee vp further to grow vp in him by faith, and to ſtriue to be more nearely vnited with him, and neuer reſt till thou haue good euidence of it that thou art in Chriſt and one with him, that thou doſt partake in the vertue of Chriſt his death mortifying ſinne in thee, and in the vertue of his reſurrection quickening thee to newneſſe of life, and that thou art able to ſay with the Apoſtle, Galat. 2. 20. *I liue not, but Chriſt liues in me:* for that indeed will euidence to thee that thou art in Chriſt, and one with him; and being ſo, thou art in an happie ſtate and condition, God doth then through Chriſt communicate his ſpeciall loue to thee, and the tokens and fruits of that loue, and then the good things thou doſt enioy in ſoule, in bodie, or outward eſtate, are indeed tokens and fruites of Gods ſpeciall loue to thee. And let the conſideration of that worke into thy ſoule the affection of the bleſſed Apoſtle, Philip. 3. 8. 9. euen *to thinke all things loſſe that thou maiſt winne Chriſt and be found in him:* that is thy dutie, let it be thought on: and ſo much of that.

The Apoſtle addes, our Lord, *In Chriſt Ieſus our Lord,* Hereby he teacheth vs how we are further to conceiue of Chriſt in reſpect of our ſelues: and the point is this.

Doct. 9. As many as acknowledge Chriſt their Sauiour, muſt alſo acknowledge him their Lord, & muſt ſubmit themſelues to his rule and gouernment.

As many as acknowledge Chriſt their Ieſus, their Sauiour, muſt alſo acknowledge him their Lord, and muſt ſubmit themſelues to his rule and gouernment: that is indeed right faith in Chriſt. We hold it an article of our faith that we beleeue in Ieſus Chriſt our Lord, and we are taught as much by Chriſt himſelfe, Matth. 11. 29. that ſuch as come to him by faith, and find comfort in him, muſt alſo *take his yoake on them,* and ſubmit their necks to his yoake: and there is reaſon for it.

Reaſon.

Chriſt hath redeemed them that beleeue in him, and bought them with his owne moſt precious bloud, and hauing redeemed them with ſo great a price, they are his, and at his diſpoſing in their bodies and in their ſoules, as the Apoſtle

stle saith, 1. Corinth. 6. 20. and they are to be commanded by him, and to submit themselues to his rule and gouernment.

Vse. They deceiue themselues who wil haue Christ their redeemer but not their Lord.

How then do they deceiue themselues and feed on a fancie, who will haue Christ to beare the burden of their sinnes, and yet neuer submit their neckes to his yoake: a redeemer they will haue him but not a Lord, they will haue part in the redemption wrought by Christ, but their owne lusts must be their Lords, and they liue as they are led by the diuell, and follow after drunkennesse, whoredome, swearing, and all prophannesse, as they are led by the cursed lusts of their owne hearts: surely such persons are bewitched with a strong deluſion of the diuell. And know it whosoeuer thou art, that sayest thou beleeuest in Christ, and holdest Christ thy Sauiour, and yet liuest as thou art led by thine owne vile lusts, and by the fashions, and customes, and corrupt examples of the world, thou settest vp a Christ of thine owne framing, and thou beleeuest not in Christ as he is propounded and set forth in the Gospell. And if thou say, Though thou be a grieuous sinner, yet thou dost acknowledge Christ thy Lord. Consider it but in reason, canst thou imagine thou holdest Christ thy Lord whom thou dost daily despite and crucifie? now this thou dost by thy sinnes, thou continuing hardened in thy sinnes, and in thy wicked course of life: and if thou acknowledge not Christ thy Lord, assuredly thou dost not rightly acknowledge him thy Sauiour, for these two go together. If then thou wouldst find comfort in Christ, learne thou to make him thy Lord, and suffer him to rule in thine heart and life by the scepter of his word, and by the power of his Spirit. For then indeed is Christ thy Lord, when the power of his grace hath preheminence in thee, and preuailes ouer the inward strength of thine owne corruption, and ouer such outward power as draweth men to sinne, the temptations of Satan, the allurements of the world: and this thou must find in thy selfe if thou wouldst find true comfort in Christ, and be assured that he is thy Sauiour.

Obiect.

Answ.

Soli Deo gloria.

FINIS.

An Alphebeticall table directing the Reader to the readie finding of the moſt materiall things contained in this booke.

A

AN anſwer to an Anabaptiſticall cauill. pag. 10. and pag. 75

Particular Application of the benefits and ſauing comforts in Chriſt muſt be ioyned to the knowledge of them. p. 49

The beſt Act of corrupt nature is deadly and damnable. p. 130

The beſt Act and exerciſe of corrupt nature is contrarie to God and to all goodneſſe. pag. 153. and 164

An Anabaptiſticall fancie confuted. p. 232

An infallible euidence of Adoption. p. 331. 365

Aſſurance of Gods loue, and that infallible, may be had in this life. p. 390

The point of Adoption handled. p. 401. 402

How a true feeling Affection to the ioyes of heauen is diſcerned. p. 427

The bitter Afflictions of Gods children but of ſhort continuance. p. 457

It ſhall one day appeare to men and Angels who be Gods children. p. 473

God hath Appointed his choſen to be like his owne Sonne in holineſſe. pag. 666

No Accuſation for ſinne can hurt Gods choſen now beleeuing in Chriſt. p. 776

Arminians confuted in ſome particulars. p. 795. 821. 826

B

TRue Beleeuers hauing in them matter deſeruing condemnation, are yet free from condemnation. pag. 7

Comfort to true Beleeuers, both in reſpect of ſinne and of the miſeries that befall them. p. 9

Gods account of true Beleeuers, though ſinne ſtill abide in them in part. p. 190

We are to be carefull in well vſing our Bodies. p. 261

The dead Bodies of Gods children raiſed from the dead ſhall be altered & changed in qualitie. p. 203

Chriſt his Bodie raiſed from the dead, ſtill a viſible bodie. p. 268

The

The Beginnings of saving grace in Gods children are pledges of full perfection of grace, and of fulnesse of ioy and glorie in heauen hereafter. p.521.544

The best of Gods children groane vnder the burthen of corruption and miserie in this world. p.535

The Bodies of Gods children shall one day be fully freed from all corruption and miserie. p.545

True Beleeuers are assured that all things worke together for the best, both of themselues and of all that truly loue God. p.615

All true Beleeuers brethren to Christ. p.679

And they are Brethren one to another. p.682

True Beleeuers cannot possibly be condemned for their sinnes. p.786

C

THe poore weake Christians comfort. pag.6.48.

The neare coniunction of Christ and true beleeuers. p.16

Constant holinesse found in Gods children. p.25

The course of life, the rule by which we are to iudge of Gods Children. p.27

Comfort in a constant course of holinesse. p.34

In the best of Gods Children there is both flesh and spirit. p.35

Such as are in Christ partake of the most holy conception, and birth, and of the perfect puritie of his most holy nature. p.40

In Christ is found absolute perfection of holinesse and puritie. p.43

Christ fulfiled not the Law to merit eternall happinesse and glorie for himselfe. p.45

The force of Christ his perfect holinesse to iustification. p.47

Our owne Corruption makes the holy things of God vnprofitable to vs p.66

Our Calling must be from God. p.73

How a man may know that he is Called to the office of the ministerie. p. 74

Christ is true and very God. p.76 745

Whence it is that Christ his bloud is of infinite worth. p.77.752

Christ was true and very man, like to vs in all things, sinne onely excepted. p.79

Christ his infinite loue to Gods chosen manifested in his incarnation. p.81

Christ is both God and man in one person. p.84

In Christ our nature and the corruption of nature were seuered asunder. p. 90

Christ is powerfull to abolish sin out of all his members. p.92

The regenerate and vnregenerate are of contrarie mindes and affections. p.110

Carnall persons sauour carnall things. p.114

Who may be accounted carnall persons.

ſons. p.118

Concupiſcence without conſent of will euill and ſinfull. pag. 165

No excellencie or priuiledge can yeeld true Comfort to a man that wants the ſpirit of grace and holineſſe. p.208

Onely the being of the Spirit of Chriſt in a man by his true powerfull working preſence, giues him true comfort. p.211

Ciuill honeſt perſons haue no true ground of comfort that they belong to Chriſt. p.215.244.291.294

Comfort againſt feare of death. p. 238.252. *and in the pangs of death.* p. 250

Comfort to Gods children in their greateſt extremities. p.255.389.424

Comfort here and happineſſe hereafter in heauen belongs onely to Gods children. p.327

Comfort to poore ſanctified ſoules. p. 399.404

Gods choſen beleeuing in Chriſt highly aduanced. p. 407

Gods Children are heires. p. 414

The Croſſe muſt go before the crowne. p.439

God teacheth excellent truths from the creatures. p. 467

We are to learne ſome good from euery Creature. p.470

The dumbe Creature hath that in it in great meaſure, which many men haue not in them in any meaſure. pag. 471

It is Gods curſe on the Creatures that they ſerue not for mans good. pag. 483

They are forced to ſerue the wicked by Gods mighty hand. p.490

The viſible Creatures in the world are vnder vanitie for mans ſinne. p.488

They are in better Caſe then the reprobate. p.493

Gods children are much more then that they are by creation. p.519

By the wiſe diſpoſing hand of God are all things ordered for the good of the ſpirituall ſtate of Gods Children. p. 618

A ſpeciall qualification of ſuch as haue all things working together for the beſt vnto them is, that they are effectually called. p.639

Notes of effectuall Calling. p.642

Effectuall Calling a free calling. p. 650

It is alſo vnchangeable. p.653

Chriſt is to be preferred in honour and dignitie before all his members. pag. 677

Gods choſen ſhall be effectually Called in time. p.700

They onely, and none but they, are or ſhall be effectually called. p.706

Comfort to ſuch as are effectually called. p.710.716

Gods Children meete with oppoſition. p.737

Neither men nor Angels oppoſing them, can preuaile againſt them to their hurt. p.704

Chriſt and his benefits cannot be ſeuered.

uered. p.763

The best of Gods children are lyable to be accused as guiltie of sinne. p.772

D

Disagreement betweene the godly and wicked whence it is. pag. 111

All men good and bad are subiect to Death, and to the forerunners of death. p.225

Sometimes sore diseases and sudden and strange kinds of Death do befall wicked persons. p.234

Death had power ouer Christ for a time, and how. p.251

Difference betweene the testimonie of Gods Spirit, and satanicall illusion & carnall presumption discouered. p.394

Difference betweene the godly and the wicked in regard of their desire of death. p.542

Christ his Death a sufficient expiation of the sinnes of all Gods chosen. p. 792

E

The regenerate and vnregenerate cannot possibly meete together in their Ends. pag.128

Enimitie against God is deadly and damnable. p.148

Enemies to God are such are such as will not subiect themselues to Gods Lam. p.159

Luke-warme professours Enemies to God. p.162

How Gods Elect are loued of God before their calling. p.178

How Gods children are to be esteemed of. p.406

The godly continually Expect the day of full deliuerance from sinne and miserie. p.540

Vniuersall Election held by Anabaptists, confuted. p.694

F

The ground of Freedome from the curse of the Law and Gods wrath due to sinne. pag.12

Onely to those that are in Christ belongs that Freedome. p.14

Proper Fruites of true sanctifying faith. p.51

Whence it is that the godly cannot ioyne in Fellowship with the wicked. p. 112

True Faith in Christ a supernaturall gift and grace of God. p.169

Gods children may Feare Gods wrath, and how. p.298

Familists confuted. p.299.338

The Feeling of Gods loue in Christ only from the worke of Gods Spirit. p. 362

God is Father of all true beleuers, Iewes and Gentiles. p.380

We must Feele sinne cleauing to our soules, as an heauie burthen. p.588

We must haue a Fellowfeeling of one ano-

anothers miserie. p.511

G

THe holy Ghost hath his personall being from the Father and from the Sonne. pag.217

In what respects he is the Spirit of Christ. p.217

The glorie of Gods children shall be one day manifest to men and Angels. p. 461

Men must be fitted for the Glorie of heauen before they come to enioy it. p. 498

How men may know that they haue true saning Grace in them. p.525

Gods children haue in them in this life so much grace as the Lord seeth meete and fit for them. p.527

Gods children grone heartily for sin cleauing to them. p.536

Onely the good and godly are such as haue all things worke for the best to them. p.626

Glorification in heauen followes on iustification in Gods sight. p.724

God is with his chosen, called and iustified, after a speciall manner. p.734

God had a principall hand in the betraying of Christ, and in the crucifying of him, yet none in the sinne. p.755

God will not withhold any good thing from true beleeuers. p.761

The good things of this life that true beleeuers do enioy, are Gods free gifts. p.767

The Glorie of Christ his manhood in heauen farre exceeds the glorie of the most glorious creatures. p.800

H

THe studie and endeuour after Holinesse leades Gods children to life & saluation. pag.136. and it brings true peace and true comfort in this life and in the life to come. p.139

How Hearers of the word must behaue themselues when they are iustly reproued. p.187

Good Hearers must be answerable to their teaching. p.276

Holinesse of life how excellent in the account of our Church. p.317

Holinesse of life how comfortable. p. 318

How we may lay claime to heauen. p. 329

All Gods children are Heires. p.419

They are great Heires. p.425

Their great honour in that they are ioynt Heires with Christ. p.428

What Hope makes not ashamed. p. 554

We must labour to maintaine our Hope of heauen. p.555

What true saning Hope is. p.556

Saning hope abolished after this life. p.559

It must be accompanied with patient waitnig for the good things Hoped for. p.561

How saning Hope may be strengthened.

ned. p.564
True Holineſſe moſt glorious. p.721
True Holineſſe here begun, ſhall hereafter be made perfect. p.723

I

IUſtification by Chriſt his righteouſneſſe imputed, a truth. pag.17
The Impureneſſe of nature is enough to make men lyable to death of bodie and death of ſoule. p.53
Why Infants dye in their infancie. p. 55
Iuſtification in Gods ſight by the works of the Law confuted. p.61
Impoſſibilitie in mans iudgement cannot hinder Gods working. p.68
Ignorant perſons haue no good euidence that they are Gods children. p. 333
Importunitie in prayer needfull. p. 380
Innocation of Saints departed, confuted. p.598
Effectuall calling and iuſtification are together in time. p.712
Our Iuſtification in Gods ſight moſt free. p.715
Interceſſion of Angels and Saints departed, confuted. p.807

K

HOw farre the Saints ſhall Know one another in heauen. p.476
God perfectly Knowes the ſecret thoughts, intents and purpoſes of mens minds. p.592
And he onely Knowes the meaning of the vnutterable ſighes and groanes that are in the hearts of his children in time of their great affliction, & regards them. p.599

L

SVch as are in Chriſt, Liue an holy ſanctified life. p.21
Gods vnſpeakable Loue manifeſted in ſending his Sonne into the world. p. 72.
Gods Law is of abſolute perfection. p. 99
The perfect fulfilling of Gods Law performed, the perſon of Chriſt is truly and really theirs who beleeue in Chriſt, by imputation. p.103
How we truly fulfill the Law of God. p. 105
An holy Life a due debt to God. p. 281
Euery man in the world, either Liues a carnall life, or an holy and ſpirituall life. p.290
The certaine fruite of a carnall Life, an accurſed death temporall, and alſo death eternall. p.299
The certaine conſequent of an holy Life, is a comfortable life here, and happineſſe hereafter in heauen. p.315
All that are Led by Gods Spirit are Gods children. p.330
How we may know that we are ſo Led. p.336

The

The best of Gods children haue need so to be still Led. p. 339

Gods children are Led by Gods Spirit in a speciall manner. p. 342

The expounding & applying of Gods Law needfull. p. 348

God makes knowne his eternall Loue to his chosen in this life. p. 387

God Loues his chosen beleeuing in Christ with a fatherly loue. p. 403

Onely the Libertie of Gods children shall be glorious at the day of iudgment. p. 502

A speciall Lesson to be learned of all Gods children. p. 623

A speciall qualification of such as haue all things working together for the best, is that they Loue God. pag. 629

Notes of true Loue to God. p. 631

Motiues to stirre vp to it. p. 635

True Loue of God is found onely in such as are effectually called. p. 636

Gods Louing of his to life and salvation, begins not with their conuersion, but was before they had a being in the world. p. 658

Gods free Loue the cause of all good things coming from God to his chosen. p. 664

Gods chosen shall one day be Like to Christ in heauenly glorie. p. 675

Gods exceeding Loue to his chosen manifested in giuing his Sonne for them. 742

Gods Loue in Christ cannot possibly be seuered from true beleeuers, nor they from it. p. 819

No particular euill, triall, or affliction whatsoeuer it be, can possibly separate or keepe backe Gods Loue from true beleeuers. p. 825

A Christian may know infallibly that God Loues him in Christ. p. 865

How he may come to know it infallibly. p. 868

No creature whatsoeuer can possibly breake off or keepe backe Gods Loue from his children. p. 869

Neither the death of the bodie whatsoeuer it be, nor the pangs and paines of it, can possibly breake off or keepe backe Gods Loue from his children. p. 874

No euent of things in this world can possibly breake off or keepe backe Gods Loue from his children. p. 880

The ground of Gods Loue to his children onely in Christ Iesus. p. 883

Gods speciall Loue to his comes to them in and through Christ. pag. 885

M

GOds Marke on such as be in Christ. p. 24

Markes by which we may know that we walke after the Spirit. p. 29

The Morall Law teaching perfect righteousnesse, iustifies none in the sight of God. p. 61

It is impossible to fulfill the Morall Law of God in time of this life. p. 63

The Morall Law of God requires

conformitie to it, as well in mans nature as in his thoughts, words, and actions p. 98

Merit of congruitie confuted. pag. 172

How Gods children Merit ſaluation. p. 240

Miniſters muſt euidence their loue to their hearers. p. 279

Merit of good workes confuted p. 282

The worke of Mortification muſt be continuall. p. 307

The Mortified Chriſtian, the right holy Chriſtian. p. 311

How Men may know that they are truly mortified. p. 314

Sinfull Motions and luſts of the heart muſt be mortified. p. 320

How we ſhall know that they are ſo. p. 321

Mortification of ſinne a worke of Gods holy Spirit. p. 322

Meditation on good things heard and learned out of Gods word, needfull. p. 731

Motiues to that purpoſe. p. 734

The infinite Merit of Chriſt his death belongs to euery true beleeuer. p. 758

N

PVre Naturals confuted. p. 157

A man in his Naturall ſtate may do that which is good in it ſelfe, but he marres it in doing. p. 163

The mind and will of a Naturall man cannot of it ſelfe be ſubiect to Gods Law. p. 165

The Number of ſuch as ſhall be ſaued is great. p. 686

O

THe fearefull ſtate of ſuch as Oppoſe Gods truth, and the ſincere profeſſion of it. p. 151

To what degree of excellencie our holy Obedience to Gods will reacheth. p. 179

Gods children Owe no ſeruice at all to the corruption of their nature. pag. 286

P

THe common excellent Priuiledge of all true beleeuers. p. 4

Patience is to be learned from Chriſt his example. p. 83

Promiſes of comfort and of good things are propounded with a condition in Gods booke. p. 222

Senſuall Pleaſures vaine and vncertaine. p. 228

Preachers may threaten men with hell & damnation, to driue them from ſinne. p. 294

Preachers may promiſe to ſuch as liue an holy life, both a bleſſed life here, and happineſſe and glorie hereafter in heauen. p. 305

Terrours wrought in Gods choſen Preparatiues to their conſolation and comfort. p. 358

Prayer

Prayer a fruite of the Spirit of Adoption. p. 363
The Spirit of Prayer is in euery child of God in some measure. p. 367
True Prayer is earnest and feruent. p. 368
Wherein the feruencie of it is to be expressed. p. 370
A set forme of Prayer may be true prayer. p. 373
True Prayer is with holy boldnesse. p. 375
The ground of that boldnesse. ibid.
God alone to be Prayed to. p. 378
Grounds of Perseuerance in the state of grace. p. 396
Gods children shall Partake with Christ in his euerlasting inheritance. p. 430
The Patience of Gods children, true patience. p. 576
The grace of Prayer, how powerfull in time of affliction. p. 578
Gods children sometimes know not how to Pray in time of their great afflictions. p. 581
Yet then are they enabled by Gods Spirit to Pray, at least by sighes and grones. p. 584
Sighes and grones of Gods children in time of their great distresses, effectual Prayers to God. p. 586
Onely the Prayers of Gods Saints are accepted of the Lord. p. 601
Prayer a worke of Gods Spirit in the best of Gods children. p. 606
Onely Prayers made according to Gods will pleasing to God. p. 609
How they are so made p. 611
Perseuerance in grace may be certainly knowne. p. 616
Particular prouidence of God proued. p. 622
The cause of Gods Predestination to life and saluation, what it is. p. 661
All that shall Partake with Christ in glorie, must also partake with him in his sufferings. p. 669
Gods Predestination to life and glorie in heauen not vniuersall. p. 692
Whom God hath Predestinate to saluation, them hath he also appointed to be called, iustified, and sanctified. p. 698

Q

A *Needfull Question propounded and answered.* p. 354
Another Question, as whether the light of nature being in the full force of it, bring men to a sight of some sinnes or no, propounded and answered. p. 356
Gods children sometimes Question their estate in time of some grieuous affliction. p. 437

R

R *Egenerate persons mind & affect heauenly things.* p. 120
How a man may discerne whether he be in the state of Regeneration or no. p. 123
And whether he shall be saued or no. p. 244

Onely the truly Religious are partakers of true peace and true comfort. pag. 143

Who may certainly conclude, that they are regenerate. p. 194

Reuelations of the Spirit, besides the written word of God, are meere illusions of Satan. p. 218

The Raising vp of Christ from the dead a wonderfull worke of God. p. 254

The raising vp of the dead, a worke of diuine power. p. 256

The Resurrection of the body proued. p. 257

True hope of Resurrection, with comfort to whom it belongs. p. 269

Why God sometimes defers to grant the Requests of his children. p. 383

Redemption by Christ not vniuersall. p. 693

Onely such as haue Christ, haue true spirituall Right to the good things of this life. p. 764

Christ his Resurrection a manifestation of full redemption wrought by his death. p. 796

S

HVmane satisfactions confuted. p. 12

Sinne is very hardly driuen out of nature. p. 86

Sinne may be remoued from the soule, and yet the soule remaine entire in all the powers and faculties of it. p. 94

Euery Sinne is deadly and damnable. p. 149

Vnrepentant Sinners are in a miserable state. p. 150

The Spirit of discerning in the Prophets and Apostles extraordinarily. p. 188

Gods Spirit is in Gods children in speciall manner. p. 195

How he is in them. p. 196. 206

Gods Spirit is in Gods children as a continuall indweller. p. 200

It is Sinne that makes all men, good and bad, subiect to death, and to the forerunners of death. p. 229

What is to be done in time of Sickenesse. p. 232

The Sanctified soules of Gods children are immortall, death cannot touch them. p. 236

The Sanctified soule of a child of God is sure to liue the life of glorie. p. 241

Gods holy Spirit neuer forsakes the bodies of Gods children. p. 248

It is an vsuall reasoning in Scripture, from a benefit to a duty. p. 277

The speciall working of Gods Spirit one and the same in many persons. p. 337

Gods holy Spirit is to all Gods children, first a spirit of bondage, and then a Spirit of Adoption. p. 346

Gods Spirit makes both the Law and the Gospell preached effectuall. p. 350

Gods Spirit perswades none but sanctified persons that God loues them. p. 397

Onely Suffering with Christ truly comfortable. p. 445

Gods children haue Christ their

companion in Suffering. p.447
Their Sufferings shall end in happinesse and glorie. p.448
The greatest Sufferings in this life not comparable to the glorie of heauen. p.454
Therefore not meritorious. p.455
The hainousnesse of Sinne discouered. p.494
Perfect Saluation of Gods children not in present possession, but in hope and expectation. p.552
The best of Gods children cannot Stand by their owne strength in time of triall. p.568
They stand onely by the helpe and assistance of Gods Spirit. p.572
Some liuing on the face of the earth truly called Saints. p.607
Signes of saluation are in Gods children themselues, but the ground of it is out of themselues. p.647
Though the Sufferings of Gods children be exceeding bitter & painfull, yet are they not equall to the suffering of Christ. p.671
Sanctification euer followeth on iustification. p.717
Satans chiefe aime in all temptations, trials, crosses, and euils, that he brings on Gods children. p.815
An infallible note of Scripture to be the very word of God. p.832
How well acquainted we must be with Scripture. p.833
Onely Suffering for a good cause truly comfortable. p.840
A speciall Subtiltie of Satan discouered. p.879

T

HOw men may Trie whether they be members of Christ or no. p.23
The distinction of the persons in the Trinitie proued. p.71
Popish Transsubstantiation confuted. p.224
Gods children haue iust Title to all good things. p.420
Their title to them is sure and certaine. p.423
The time shall come when the visible creatures shall be free from corruption and change. p.500

V

VNregenerate persons are altogether fleshly. p.172
They can do nothing pleasing to God. p.174
Their miserable condition. p.175
The vnion of Christ and his members is mysticall and spirituall. p.223
Vbiquitaries confuted. ibidem
The whole frame of the Visible world subiect to vanitie & corruption. p.480
It shall be so till the end of the world. p.514

W

WRong done to the poorest member of Christ reacheth

to Christ himselfe. p.18

Walking after the flesh and after the Spirit cannot stand together at the same time. p.30

Pregnancie of Wit vnsanctified is most dangerous. p.133.154

Wisedome is twofold, carnall & spirituall. p.134

The Wisedome of the flesh must be laid aside in matters of Religion. p.155

The Wisdome of the flesh is extremely opposite to God and to all goodnesse. p.156

Freedome of Will taught by Papists confuted. p.167

The right manner of diuiding the Word of God. p.185.275

It is dangerous to Wrong the poorest of Gods children. p.199

A different Working of Gods Spirit in the elect and in the reprobate. pag. 359

We must know it from Gods word, that the creatures are vnder vanitie & corruption. p.507

Gods children sigh for sinne, & Waite also for deliuerance out of it. p.538

Why God will haue his word preached both to the elect and reprobate. p. 708

FINIS.

Faults escaped to be thus amended.

Page 7. line 27. reade *being knit.* p.5.l.12.reade *precious faith.* p.17. l.21. reade *This truth.* p.22.l.22.reade *the vertue of his death.* p.74. l.22.reade *When Saul.* p.90.l.3 reade *we may.* p.138.l.17.reade *they gaine* p.148.l.11.reade *can he know.* l.20 reade *puls.* p.161.l.29.reade *they resist the holy Ghost.* p.170.l.20. *to be* is superfluous. p.263.l.3.reade *ground of truth.* p.291. l.23. reade *against the stomacke.* p.303.l.8.reade *and thinke.* p.308.l.7.reade *haue buried.* p.310. l.12.reade *beating downe.* p.326.l.18.reade *condition soeuer they be.* p.346.l.21. reade *Now of.* p.392.l.19.reade *Rom.*5.2.5. p.499.l.5. reade *Their corruptible.* p.629 l.31.reade *we grow.* p.644. l.17. reade *his hand.* p. 667. l.21. reade *the end,* p.674.l.34.reade *their paines.* p.697.l 3.reade *their assertions.* p 717.l.20. reade *there making.* p.719.l.2.reade *more fully.* p.775. l.23.reade *aguish fits.* p. 787.l.16. reade *hu one.* p.875.l. 27. reade *we liue.* p.879.l.5. reade *left hand.*